بحار الأنوار

BIHAR AL-ANWAAR

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Volume 2

بحار الانوار الجامعة لدرر أخبار الائمة الاطهار

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

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TABLE OF CONTENTS

CHAPTER 10 – RIGHT OF THE SCHOLAR ................................................................. 67
CHAPTER 11 – ATTRIBUTES OF THE SCHOLARS AND THEIR TYPES .................... 74
CHAPTER 12 – ETHICS OF THE LEARNING ............................................................. 89
CHAPTER 13 – THE FORBIDDANCE FROM CONCEALING THE KNOWLEDGE AND THE BETRAYAL, AND THE PERMISSION OF THE CONCEALMENT FROM OTHER THAN ITS RIGHTFUL ONES ................................................................. 95
CHAPTER 15 – CONDEMNATION OF THE EVIL SCHOLARS AND THE NECESSITY OF GUARDING FROM THEM ................................................................. 155
CHAPTER 16 – THE FORBIDDANCE OF SPEAKING WITHOUT KNOWLEDGE, AND ISSUING OF FATWAS BY OPINION, AND EXPLANATION OF ITS STIPULATIONS ..................... 164
CHAPTER 18 – CONDEMNATION OF DENYING THE TRUTH AND THE TURNING AWAY FROM IT, AND THE SLANDERING UPON ITS PEOPLE .............................................. 208
CHAPTER 19 – MERITS OF WRITING THE HADEETH AND ITS REPORTING .................. 213
CHAPTER 20 – ONE WHO MEMORISES FORTY AHADEETH ........................................ 226
CHAPTER 21 – THE ETHICS OF REPORTING ............................................................. 231
CHAPTER 22 – FOR EVERYTHING THERE IS A LIMIT AND THERE ISN’T ANYTHING EXCEPT A (VERSE OF THE) BOOK OR A SUNNAH HAS REFERRED TO IT, AND THE KNOWLEDGE OF THAT, ALL OF IT IS WITH THE IMAM ASWS ................................................................. 238
CHAPTER 23 – THEY (IMAMS ASWS), WITH THEM ASWS IS THE MATERIAL OF THE KNOWLEDGE AND ITS ORIGINS, AND THEY ARE NOT SAYING ANYTHING BY AN OPINION, NOR BY ANALOGY, BUT THEY ASWS INHERITED THE ENTIRETY OF THE KNOWLEDGES FROM THE PROPHET SAWW, AND THEY ASWS ARE THE TRUSTEES OF ALLAH AZWJ UPON HIS AZWJ SECRETS. 244
CHAPTER 24 – EVERY TRUE KNOWLEDGE IN THE HANDS OF THE PEOPLE, SO IT IS FROM THE PEOPLE ASWS OF THE HOUSEHOLD, AND CONNECTS TO THEM ASWS .............................................. 253
<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>25</td>
<td>Completion of the Argument and Appearance of the Straight Road</td>
<td>255</td>
</tr>
<tr>
<td>26</td>
<td>Their AHADEETH are Difficult, Becoming More Difficult, and That Their SPEECH are With Many ASPECTS, and the MERITS of the PONDERING Regarding Their AHADEETH and the SUBMISSION TO THEM, and the FORBIDDANCE From Rejecting Their AHADEETH</td>
<td>259</td>
</tr>
<tr>
<td>27</td>
<td>The Reason Due to Which the IMAMS CONCEALED Some of the KNOWLEDGES and the JUDGMENTS</td>
<td>303</td>
</tr>
<tr>
<td>28</td>
<td>What the General Muslins are Reporting From the HADEETH of the RASOOL, and the Correct Ones From That Are With Them, and the FORBIDDANCE From the Referring To the HADEETH of the Adversaries, and in IT IS the MENTION Of the LIARS</td>
<td>306</td>
</tr>
<tr>
<td>29</td>
<td>Reasons For the Differings of the AHADEETH, and How to GATHER BETWEEN These, and the Acting By IT, and Its FACES For the EXTRACTION, and EXPLANATION Of the VARIETY Of what Is ALLOWED Of the DEDUCTION With IT</td>
<td>313</td>
</tr>
<tr>
<td>30</td>
<td>One To Whom the REWARDS Of an Action REACHES, So HE Does IT</td>
<td>355</td>
</tr>
<tr>
<td>31</td>
<td>The Pausing At the UNCERTAINTY and the PRECAUTION In the RELIGION</td>
<td>357</td>
</tr>
<tr>
<td>32</td>
<td>The INNOVATION, and the SUNNAH, and the OBLIGATION, and the COMMUNITY, and the SECT, and in IT IS the MENTION OF SCARCITY Of the PEOPLE Of the TRUTH, and ABUNDANCE Of the PEOPLE Of FALSEHOOD</td>
<td>362</td>
</tr>
<tr>
<td>33</td>
<td>What is Possible To Extract From the Verses and the AHADEETH, From the MISCELLANEOUS Issues of the PRINCIPLES Of JURISPRUDENCE</td>
<td>371</td>
</tr>
<tr>
<td>34</td>
<td>The INNOVATION, and the OPINION, and the ANALOGIES</td>
<td>402</td>
</tr>
<tr>
<td>35</td>
<td>StrangeNESS of the KNOWLEDGES FROM the INTERPRETATION OF the ‘ABJAD’ (LETTERS) and the ABBREVIATED LETTERS, and INTERPRETATION OF Al NAQOUS etc</td>
<td>449</td>
</tr>
</tbody>
</table>

The Verses: (Surah) Hud Indeed, the Curse of Allah is upon the unjust [11:18] Those who are hindering from the Way of Allah and are seeking it to be crooked, and they are disbelieving in the Hereafter [11:19].

(Surah) Ibrahim: Those who are loving the life of the world over the Hereafter and are hindering from the Way of Allah and seeking it to be crooked. They are in a far straying [14:3].

And they are making rivals to be for Allah in order to stray (people) from His Way. Say: ‘Enjoy yourselves, surely your journey is to the Fire’ [14:30].

(Surah) Al-Nahl: They would be bearing their burdens entirely on the Day of Judgment, and from the burdens of those whom they are straying without knowledge. Indeed! Evil is what they are bearing [16:25].

Call to the Way of your Lord with the wisdom and goodly exhortation [16:125].

(Surah) Al-Anbiya: And We made them as Imams guiding by Our Command [21:73].

(Surah) Al-Qasas: And do not let them block you from the Signs of Allah after when they have been Revealed to you, and invite to your Lord [28:87].
العنكبوت: وقال الذين كفروا: "الذين آمنوا اتبعوا سبيلنا ولنحمل خطاباكم وذنابكم من شئ إنكم كاذبون ولنحمِّل أنفسكم وألقاكم مع أنفسهم ولا نستقبل يوم القيامة عما كانوا يفترون" [29:12,13].

(Surah) Al-Ankabout: And those who commit Kufr say to those who believe, 'Follow our way and we will bear your sins'. And they will not bear anything from their sins. They are lying! And they will bear their own burdens, and (other) burdens along with their own burdens, and they would be Questioned on the Day of Judgment about what they were fabricating.

التنزيل: وجعلنا منهم أئمة يهدون بأمرنا لما صبروا وكانوا بآياتنا يوقنون.

(Surah) Al-Ahzab: O you those who believe! Fear Allah and speak the correct speech.

السجدة: وقال الذين كفروا: "لا تسمعوا لهذا القرآن والغوا فيه لعلكم تغلبون فلنذيقن الذين كفروا عذابا شديدا ولنجزينهم أسوأ من الأسوأ.

(Surah) Al-Sajda: And those who commit Kufr (disbelief) say, 'Do not listen to this Quran and make noise during it (its recitation), perhaps you will overcome'. Therefore, We will Make those who commit Kufr to taste severe Punishment, and We will Recompense them for the evil which they had been doing. Up to His Words: And those who committed Kufr would be saying, 'Our Lord! Show us those who strayed us, from the Jinn and the humans, so we can make them to be under our feet for them to be from the lowest ones'.

الذاريات: وذكر إن نفعت الذكرى.

(Surah) Al-Zariyaat: And continue to do Zikr, for surely the Zikr benefits the Momineen.
(Surah) Al-A’ala: Therefore do Zikr, surely the Zikr is beneficial [87:9]

الغاشية: فذكر إنما أنت مذكر

(Surah) Al-Ghashiya: Therefore do Zikr. But rather, you are a Zikr [88:21].

العصر: وتواصوا بالحق وتواصوا بالصبر

(Surah) Al-Asr: and enjoin each other with the Truth, and enjoin each other with the patience [103:3].

By his chain going up to Abu Muhammad Al-Askari\textsuperscript{asws} having said: ‘My\textsuperscript{asws} father\textsuperscript{asws} narrated to me\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws}, from Rasool-Allah\textsuperscript{asws} having said: ‘Severer than the orphanhood of the orphan who is cut off from his father, is the orphanhood of an orphan cut off from his Imam\textsuperscript{asws}, not being able upon reaching him\textsuperscript{asws}, and he does not know what his\textsuperscript{asws} rulings are regarding what he is involved with from the Laws of his Religion.

ألا فمن كان من شيعتنا عالما بعلونا وهذا الجاهل بشريعتنا المنقطع عن مشاهدتنا يتيم في حجره ألا فمن هداه وأرشده وعلمه شريعتنا كان معنا في الرفيق الأعلى.

Indeed! The one who was from our\textsuperscript{asws} Shias being knowledgeable with our\textsuperscript{asws} teachings, (is like the one who is holding) an orphan in his lap the one who is ignorant of our\textsuperscript{asws} Laws, (due to being) cut-off from witnessing us. Indeed! So one who guides him and shows him the right way, and teaches him our\textsuperscript{asws} Laws would be with us\textsuperscript{asws} among the lofty friends’.\textsuperscript{1}

By the chain going up to Abu Muhammad Al-Askari\textsuperscript{asws} having said: ‘Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} said: ‘One who was from our\textsuperscript{asws} Shias, knowledgeable with our\textsuperscript{asws} Laws, so he extracts weak ones of our\textsuperscript{asws} Shias from the darkness of their ignorance to light of the knowledge which we\textsuperscript{asws} gifted it to him, would come on the Day of Judgment and upon his head would be a crown of light illuminating the people of the entire plains, and upon him would be a garment not having any comparison for it in the world.

\textsuperscript{1} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 1
Then a Caller would Call out: ‘O servants of Allah

This scholar is from the students of one of the scholars of the Progeny of Muhammad. Indeed! So, the one whom he extracted in the world from the confusion of his ignorance, let him hold on with his light and let him extract him from the confusing darkness of these plains to the Gardens’. Thus he would extract ones he had taught good in the world, or had opened a lock of ignorance from his heart, or clarified his suspicion for him’.

‘Abu Muhammad Al Askari said: ‘A woman came to the presence of the truthful (Syeda) Fatima Al-Zahra and she said, ‘I have a weak mother and something regarding the matter of her Salat has worried her, and she has sent me to you to ask you.’

She answered her about that. Then she asked a second, and she answered. Then a third, up to the tenth, and she answered. Then she was embarrassed from the large number of questions, so she said, ‘I do not want to place difficulty upon you, O daughter of Rasool-Allah!’

(Syeda) Fatima said: ‘Give (your questions) to me and ask me about whatever comes to you. What is your view of someone who had been hired to climb to the roof with a heavy burden and his pay was one hundred thousand Dinars, would it be heavy upon him?’

She said: ‘I have been hired, for every question, with more than what would fill what is between the ground to the Throne with pearls, so it is more appropriate that it would not be heavy upon me. I heard my father saying: ‘The scholars of our Shias

2 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 2
would be ushered and there would be garments upon them being garments of the honour upon a measurement of their knowledge and their striving in guiding the servants of Allahazwj until there would be cast upon one of them, a thousand (over a) thousand garments of light.

Then a Caller of the Mighty and Majestic would Call out: “O you guarantors of the orphans of the Progeny asws of Muhammad saww, providing livelihood for them during their being cut-off from their fathers those whom they were orphaned from, they are your students, and the orphans, those who you are responsible for and provided livelihood for. So case upon them garments of knowledge in the world and cast upon each one of those orphans in accordance to what they took from them, to the extent that among the, meaning among the orphans, would be one upon whom would be cast hundred thousand garments, and similar to that, there would be cause upon those orphans, upon the ones who learnt from them (as well)!"

Then Allahazwj the Exalted would Say: “Repeat upon those scholars, the guarantors of the orphans, until their garments are completed for them, and place these for them to complete for them whatever was for them before those (garments) were cast upon them, and increase for them, and similar to that for the ones who followed them from the ones upon whom were cast (the garments) of the ones who followed them!”

And (Syeda) Fatima asws said: ‘O maid of Allahazwj! A thread from those garments is more superior than whatever the sun emerges upon, a thousand (upon a) thousand times, and what is more, for it would be tinted with unblemished material’.³

³ Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 3
By the chain going up to Abu Muhammad Al-Askari\textsuperscript{asws} having said: ‘Al-Hassan Bin Ali\textsuperscript{asws} said: ‘The superiority of a guarantor of an orphan of the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww}, the one cut-off from his Master\textsuperscript{asws}, the one stuck in the desert of ignorance, extracting him from his ignorance, and clarifies for him what is confusing upon him, over superiority of a guarantor of an orphan, feeding him and quenching him, is like the superiority of the sun over the stars’.\textsuperscript{a}

And Abu Muhammad Al-Askari\textsuperscript{asws} said: ‘Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} Revealed unto Musa\textsuperscript{as}: “Make Me\textsuperscript{azwj} to be beloved to My\textsuperscript{azwj} creatures and make my creatures to be Beloved to Me\textsuperscript{azwj}!” He\textsuperscript{as} said: ‘O Lord\textsuperscript{azwj}! How shall I\textsuperscript{as} do it?’\textsuperscript{b} He\textsuperscript{azwj} Said: “Remind them of My\textsuperscript{azwj} Favours and My\textsuperscript{azwj} Bounties so they would love Me\textsuperscript{azwj}, so if you\textsuperscript{as} were to return one who has absconded from My\textsuperscript{azwj} door, or one who has strayed from My\textsuperscript{azwj} courtyard, it would be better for you\textsuperscript{as} than the worship of a hundred years with Fasting its days and standing (for Salat) its nights”.\textsuperscript{c}

Musa\textsuperscript{as} said: ‘And who is this servant who has absconded from You\textsuperscript{azwj}?’ He\textsuperscript{azwj} Said: “The disobedient sinner”. He\textsuperscript{as} said: ‘So who is one who has strayed from Your\textsuperscript{azwj} courtyard?’ He\textsuperscript{azwj} Said: ‘The one ignorant of recognising the Imam\textsuperscript{asws} of his era, and the one absent

\textsuperscript{a} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 4
\textsuperscript{b} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 5
from him asws after having recognised him asws, the one ignorant with the Laws of his asws Religion, (failing to) recognise his asws Laws and what his Lord asw can be worshipped with and can be arrive with to His azwj Pleasure”.

Ali asws Bin Al-Husayn asws said: ‘Give glad tidings to the scholars of our asws Shias with the great Rewards and the full Recompense’.

By the chain going up to Abu Muhammad Al-Askari asws having said: ‘Muhammad asws Bin Al-Baqir asws said: ‘The scholar is like one who has a candle illuminating for the people, so everyone who sees by his candle supplicates for him with good. Similar to that is the scholar with a candle removing the darkness of the ignorance and the confusion. So everyone he illuminates for, so he exits from a confusion by it, or is rescued by it from an ignorance, he is from ones he liberated from the Fire.

And Allah azwj would Compensate him about that, with every hair of the ones whom he freed (from Fire), what is superior than the charity given by one hundred thousand heaps of gold upon an aspect other than what Allah azwj Mighty and Majestic Commanded with. However, that charity would be a scourge upon its owner. But, Allah azwj would Give him what is superior than one hundred thousand Cycles (of Salat prayed) in front of the Kabah”.

By the chain going up to Abu Muhammad Al-Askari asws having said: ‘Ja’far asws Bin Muhammad Al-Sadiq asws said: ‘The scholars of our asws Shias are fighters at the border with Iblees la and his la warmongers, preventing them from advancing upon our asws weak Shias, and from them being overcome by Iblees la and his la adherents, the Nasibis (Hostile Ones).

ألا فمن أنصب لذلك من شيعتنا كان أفضل ممن جاهد الروم والترك والخزر ألف ألف مرة لأنه يدفع عن أديان محبينا، وذلك يدفع عن أباداهم.

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6 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 6
7 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 7
Indeed! So the ones from our asws Shias who stand for that, would be superior than the ones who fight against the Romans, and the Turks, and the Khazar, a thousand (upon a) thousand times, because he defends the Religion of ones who love us asws, but the other one defends their bodies”. 8

By the chain going up to Abu Muhammad Al-Askari asws having said: ‘Musa asws Bin Ja'far asws said: ‘So the one who saves one orphan from our asws orphans, the ones cut off from us asws and from seeing us asws, by teaching whatever he is needy to, is severer upon Iblees la than a thousand worshippers, because the worshipper is only concerned about his own self, and this one is concerned, along with his own self, the self of a servant of Allah azwj and His azwj maid, in order to save them from the hand of Iblees la and his lb obstinate ones. Therefore, that one is more superior in the Presence of Allah azwj than a thousand (upon a) thousand worshippers, and a thousand (upon a) thousand (acts of) worship”’. 9

By the chain going up to Abu Muhammad Al-Askari asws having said: ‘Ali asws Bin Musa Al-Reza asws said: ‘It would be said to the worshipper on the Day of Judgment: ‘You were a good man, concerned about yourself, and your assistance sufficed the people, therefore enter the Paradise. Indeed! The understanding one, is one who pours his goodness upon the people, and saves them from their enemies, and fulfils upon the Bounties of the Gardens of Allah azwj and attains for them the Pleasure of Allah azwj the Exalted!’

And it would be said to the understanding one: ‘O you guarantor of the orphans of the Progeny asws of Muhammad saww, the guide of the weak ones of the ones who love them asws and the ones in their asws Wilayah! Pause until you intercede for one who took from you or learnt from you!’

8 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 8
9 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 9
So, he would pause, and there would enter the Paradise, along with him, hordes, and hordes, and hordes’ – until he said it ten times, ‘and they would be those who took his knowledge from him, and took from the ones who had taken from him, and from the ones whom took from them, up to the Day of Judgment. So, look how much is the difference between the status of the two”.

By the chain from Abu Muhammad Al-Askari asws having said: ‘Muhammad asws Bin Al-Jawwad asws said: ‘One who takes responsibility of the orphans of the Progeny of Muhammad asws, the ones cut off from their Imam asws, the ones confused in their ignorance, the ones imprisoned in the hands of their satans, and in the hands of the Nasibis (Hostile ones) from our enemies, so he saves them from them, and extracts them from their confusion, and conquer the satans by rebutting their whisperings, and conquer the Nasibis (Hostile ones) by arguments of their Lord azwj, and the evidences of their Imams asws, would be merited in the Presence of Allah azwj the Exalted over the servants with more superior places, more than the merits of the sky over the earth, and the Throne, and the Chair, and the Veils upon the sky; and their merits over this worshipper is like the merit of the moon on the night of the full moon over the hidden stars in the sky”.

By the chain from Abu Muhammad asws having said: ‘Ali asws Bin Muhammad asws said: ‘If there were not to remain, after the Occultation of our Qaim asws, from the scholar calling to him asws and pointers upon him, and the usherers to his Religion by arguments of Allah azwj, and the rescuers of the weak servants of Allah azwj from the deceptions of Iblees la and his la obstinate ones, and from the traps of the Nasibis (Hostile ones), there would not remain a single one except he would renege from the Religion of Allah azwj.

ولكنهم الذين يمسكون أزمة قلوب ضعفاء الشيعة، كما يمسك صاحب السفينة سكاكنا أولئك هم الأفضلون عند الله عز وجل.

10 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 10
11 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 11
But, they are those withholding the determination of the hearts of the weak Shias, just as the captain of the ship holds on to its passengers. Those, they are the preferential ones in the Presence of Allah\textsuperscript{azwj} Mighty and Majestic’’.\textsuperscript{12}

By the chain from Abu Muhammad\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws} having said: ‘The scholars of our\textsuperscript{asws} Shias, the ones standing by the weak ones who loves us\textsuperscript{asws}, and the people of our\textsuperscript{asws} Wilayah, on the Day of Judgment, and the lights would be shining from the crowns upon their heads of each one’ – and in (another) copy, ‘of each one who takes from you’ – ‘One of them would have a crown of glory, those lights would be emerging from it in the plains of the (Day of) Judgment, and its diameter would be of a travel distance of three hundred thousand years.

The rays of their crowns would emanate in all of it, and there would not remain over there any orphan whom he had guaranteed for, and had saved him from his ignorance, and extracted him from his confusion, except he would attach with a ray from the light and be raise to the loftiness until taken them above the Gardens, then descend them upon their houses, the promised ones, in the vicinity of their followers and their teachers, and in the presence of their Imams\textsuperscript{asws}, those whom they had been calling towards.

And there would not remain a single Nasibi (Hostile one) from the Nasibis being hit from the rays of those crowns, except his eyes would be blinded, and his ears would become deaf, and his tongue muted, and there would surround upon him (angels) harsher than the flames of the Fires, and they would carry them until they are handed over to the Zabaniyya (Angels of Hell), who would deposit them into the evil of the Blazing Fire’.

\textsuperscript{12} Bihar Al Anwar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 12
And Abu Muhammad Al-Hassan Al-Askari\textsuperscript{asws} said: ‘From the ones who love Muhammad\textsuperscript{saww} and the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww} there are needy ones, equalisation with them is superior than equalisation with the needy poor ones, and they are those whose body parts are silent, and their strength is weak from facing the enemies of Allah\textsuperscript{azwj}, those who are faulting them of their Religion, and their dreams are shattered.

ألا فمن قواهم بفقهه وعلمه حتى أزال مسكنتهم ثم سلطهم على الأعداء الظاهرين النواصب، وعلى الأعداء الباطنين إبلس ومرده، حتى يهجوهم عن دين الله، وذبحوهم عن أولياء آل رسول الله صلى الله عليه وآله، حول الله تعالى تلك المسكنة إلى شياطينهم فأعجزهم عن إضلالهم، قضى الله تعالى بذلك قضاء حق على لسان رسول الله صلى الله عليه وآله.

Indeed! So, the one who strengthens them by his understanding and his knowledge until their needs are removed, then makes them overcome upon the obvious enemies, the Nasibis (Hostile ones), and upon the hidden enemies, Iblees\textsuperscript{la} and his\textsuperscript{la} obstinate ones, until they defeat them regarding the Religion of Allah\textsuperscript{azwj}, and defended them on behalf of the friends of Progeny\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}, Allah\textsuperscript{azwj} would Turn that neediness to their satans and frustrate them of their straying. The Judgment of Allah\textsuperscript{azwj} the Exalted with that Judgment is true upon the tongue of Rasool-Allah\textsuperscript{saww}, 13

By the chain from Abu Muhammad\textsuperscript{asws} having said: ‘Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} said: ‘The one who strengthens a needy one in his Religion, weak in his understanding, against a Nasibi (Hostile one) adversary, and makes him understand, Allah\textsuperscript{azwj} will Indoctrinate him on the Day he goes into his grave.

أن يقول: الله ربي، محمد نبيي، علي وليي، الكعبة قبلتي، القرآن بهيجتي وعذري، والمؤمنون إخواني.

So he would be saying, ‘Allah\textsuperscript{azwj} is my Lord\textsuperscript{azwj}, and Muhammad\textsuperscript{saww} is my Prophet\textsuperscript{saww}, and Ali\textsuperscript{asws} is my Guardian, and the Kabah is my Qiblah, and the Quran is my joy and my promise, and the Momineen are my brethren’.

ف يقول الله: أدليت بالحجة فوجبت لك أعالي درجات الجنة فعند ذلك يتحول عليه قبره أنزه رياض الجنة.

Then Allah\textsuperscript{azwj} would be Saying: “You have provided evidence with the proof, therefore the loftiest of My\textsuperscript{azwj} Levels of the Paradise have been Obligated for you”. Thus, during that, his grave would be transformed for him until, (he enters) into a Garden of the Paradise’’. 14

13 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 13
14 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 14
By the chain, from Abu Muhammad asws having said: (Syeda) ‘Fatima asws said, and two women had disputed in her asws presence and they both argued regarding something from the matters of Religion, one of the two was an adversary and the other one was a believer. So she asws opened (certain arguments) to the believer and she was victorious over the adversary, and she was overjoyed with intense happiness.

(Syeda) Fatima asws said: ‘The happiness of the Angels with your victory over her is more intense than your happiness, and that the grief of the Satan la and his la obstinate ones with her grief is more intense than her grieve, and Allah azwj the Exalted Said to His azwj Angels: “Obligate for (Syeda) Fatima asws, due to her asws having opened up (certain arguments) upon this needy woman, the prisoner, a thousand (upon a) thousand doors of the Gardens, double from what has already been Prepared for her asws, and make this to be a Sunnah regarding everyone who opens up (certain arguments) upon a needy one, and he overcomes an adversary, the like of a thousand (upon a) thousand of whatever had already been prepared for him from the Gardens”’. 15

By the chain from Abu Muhammad asws having said: ‘Al-Hassan asws Bin Ali asws Bin Abu Talib asws said, and a man had brought a gift to him asws: ‘Which of the two is more beloved to you? If I asws were to return upon you, in exchange of it, twenty-fold, twenty thousand Dirhams, or I asws open a door of knowledge for you to subdue so and so, the Nasibi (Hostile one) in your town, you can save the weak ones of your town with it? If your choice is good, I asws shall gather the two matter for you, and if your choice is bad, I asws shall give you to take whichever of the two you so like to’.

فقال: يا ابن رسول الله فثوابي في قهري ذلك الناصب واستنقاذي لاولئك الضعفاء من يده قدره عشرون ألف درهم؟

So, he said, ‘O son asws of Rasool-Allah saww! My Rewards in subduing that Nasibi (Hostile one), and my rescuing those weak ones from his hand, it’s worth is twenty thousand Dirhams?’

قال بال أكثر من الدنيا عشرين ألف ألف مرة! فقال: يا ابن رسول الله فكيف أعطى أخبار الأدوين بل أختار الأفضل: الكلمة التي أظهر بعده عدوكم وأذوه من أولياء الله.

15 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 15
He said: ‘But, (it is worth) more than the world twenty thousand (upon) thousand times!’ He said, ‘O son of Rasool-Allah! So how can I choose the lower? But I choose the superior – the word which I can subdue an enemy of Allah with and defend him on behalf of the Guardians of Allah.'

فقال الحسن بن علي: قد أحسنت الاختيار وعلمه الكلمة وأعطاه ألف درهم، فذهب فأفتح الرجل فاتصل خبره به، فقال له إل ذي حضرة: يا عبد الله ما ربح أحد مثل ربك، ولا أكسب أحد من الأوداء ما أكسبت، أكسبت مودة الله أولا، ومودة محمد صلى الله عليه وسلم، ومودة الطيبين من أنساءه، ومودة ملائكة الله رايعها، ومودة إخوانك المؤمنين خامسا، فكسبت بعدد كل مؤمن وكافر ما هو أفضل من الدنيا ألف مرة فهنيئا لك هينيا.

So Al-Hassan Bin Ali said: ‘Your choice in excellent!’ And he gave him twenty thousand Dirham, and he went and made the man understand, and his news was received by him, and he said to him when he came: ‘O servant of Allah! No one has profited like your profit, nor as anyone earned from the loyalty what you have earned. You have earned the Cordially of Allah firstly, and cordiality of Muhammad secondly, and cordiality of the godly ones from their Progeny thirdly, and cordiality of the Angels of Allah fourthly, and cordiality of your brethren, the Momineen fifthly. You have hereby earned with a number of every Momin, and Kafir, what is more superior than the world a thousand times, therefore congratulations to you, congratulation'.

Abu Muhammad said: ‘Al-Husayn Bin Ali said to a man: ‘Which of the two is more beloved to you? A man intending killing a needy one who is weak and you rescue him from his hands, or a Nasibi (Hostile one) intending to stray a needy one from the weak ones of our Shias, you conquer upon him, restraining him, and making him (Shia) understand and breaking him (Nasibi), by arguments of Allah the Exalted?’

قال: بل إنقاذ هذا المسكين المؤمن من يد هذا الناصب إن الله تعالى يقال: من أحياها فكأنما أحيا الناس جميعا. أي من أحياها وارشدها من كفر إلى إيمان فكأنما أحيا الناس جميعا من قبل أن يقتلههم بسيوف الحديد.

He said, ‘But, (it is) rescuing this needy Momin from the hand of this Nasibi. Allah the Exalted is Saying: “and the one who revives it (a person), so it would be as if he has revived the entirety of the people [5:32] – i.e., and one who revives him and guides him from Kufr to Eman, so it is as if he has the entirety of the people, compared to them being killed by the swords of iron’.”

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16 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 16
17 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 17
Abu Muhammad asws said: ‘Ali asws Bin Al-Husayn asws said to a man: ‘Which of the two is more beloved to you – a friend, every time he sees you, gives you a bag of Dinars, or a friend, every time he sees you, helps you against a trap from the traps of the satanla, and makes you recognise what can invalidate their plots, and break their network, and cut of their ropes?’

He asws said: ‘So which of the two is more beloved to you – rescuing a needy prisoner from the hands of the Kafirs, or rescuing a needy prisoner from the hands of the Nasibis (Hostile ones)?’ He said, ‘O son asws of Rasool-Allah saww! Ask Allah azwj to Incline me towards the correct answer’ asws. He asws said: ‘O Allah azwj! Incline him!’

He said, ‘But my rescuing the needy prisoner from the hands of the Nasibi, for it would provide the Paradise to him, and rescue him from the Fire, and that is a provision of the soul to him in the world, and the repelling of the injustice from him in it, and Allah azwj would Compensate this oppressed one with a multiple of what he had faced from the injustice, and Avenge him from the oppressor with what is just with Hisazwj Judgment’.

He asws said: ‘May Allah azwj Forgive your father! You have taken it from the interior of my asws own chest, nor leaving anything from what Rasool-Allah saww said, not even one word.

And Al-Baqir Muhammad asws Bin Al asws was asked, ‘Is the rescuing of the Momin prisoner, from ones who loves usasws, from the hands of the Nasibi (Hostile one) intending to stray him by the merit of his tongue and his explanation, better, or rescuing the prison from the hands of the people of Rome?’
قال الباقر عليه السلام: "أخبرني أنت عن رجل من خيار المؤمنين يغرق، وعصفورة تغرق لا يقدر على تخليصهما بأيهمه؟" 
استغثت فاتله الآخر، أيهما أفضل أن يخلصه؟ قال: الرجل من خيار المؤمنين.

Al-Baqir asws said: ‘You inform me asws about the one who sees a man from the best of the Momineen drowning, and a sparrow drowning, not being able to finishing off, with which of the two would you occupy yourself and losing the other? Which of the two is superior that you finish him off (from the predicament)?’ The man said, ‘One who is the best of the Momineen’.

قال عليه السلام: فبعد ما سألت في الفضل أكثر من بعد ما بين هذين، إن ذاك يوفر عليه دينه وجنان ربه، وينقذه من نيرانه، وهذا المظلم إلى الجنان يصير.

He asws said: ‘So the distance of what you asked, regarding the merit is more than the distance of what is between these two. That one, his Religion is provided upon him, and the Garden of his Lordazwj, and his rescue from the Fire, and this oppressed one would come to be in the Paradise’.

18 - م، ج: بالإسناد عن أبي محمد عليه السلام قال: قال جعفر بن محمد عليه السلام: من كان همه في كسر النواصب عن المساكين من شيعتنا الوالي لان أهل البيت يكسرهم عنهم، ويكشف عن خباينهم، وبين عوراتهم ويفخم أمر محمد والله صلى الله عليه وسلم فجعل الرحمة على إملاكها في بناء قصوره ودوره يستعمل بكل حروف حججه على أعداء الله أكثر من عدد أهل الدنيا أملًا، كم بناء كم نعمة كم قصور لا يعرف قدرها إلا رب العالمين.

By the chain from Abu Muhammad asws having said: ‘Ja’far asws Bin Muhammad asws said: ‘One who was concerned in stopping the Nasibis (Hostile ones) from the needy ones from our asws Shias, the ones in our asws Wilayah of the People asws of the Household, breaking them from these, and uncovering their shamefacedness, and manifesting their bareness, and the grandness of the matter of Muhammad saww and his saww Progeny asws, Allahazwj would Make his concern into Angels of the Gardens in building his castles and his houses, utilising every letter from the letter of his arguments against the enemies of Allahazwj, Angels who are more than the number of the people of the world in strength, each one firm enough to carry the skies and the earth. So how many buildings, and how may Bounties, and how many castles, no one knows its worth except the Lordazwj of the Worlds’.

19 - م: قال أبو محمد عليه السلام: قال موسى بن جعفر عليه السلام: من أعاد أهله لنا نجاهم لنا على عدو لنا فقوة وشجعه حتى يخرج الحق الدال على فضلنا بأحسن صورة، ويخرج الباطل الذي يروم به أعداؤنا ودفع حقنا في أصبع صورة، حتى بني الجافيين، ويستنصر المتملصون، ويرد في بصاصهم العالمون، بدعو الله تعالى يوم القيامة في أعلى منازل الجنان.

Abu Muhammad asws said: ‘Musa asws Bin Ja’far asws said: ‘One who aids one who loves us asws against an enemy of ours asws, so he strengthens him and emboldens him until brings out the
Truth as evidence upon our merits in an excellent image, and throws out the falsehood which our enemies had intended with and had repelled our rights in an ugly image, until the heedless ones become cautious, and the students can see clearly, and there is an increase in the insights of the knowing ones, Allah the Exalted would Resurrect him on the Day of Judgment in lofty stations of the Gardens.

And He would Say: “O My servant, the breaker of My enemies, and helper to My friends, and the announcer of the merits of Muhammad the best of My Prophets, and of the nobility of Ali the most superior of My Guardian, and a supporter of ones who support them, and named with the names of their Caliphs, and entitled themselves to their titles”.

So He would be Saying that, and Allah would Deliver it to the entirety of the people of the plains, and there would not remain a Kafir, nor a tyrant, nor a satan, except he would send blessings upon this breaker of the enemies of Muhammad, and curse those who used to be hostile to them in the world, from the Nasibis (Hostile ones) to Muhammad and Ali

And by the chain from Abu Muhammad having said: ‘Ali Bin Musa Al-Reza said: ‘The most superior of what can be sent ahead by a scholar from ones who love us and ones in our Wilayah for a Day of his need, and his destitution, and his disgrace, and his need, is that he helped in the world a needy one from ones who loves us, from the hands of a Nasibi (Hostile one), and enemy of Allah and His Rasool.

He would be standing from his grave and there would be rows of Angels from the edge of his grave to the place of his house from the Gardens of Allah, and they would carry him upon their wings and they would be saying, ‘Beatitude to you, O repeller of the dogs from the righteous!’ And, ‘O you, incline towards the goodly Imams’.
Abu Muhammad asws said: ‘Muhammad asws Bin Al-Jawwad asws said: ‘The Divine Authorities of Allah aswj over His aswj Religion are of great Authority which Allah aswj has Authorised with over His aswj servants. So, the one who have been Given his share from it should not view that one who has been deprived that, so he has been merited over him, and if he was made to be in the lofty peak from the nobility, and the wealth, and the beauty, for he, if he were to view that, so he has belittled the magnificent Bounty of Allah aswj from Him aswj.

And an enemy from our asws enemies, the Nasibis (Hostile ones), if he were to repel him with what he learnt from our asws knowledge of the People asws of the Household, it would be better for him than all the wealth of the one Graced upon, and even if he were to give in charity a thousand times multiple’.

And by the chain going up to Abu Muhammad asws having said so one of his asws students, when a group of the ones in Wilayah and love of the Progeny asws of Rasool-Allah saww had gathered in his asws presence, and they said, ‘O son asws of Rasool-Allah saww! There is a neighbour of ours from the Nasibis hurting us and argues against us regarding the preference of the first (Abu Bakr), and the second (Umar) and the third (Usman), over Ali Amir Al-Momineen asws, and gives arguments against us, we do not know how to answer these and the exit from these?’

قُالَ: مَن تَجْلِئَ إِذَا كَانُوا يَجْمَعُونَ يَتَّبِعُونَ فَتَسْمَعُونَ عَلَيْهِمْ، فَيَسْتَفْدِونَ مِنْكَ الْعَلَامَةِ فَتَكْلُمُ، وَأَفْحَمُ صَاحِبِهِمْ، وَأَكْسَرْ غَرْتَهُ وَفَلْ حَذِه، وَلَا تَبِقَ لِهِ بَاقِيَةً،

He asws said: ‘Pass by those (Nasibis) when they have gathered, speaking, and listen to them. So, when they demand the speech from you, then speak, and make their companions understand, and break his prestige and his arguments, and do not leave anything remaining for him’.

فَذَهِبَ الْرَجُلُ وَحَضْرَ الْمَوْصِعَ وَحَضْرَ وَكَلَمَ الرَّجُلُ فَأَفْحَمَهُ وَصَرَبَهُ وَيَدَرَّ في السَّمَاءِ هُوَ أَوْ في الأرض

Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 22
So, the man went and attended the place, and they were present, and the man spoke, and made him understand, and he became such that he did not know whether he was in the sky or in the earth.

قالوا: فوقع علينا من الفرح والسرور ما لا يعلمه إلا الله تعالى، وعلى الرجل والمتعصبين له من الحزن والغم مثل ما لحق من السمر، فلما رجعنا إلى الإمام قال لنا: إن الذي في السماوات من الفرح والطرب بكسر هذا العدو لله كان أكثر مما كان بحضرتك، والذي كان بمصرع إبراهيل وهزيمة مرده من الشياطين من الحزن والغم أشد مما كان بحضرتهم.

They said, ‘So there occurred upon us the happiness and the joy, none knows the extent of it except Allahazwj the Exalted, and upon the (Nasibi) man there was such grief and gloom for him the like of what we faced from the cheerfulness. So when we returned to the Imamasws heasws said to us: ‘That which was in the skies, from the happiness and the glee with the breaking of this enemy of Allahazwj was more than what was in your presence, and that which was in the presence of Ibleesa and the excluders of hisazwj obstinate ones, from the grief and the gloom, was more severe that was in your presence.

وقد صلى على هذا الكاسر له ملائكة السماء والحجب والكرسي، وقابلها الله بالإجابة فأكرم إيابه وعظم ثوابه، ولقد لענה تلك الملاءكة العدو الله المكسر وقابلها الله بالإجابة فشدد حسابه وأطاب عذابه.

And there had sent blessings upon this breaker, the Angels of the sky and the Veils, and the Chair, and Allahazwj has Accepted it with the Answering, therefore honourable is his prestige and great are his Rewards. And those Angels had cursed the enemy of Allahazwj, the broken one, and Allahazwj Accepted it with the Answering, so Heazwj Intensified Hisazwj Reckoning, and Prolonged his Punishment’.’

况 24 - م: قال أبو محمد الحسن العسكري عليه السلام إن رجلا جاء إلى علي بن الحسين عليه السلام برجل يزعم أنه قاتل أبيه، فأجاب عليه القصاص، وسأله أن يعفو عنه ليضمنه الله ثوابه فكان نفسه لم تطب بذلك،

Abu Muhammad Al-Hassan Al-Askariasws said: ‘A man came to Aliasws Bin Al-Husaynasws with (another) man alleging that he had killed his father, and he acknowledged, so the retaliation was Obligated upon him, and he had asked him that he forgives him so that Allahazwj would Magnify his Rewards, but his soul was not agreeable to that.

فقال علي بن الحسين عليه السلام للمدعي عليه السلام إن رجلا جاء إلى علي بن الحسين عليه السلام برجل يزعم أنه قاتل أبيه، فأجاب عليه القصاص، وسأله أن يعفو عنه ليضمنه الله ثوابه فكان نفسه لم تطب بذلك.

Aliasws Bin Al-Husaynasws said to the claimant to the blood (wergild), the guardian rightful of the retaliation: ‘If you remember any merit for this man to be upon you, then gift this crime to him and forgive this sin for him’. He said, ‘O sonasws of Rasool-Allahasws! There is a right for him upon me, but it does not reach the point that I should forgive him about the murder of my father’.

23 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 23
He said, ‘So what do you want?’ He said, ‘I want the retaliatory killing, but if he wants me to meet him (agreement) upon a reconciliation over the wergild, I will reconcile with him and excuse him from it’. So, Ali Bin Al-Husayn said: ‘So, what is that right of his upon you?’

He said, ‘O son of Rasool-Allah! He indoctrinated me with the Tawheed (Oneness) of Allah, and Prophet-hood of Muhammad Rasool-Allah, and Imamate of Ali and the Imams.’

He said, ‘O son of Rasool-Allah! I am needy to these (Rewards) and you are needless from these, for my sins are great and my sin to this murdered one as well is between me and him, not between me and this guardian of his’.

He said, ‘So this is not sufficient for the blood of your father? Yes, by Allah! This does suffice with the bloods of the people of the earth, all of them from the former ones and the latter ones, besides the Prophets and the Imams, if they were killed, for it is such that nothing would suffice with their blood to be content from with the wergild’. He said, ‘Yes’.

He said: ‘If you give me the retaliation of giving to me, then I shall give you the wergild for you, and you would be saved by it from being killed?’

He said: ‘Yes, O son of Rasool-Allah!’
So Ali asws Bin Al-Husayn asws said to the guardian of the murdered one: ‘O servant of Allah azwj!
Compare between this sin to you and his indoctrination upon you. Killing your father deprived him from the pleasures of the world and deprived you of enjoying with him in it, on top (of that), if you observe patience and submit, you will be a friend of your father in the Gardens, and he has indoctrinated you the Eman, therefore it Obligates for you, due to it, the eternal Garden of Allah asws, and saved you from the eternal Punishment. Thus, his favour to you is a many multiple of his crime against you.

So if you were to pardon him as a recompense upon his favour to you, I asws shall narrate to you a Hadeeth from the merits of Rasool-Allah saww which would be better for you than the world with whatever is in it. And if you refuse to pardon him until I give to you the wergild for you to reconcile upon it, then I asws shall inform him with the Hadeeth besides you. So, when you lose that Hadeeth, which is better than the world with whatever is in it, if you were to take a lesson with it’.

So, the youth said, ‘O son saww of Rasool-Allah saww! I have pardoned him from it without any wergild, nor anything except seeking the Face of Allah awj, and your asws interceding in his matter, therefore narrate to us, O son saww of Rasool-Allah saww, with the Hadeeth’.

So Ali asws Bin Al-Husayn asws said: ‘Rasool-Allah saww, when he saww was Sent to the people, all of them, with the Truth as a giver of glad tidings and as a warner, ...’ – up to the end of what I (Majlisî) shall come within the chapter of his saww miracles’.

24 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 24
And by the chain, from Abu Muhammad Al-Askari asws having received the news that a man from the understanding ones of his asws Shias had spoken to one of the Nasibis and made him understand by his arguments until his shame was clear. He entered the gathering to see Ali asws Bin Muhammad asws, and in the middle of his asws gathering there a magnificent stage set up, and he asws was sitting outside the stage, and in his asws presence were a people from the dignitaries and the Clan of Hashim as.

So he asws did not cease to raise him until he asws made him sit in that stage, and made him welcome. So, that was grievous upon those notables. As for the dignitaries, they turned away from him asws as (a gesture of) reproach, and as for the Hashimites, a Sheykh of them said to him asws, 'O son asws of Rasool-Allah asaww! Is this how you asws are preferring a commoner upon the chiefs of the Clan of Hashim as from the students and the Abbasides?'

So he asws said: 'Beware of becoming from those of whom Allah azwj the Exalted Says: Have you not seen those who are given a portion of the Book? They are invited to the Book of Allah that it might decide between them, then a group of them turn back and they withdraw [3:23]! Are you pleased with the Book of Allah azwj as a Judge?' They said, 'Yes'.

He azwj said: 'Isn’t Allah azwj Saying: O you those who believe! When it is said to you: ‘Make room in (your) assemblies’, then make ample room, Allah will Give you ample [58:11] up to His azwj Words: Allah will Exalt those of you who believe, and those who are given knowledge are ranks [58:11]. So He azwj was not Pleased for the Momin scholar except that He azwj Raised him to be over the Momin who was not a scholar, just as He azwj was not Pleased for the Momin except that He azwj Raises him over the one who isn’t a Momin. Can you inform me asws about it?

He azwj said: ‘Allah will Exalt those of you who believe, and those who are given knowledge are ranks [58:11], or did He azwj Say Allah azwj Raises those who are given the nobility, and the lineage in ranks? Or, isn’t Allah azwj Saying: Say: ‘Are they equal, those who do not know and
those do know?’ [39:9]. So how come you are denying the raising of this one to what Allah\(^\text{asws}\) has Raised? The breaking of this one of the so and so Nasibi by arguments of Allah\(^\text{aswj}\) which he learnt is better for him than every nobility in the lineage’.

فقال العباسي: يا ابن رسول الله قد شرفت علينا وقصرتنا عمن ليس له نسب كما بيننا، ومازال منذ أول الإسلام يقدم الأفضل في الشرف على من دونه فيه.

Al-Abbas said, ‘O son\(^\text{asws}\) of Rasool-Allah\(^\text{aww}\)! You\(^\text{asws}\) have ennobled over us, and reduced us from one who has not lineage for him like our lineages, and it has not ceased to be since the beginning of Al Islam, to place forwards the ones of superior nobility to be over the ones below him’.

فقال عليه السلام: سبحان الله أليس العباس بايع لأبي بكر وهو تيمي والعباس هاشمي ؟ أو ليس عبد الله ابن العباس كان يخدم عمر بن الخطاب وهو هاشمي أبو الخلفاء وعمر عدوي ؟ وما بال عمر أدخل البعداء من قريش في الشورى ولم يدخل العباس ؟

So he\(^\text{asws}\) said: ‘Glory be to Allah\(^\text{aww}\)! Didn’t Al-Abbas pledge allegiance to Abu Bakr and he was Taymi (Tribe of Taym) and Al-Abbas was a Hashimite? Or wasn’t Abdullah Ibn Al-Abbas a servant of Umar Bin Al-Khattab, and he was a Hashimite, father of the Caliphs, and Umar was an Adwy (Tribe of Udayy)? And what was the matter Umar included the slaves from Quraysh into the consultative council and did not include Al-Abbas?

فإن كان رفعنا لمن ليس بهاشمي على هاشمي منكرا فأنكروا على العباس بيعته لأبي بكر، وعلى عبد الله بن العباس خدمته لعمر بعد بيعته، فإن كان ذلك جائزا فهذا جائز، فكأنما القم الهاشمي حجرًا.

If our\(^\text{asws}\) raising of one who isn’t a Hashimite over a Hashimite was deniable, then deny upon Al-Abbas of his allegiance to Abu Bakr and upon Abdullah Bin Al-Abbas serving Umar after pledging allegiance to him. So, if that was allowed, then this is allowed’. It were as if if the Hashimite has swallowed a stone’.

26 - لى: جعفر بن محمد بن مسرور، عن ابن عامر، عن المعلى بن محمد البصري، عن أحمد بن محمد بن عبد الله، عن عمر بن زياد، عن مدرك بن عبد الرحمن، عن أبي عبد الله الصادق جعفر بن محمد عليه السلام قال: إذا كان يوم القيامة جمع الله عز وجل الناس في صعيد واحد، ووضعت الموازين فзорن دماء الشهداء، مع مداد العلماء فرجح مداد العلماء على دماء الشهداء.

‘From Abu Abdullah Al Sadiq Ja’far Bin Muhammad\(^\text{asws}\) having said: ‘Muhammad Bin Masrour, from Ibn Aamir, from Al Moalla Bin Muhammad Al Basry, from Ahmad Bin Muhammad Bin Abdullah, from Umar Bin Ziyad, from Madrak Bin Abdul Rahman,

‘From Abu Abdullah Al-Sadiq Ja’far\(^\text{asws}\) Bin Muhammad\(^\text{asws}\) having said: ‘When it will be the Day of Judgment, Allah\(^\text{aww}\) Mighty and Majestic would Gather the in one plain, and the

\(^{25}\)Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 25
scales would be placed, so the blood of the martyrs would be weighed along with the ink of the scholars, and the ink of the scholars would outweigh the blood of the martyrs”.

Ali Bin Ahmad, from Al Asdy, from Abdul Azeem Al Husna,

‘From Ali Bin Muhammad Al-Hadi, from his forefathers, from Ali having said: ‘When Allah Spoke to Musa Bin Imran, Musa said: ‘My God! What is the Recompense of one who calls a Kafir soul to Al-Islam?’ He said: “O Musa! I would Permit for him the intercession on the Day of Judgment for whoever he wants”.

Abu Al Qasim narrated to us, from Muhammad Bin Abbas, from Abdullah Bin Musa, from Abdul Azeem Al Husna, from Umar Bin Rusheyd, from Dawood Bin Kaseer,

‘From Abu Abdullah regarding the Words of Allah Mighty and Majestic: Say to those who believe, they should be seeking Forgiveness for those who do not hope for the days of Allah [45:14]. He said: ‘Say to those we have Favoured upon them with our recognition, that they should introduce it to those who do not know. So, when they introduce to them, they would be Forgiven”.

Haroun, from Ibn Sadaqa,

‘From Al-Sadiq, from his father, from his forefathers: ‘Rasool-Allah said: ‘Three would intercede to Allah on the Day of Judgment, so He Intercede for them: The Prophets, then the scholars, then the martyrs”.

30 - ل: يأبى على علی بن أبي، بن أبي، بن مرار، بن علی بن، بن علی على ثلاث من حقائق الإمام: الإنجاب من الابن، وإنجاب الناس من نفاس، وفدو العلم للمتعلم.

26 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 26
27 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 27
28 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 28
29 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 29
My father, from Ali, from his father, from Ibn Marar, from Yunus,

‘Raising it to Abu Abdullah\(^{\text{asws}}\) having said: ‘It was among what Rasool-Allah\(^{\text{saww}}\) bequeathed to Ali\(^{\text{asws}}\): ‘O Ali\(^{\text{asws}}\) Three are from the reality of the Eman – The spending from constricted livelihood, and the fairness to the people from yourself, and giving the knowledge to the student’.\(^{\ref{30}}\)

Ibn Masrour, from Ibn Aamir, from his uncle Abdullah, from Ibn Mahboub, from Ibn Suheyb who said,

‘I heard Abu Abdullah\(^{\text{asws}}\) saying: ‘Allah\(^{\text{azwj}}\) will not Gather to a hypocrite nor to an immoral one, the goodly silence, and the understanding, and the goodly manners, ever!’\(^{\ref{31}}\)

By three chains –

‘From Al-Reza\(^{\text{asws}}\), from his\(^{\text{asws}}\) forefathers\(^{\text{asws}}\), from Rasool-Allah\(^{\text{saww}}\) having said: ‘The one who improves his understanding, for him would be Rewards’\(^{\ref{32}}\)

Al Mufeed, from Ibn Qawlawiya, from his father, from Sa’ad, from Ibn Isa, from Usman Ibn Isa, from Sama’at who said,

‘I said to Abu Abdullah\(^{\text{asws}}\), ‘Allah\(^{\text{azwj}}\) Mighty and Majestic Revealed: the one who kills a soul for other than a soul (in retaliation), or (for) mischief in the earth, then it would be as if he killed the entirety of the people; and the one who revives it (a person), so it would be as if he has revived the entirety of the people. [5:32].\(^{\ref{33}}\) He\(^{\text{asws}}\) said: ‘One who extracts it from straying to guidance, so he has revived it, and one who extracts it from guidance to straying, so he has, by Allah\(^{\text{azwj}}\), killed it’.’\(^{\ref{33}}\)

By a chain of the brother of Deobel,

\(^{\ref{30}}\) Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 30

\(^{\ref{31}}\) Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 31

\(^{\ref{32}}\) Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 32

\(^{\ref{33}}\) Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 33
‘From Al-Reza asws, from his asws forefathers asws, from Amir Al-Momineen asws having said: ‘The one with understanding is severe upon Iblees and a thousand worshippers’.

By the chain of Al Majashaie,

‘From Al-Sadiq asws, from Ali asws having said: ‘Rasool-Allah saww said: ‘When it would be the Day of Judgment, the ink of the scholars would be (comparatively) weighed with the blood of the martyrs, and the ink of the scholars would outweigh over the blood of the martyrs’.

Al Attar, from his father, from Ibn Isa, from Yunus, from one who mentioned it,

‘From Abu Abdullah asws having said: ‘When it would be the Day of Judgment, Allah azwj Mighty and Majestic would Resurrect the scholar and the worshipper. So, when they both pause in front of Allah azwj Mighty and Majestic, He azwj would Say to the worshipper: “Go to the Paradise!”, and He azwj would Say to the scholar: “Pause, intercede for the people due to the excellence of your education to them”.

Abu Al Hassan Tahir Bin Muhammad Bin Yunus the jurist, from Muhammad Bin Usman Al Harwy, from Ahmad Bin Tameem, from Muhammad Bin Ubeida, from Muhammad Bin Hameyda Al Razy, from Muhammad Bin Isa, from Abdullah Ibn Yazeed, from Abu Al Darda’a who said,

‘I heard Rasool-Allah saww saying: ‘Allah azwj Mighty and Majestic would Gather the scholars on the Day of Judgment and would be Saying to them: “I azwj did not Place My azwj Light and My azwj Wisdom in your chests except and I azwj Intended with you goodness of the world and the Hereafter. Go, for I azwj have Forgiven you upon whatever was from you”.'
38 - مع: الهمداني، عن علي، عن أبيه، عن يحيى بن عمران، عن يونس، عن سعدان عن أبي بصير، عن أبي عبد الله عليه السلام قال: "الم" هو حرف من حروف اسم الله الأعظم المقطع في القرآن، الذي يلفظه النبي صلى الله عليه وسلم، أو الإمام فإذا دعا به أحب، ذلك الكتاب لا ريب فيه هدى للمتقين.

Al Hamdany, from Ali, from his father, from Yahya Bin Umran, from Yunus, from Sa’dan, from Abu Baseer,

‘From Abu Abdullah asws having said: ‘Alif Lam Meem [2:1] – it is a letter from the letter of a Magnificent Name of Allah aswz, the abbreviated in the Quran, which the Prophet saww composed, the Imam asws. So whenever he saww supplicated with it, is Answered. That is the Book. There is no doubt in it (and) is Guidance for the pious [2:2]’.

He asws said: ‘An explanation for our asws Shias’. Those who are believing in the unseen and are establishing the Salat, and from what We have Graced them, they are spending [2:3], he asws said: ‘From what we asws teach them, they are transmitting, and from what we asws teach them from the Quran, they are reciting’’. 38

In ‘The four hundred’ – Amir Al-Momineen asws said: ‘Teach your children what Allah azwj would Benefit them with (so that) the Murjiites will not overcome upon them by their opinions’. 39

40 - ير: أحمد بن محمد، عن ابن أبي نجران ومحمد بن الحسين، عن عمرو بن عاصم عن المفضل بن سالم، عن جابر، عن أبي جعفر عليه السلام قال: قال رسول الله صلى الله عليه وسلم: إن معلم الخير يستغفر له دواب الأرض وحيتان البحر، وكل ذي روح في الهواء، وجميع ذوي الروح في السماء والارض، وإن العالم والمتعلم في الأجر سواء، يأتيان يوم القيامة كفرسي رهان يزدحمان.

Ahmad Bin Muhammad, from Ibn Abu Najran and Muhammad Bin Al Husayn, from Amro Bin Aasim, from Al Mufazzal Bin Salim, from Jabir,

‘From Abu Ja’far asws having said: ‘Rasool-Allah saww said: ‘The good teacher, there would seek Forgiveness for him, the animals of the earth, and fishes of the sea, and everyone with a soul in the atmosphere, and the entirety of the inhabitants of the sky and the earth, and that the teacher and the student are equal in the Recompense. They would both come on the Day of Judgment like two racing horses competing’’. 40

41 - ير: ابن هاشم، عن الحسين بن سفيان، عن أبيه، عن عمر بن يمن، عن جابر، عن أبي عبد الله عليه السلام قال: معلم الخير تستغفر له دواب الأرض، وحيتان البحر وكل جماعة كبيرة في أرض الله وسمائه.

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38 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 38
39 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 39
40 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 40
Ibn Hashim, from Al Husayn Bin Sayf, from his father, from Umar and Bin Shimr, from Jabir,

‘From Abu Abdullah asws having said: ‘The good teacher, there would seek Forgiveness for him, the animals of the earth, and fishes of the sea, and every small and large in the land of Allah azwj and His sky’’. 41


Abdullah Bin Muhammad, from Muhammad Bin Al Husayn, from Ibn Asbaat, from one of his companions,

‘From Abu Abdullah asws having said: ‘Amir Al-Momineen asws said: ‘The Momin scholar is of greater Recompense than the Fasting one, the standing one (in Salat), the fighter in the Way of Allah azwj. And when he dies, a gap opens up in Al-Islam which nothing would plug it up to the Day of Judgment’’. 42

42 - أخبر عن محمد بن الحسين، عن أبيه عن أبي عبد الله عن أمير المؤمنين صلى الله عليه وسلم: المأمون اسمه عظم أجره من الصائم القائم الغازي في سبيل الله، وإذا مات ثلم في الإسلام ثلمة لا يسدها شئ إلى يوم القيامة.

Abdullah Bin Muhammad, from Ali Bin Al Hakam, from Abu Hamza, from Abu Baseer who said,

‘I heard Abu Abdullah asws saying: ‘One who teaches a good (thing), for him would be a Recompense like the one who acts with it’. I said, ‘Supposing he were to teach him something else, would that flow for him (as well)?’ He asws said: ‘Even if he had taught the entirety of the people, it would (still) flow for him’. I said, ‘Supposing he dies?’ He asws said: ‘And even if he dies’’. 43


Abdullah Bin Muhammad, from Muhammad Bin Al Husayn, from Muhammad Bin Hammad Al Karisy, from his father,

‘From Abu Abdullah asws having said: ‘Rasool-Allah saww said: ‘The man would come on the Day of Judgment, and for him, from the good deeds like the pile of clouds, or like the tall mountains, so he would be saying, ‘O Lord azwj! This is for me and I did not do anything for

41 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 41
42 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 42
43 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 43
it?” He⁴⁴ would Say: “This is your knowledge which you taught the people who acted with it from after you”⁴⁴

Ibn Yazeed and Ibn Hashim both together, from Ibn Abu Umeyr, from Ibn Umeyra, from Al Sumaly,

‘From Abu Ja’far⁴⁵ asws having said: ‘A scholar benefitting (others) by his knowledge is superior than the worship of seventy years of a worshipper”.⁴⁵

Ahmad Bin Muhammad, from Al Ahwazy, from Hamad Bin Isa, from Al Qadah,

‘From Abu Abdullah⁴⁶ asws, from his⁴⁶ asws father asws having said: ‘Rasool-Allah⁴⁶ saww said: ‘The merit of the scholar over the worshipper is like the merit of the moon over the night of the full moon”.⁴⁶

By this chain,

‘From him⁴⁷ asws having said: ‘The merit of the scholar is more beloved than the merit of the worship’”.⁴⁷

Muhammad Bin Hasaan, from Abu Tahir Ahmad Bin Isa, from Muhammad Bin Wabad, from Al Dawandy,

‘From Ja’far⁴⁸ asws Bin Muhammad⁴⁸ asws having said: ‘The owner of the knowledge (scholar) would come in front of the worshipper with awe, by a travel distance of five hundred years”⁴⁸

Umar Bin Musa, from Haroun, from Ibn Ziyad,
Al-Sadiq asws, from his asws father asws: ‘The Prophet saww said: ‘The merit of the scholar over the worshipper is like the merit of the sun over the stars, and the merit of the worshipper over the non-worshipper is like the merit of the moon over the stars’’. 49

50 - بر: ابن عيسى، عن محمد البرقي، عمن ذكره، عن أبي عبد الله عليه السلام قال: عما لم أفضل من ألف عابد ومن ألف زاهد.

Ibn Isa, from Muhammad Al Barqy, from one who mentioned it,

‘From Abu Abdullah asws having said: ‘A scholar is superior than a thousand worshippers, and (superior) than a thousand ascetic ones’.

وقال عليه السلام: عما لم ينفع بعلمه أفضل من عبادة سبعين ألف عابد. ثو: ابن الوليد، عن الصفار، عن ابن عيسى مثله.

And he asws said: ‘A scholar benefitting (others) by his knowledge is superior than the worship of seventy thousand worshippers’’. 50

51 - بر: ابن عيسى، عن البزنطي، عمن ذكره، عن أبي عبد الله عليه السلام قال: ركعة يصليها الفقهاء أفضل من سبعين ألف ركعة يصليها العابد.

Ibn Isa, from Al Bazanty, from one who mentioned it,

‘From Abu Abdullah asws having said: ‘A Cycle (of Salat) the understanding one prays, is superior than seventy thousand Cycles prayed by the worshipper’. 51

52 - ثو: العطار، عن أبيه، عن ابن عيسى، عن محمد البرقي، عمن رواه، عن أيوب، عن عبد الرحمن بن أبي عبد الله قال: قال أبو عبد الله عليه السلام: لا يتكلم الرجل بكلمة حق يحدث بها إلا كان له مثل أحجر من أخذ بها، ولا يتكلم بكلمة ضلال يحدث بها إلا كان عليه مثل وزر من أخذ بها.

Al Attar, from his father, from Ibn Isa, from Muhammad Al Barqy, from one who reported it, from Aban,

‘From Abdul Rahman son of Abu Abdullah asws said, ‘Abu Abdullah asws said: ‘The man will not speak a word of truth which is taken with, except there would be for him a Recompense like of the one who took with it, and he will not speak a word of straying which is taken with except upon him would be a burden of like of the one who took with it’’. 52

53 - سن: أبي، عن البزنطي، عن أيوب، عن العلاء، عن محمد، عن أبي جعفر عليه السلام قال: من علم باب هدى كان له أجر من عمل به، ولا ينقصل أولئك من اجورهم، ومن علم باب ضلال كان له وزر من عمل به، ولا ينقصل أولئك من وزارهم.

My father, from Al Bazanty, from Aban, from Al A’la, from Muhammad,
‘From Abu Ja’far asws having said: ‘One who teaches a door of guidance, there would be for him the Recompense (like) of the one who acts with it, and there would be no reduction with those of their Recompenses, and one who teaches a door of straying, there would be for him a burden of the one who acts with it, and there would be no reduction of those from their burdens’.

My father, from Al Qasim Bin Muhammad, from Al Batainy, from Abu Baseer,

‘From Abu Ja’far asws having said: ‘Do not quarrel with the people, for if the people were able to love us asws, they would have loved us asws.

My brother, from Ali Bin Al Noman, from Ibn Muskan, from Suleyman Bin Khalid who said,

‘I said to Abu Abdullah asws, ‘There is a family for me and they are listening to me. Shall I call them to this matter (Wilayah)’? He asws said: ‘Yes. Allah azwj is Saying in His azwj Book: “O you who believe! Save yourselves and your families from a Fire whose fuel are the people and the stones [66:6], the intended with it are the idols, or sulphuric rocks”.

Usman Bin Isa, from Sama’at,

‘From Abu Abdullah asws, he (the narrator) said, ‘I said to him asws, ‘The Words of Allah azwj the Exalted: the one who kills a soul for other than a soul (in retaliation), or (for) mischief in the earth, then it would be as if he killed the entirety of the people; and the one who revives it (a person), so it would be as if he has revived the entirety of the people [5:32]. He asws said: ‘One who extracts is from straying to guidance, so he has revived it, and one who extracts if from guidance to straying, so he has killed it’.

53 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 53
54 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 54
55 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 55
56 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 56
Ali Bin Al Hakam, from Aban Bin Usman, from Fazeyl who said,

‘I said to Abu Ja’far asws, ‘The Words of Allah azwj in His aswj Book: and the one who revives it (a person), so it would be as if he has revived the entirety of the people [5:32]’. He asws said: ‘One who is burnt or drowns’. I said, ‘So (what about) one who extracts it from straying to guidance?’ He asws said: ‘That is its magnificent interpretation’. 57

My father, from Al Nazar, from Yahya Al Bajaly, from Abu Khalid Al Qamat, from Humran who said,

‘I said to Abu Abdullah asws said, ‘Can I ask you asws (something), may Allah azwj Keep you asws well?’ He asws said: ‘Yes’. He said, ‘I used to be upon a (particular) state, and today I am upon another state. I used to enter the land, and call (to Wilayah), the one man, the two, the woman, so Allah azwj Saved the one He azwj Desired to, and today I do not call anyone’.

So he asws said: ‘And what is against you if you leave the people alone with their Lord azwj? So one Allah azwj Intends to Extract him from darkness to light, He azwj would Extract him’. Then he asws said: ‘And it is not upon you that you perceive good from anyone, that you should throw to him the thing with a throwing’.

So I said, ‘Inform me about the Words of Allah azwj: and the one who revives it (a person), so it would be as if he has revived the entirety of the people [5:32]’. He asws said: ‘One who either gets burnt, or drowns, or (gets killed by) treachery’. Then he asws was silent and he asws said: ‘Its magnificent interpretation is that you call it he responds to it’. 58

57 Bihaar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 57
58 Bihaar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 58

From Sa’dan Bin Muslim, from one of his companions,
‘From Abu Abdullah asws regarding the Words of the Exalted: Alif Lam Meem [2:1] That is the Book. There is no doubt in it is Guidance for the pious [2:2]. He asws said: ’The pious are our asws Shias, Those, who are believing in the unseen and are establishing the Salat, and from what We have Graced them, they are spending [2:3], he asws said: ‘From what we asws teach them, they are transmitting’’.  

Muhammad Bin Muslim,

‘From Abu Ja’far asws said: ‘Regarding the Words of the Exalted: ‘and the one who revives it (a person), so it would be as if he has revived the entirety of the people [5:32].’ He asws said: ‘Did not kill it, or rescued it from drowning, or burning, or greater than all of that, extracted it from straying to guidance’’.  

From Abu Baseer,

‘From Abu Ja’far asws, he (the narrator) said, ‘I asked him asws about the Words of the Exalted: ‘and the one who revives it (a person), so it would be as if he has revived the entirety of the people [5:32].’. He asws said: ‘Extracted it from the Kufr to the Eman’’.  

From the book Al Masheykha of Ibn Mahboub, from Al Fazl,

‘From Abu Al-Hassan Musa asws having said to me: ‘Deliver goodness and say good things, and do not become ‘Immat’’. He (the narrator) said, ‘And what is the ‘Immat’?’. He asws said: ‘You should not be saying, ‘I am with the people’, and, ‘I am like one of the people’. Rasool-Allah asws said: ‘O you people! But rather, there are two ways, a way of good, and a way of evil. So, what is the matter the way of evil is more beloved to you than the way of good?’’.  

59 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 59  
60 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 60  
61 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 61  
62 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 62
‘Abu Abdullah\textsuperscript{asws} met me in one of the roads of Al-Medina at night, and he\textsuperscript{asws} said: ‘O Haris! So I said, ‘Yes’. He\textsuperscript{asws} said: ‘But, your scholar would be bearing the sins of your foolish ones’. Then he\textsuperscript{asws} went.

He (the narrator) said, ‘Then I went over to him\textsuperscript{asws}, and sought permission to (see) him, and I said, ‘May I be sacrificed for you\textsuperscript{asws}! Why did you\textsuperscript{asws} say: ‘Your scholars would be bearing the sins of your foolish ones’? There has entered into me from that, a grievous matter’.

So he\textsuperscript{asws} said: ‘Yes. What prevents you, when it reaches you about the man from you, what you dislike, by what the hurt enters upon us\textsuperscript{asws}, and the faulting (the People\textsuperscript{asws} of the Household) in the presence of the people, that you should go to him and rebuke him, and advise him, and speak to him a conclusive word?’

So I said to him\textsuperscript{asws}, ‘Supposing he does not accept from us nor obey us?’ He\textsuperscript{asws} said: ‘Then flee from him at that, and keep away from his gatherings’.

From the book of Abdullah Bin Bakeyr,

‘From Al-Sadiq\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘One who calls towards straying, would not cease to be in the Wrath of Allah\textsuperscript{azwj} he retracts from it’.’

The Prophet\textsuperscript{saww} said: ‘When the Momin dies, his deeds are cut off except from three – A flowing charity, or a knowledge (other people) are benefitting with it, or a righteous son supplicating for him’.

\textsuperscript{63} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 63
\textsuperscript{64} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 64
\textsuperscript{65} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 65
And he said: ‘O Ali! Sleep of the scholar is superior than a thousand Cycles of Salat prayed by the worshipper. O Ali! There is no poverty severer than the ignorance, nor is there any worship like the pondering’.

And he said: ‘Scholars of my community are like the Prophets of the Children of Israel’.

Abu Khalib Ahmad Bin Muhammad, from Muhammad Bin Suleyman Al Zarary, from Muhammad Ibn Al Husayn, from Muhammad Bin Yahya, from Gayas Bin Ibrahim, from Kharjat Bin Mas’ab, from Muhammad Bin Abu Umeyr Al Abdy who said,

‘Amir Al-Momineen said: ‘Allah did not Take a Covenant from the ignorant people to seek the explanation of the knowledge until He (first) Took a Covenant from the knowledgeable people to explain the knowledge to the ignorant ones, because the knowledge is before the ignorance (priority).’

The Imam (Hassan Al-Askari) said: ‘Ali Bin Al-Husayn said regarding the Words of the Exalted: And for you, in the retaliation, there is life, O ones of understanding, perhaps you would be fearing [2:179]: ‘Servants of Allah! This retaliation is your killing the one who kills in the world and his soul perishes. Or, shall I inform you of the killing greater than this, and what Allah has Obligated upon his killer what is greater than this retaliation?’

قالوا: بلى يا ابن رسول الله قال: أعظم من هذا القتل أن تقتله قتال لا ينحب ولا يحيا بعده أبدا. قالوا: ما هو؟

66 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 66
67 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 67
68 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 68
They said, ‘Yes, O son asws of Rasool-Allah asww!’ He asws said: ‘Greater than this killing is if you kill him with a killing, there is neither any correction nor any revival after it, ever!’ They said, ‘What is it?’

He asws said: ‘If you were to stray him away from the Prophet-hood of Muhammad asww and away from the Wilayah of Ali asws Bin Abu Talib asws, and make him travel upon other than the Way of Allah aswz, and degrade him to follow the road of the enemies of Ali asws, and the speaking with their imamate, and repel Ali asws from his asws right, and fight against his asws merits. So this, it is the killing which is eternal of this killed one to be in the Fire of Hell. Thus, the Recompense of this killing is similar to that eternity in the Fire of Hell’.

The Prophet asww said: ‘When a human being dies, his deeds are cut-off except from three – knowledge (the others) are benefitting with, or a charity flowing for him, or a righteous son supplicating for him’.

The Prophet asww said: ‘An hour of a scholar reclining upon his bed, looking into his own deeds, is better than the worship of the worshipper of seventy years’.

And Al-Sadiq asws said: ‘The merit of the scholar over the worshipper is of seventy levels, between every two levels is the run of the horse for seventy years, and that is, if the Satan la begins an innovation for the people, the scholar comes to it, he would forbid from it, and the worshipper would be concentrating upon his (act of) worship, neither paying attention to it, nor recognising it’.

69 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 69
70 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 70
71 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 71
72 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 72
The Prophet saww said: ‘Shall I narrate to you about a people who are neither Prophets as nor martyrs, and will be envied by the Prophets as and the martyrs of their status from Allah azwj being upon pulpits of light?’ It was said, ‘Who are they, O Rasool-Allah saww!’

 قال: هم الذين يحبون عباد الله إلى الله، ويجيبون عباد الله إليه، قال: يأمرهم بما يحب الله وينهونهم لما يكرهه، فإذا أطعوهم أحدهم الله.

He saww said: ‘They are those who are making the servants of Allah azwj love Allah azwj, and they are making the servants of Allah azwj love me saww. They are enjoining them with what Allah azwj Loves and are forbidding them from what Allah azwj Hates. So, when they obey them, Allah azwj Loves them’.

قال: هم الذين يحبون عباد الله إلى الله، ويجيبون عباد الله إليه، قال: يأمرونهم بما يحب الله وينهونهم لما يكرهه، فإذا أطعوهم أحدهم الله.

The Prophet saww said: ‘Allah azwj Does not Snatch away the knowledge with a snatching, but He azwj Snatches it by the death of a scholar. When there does not remain anyone, the people take the ignorant ones as their chiefs who issue Fatwas to the people without knowledge, so they stray and makes other to stray’.

قال النبي صلى الله عليه وآله: إن الله لا ينتزع العلم انتزاعا ولكن ينتزعه بموت العلماء، حتى إذا لم يبق منهم أحد أخذ الناس رؤساء جهالا: فافتوا الناس بغير علم فضلوا وأضلوا:

The Scholar asws said: ‘One who makes a sunnah with a good Sunnah, for him would be its Recompense, and the Recompense of the one who acts with it, from without there being any reduction from their Recompenses by anything; and one who makes a sunnah with an evil practices, then upon him would be its burden and burden of the one who acts with it, without there being any reduction from their burdens by anything’.

ViewHolder: قال العالم عليه السلام: من استن بسنة حسنة فله أجرها وأجر من عمل بها من غير أن ينقص من أجورهم شيء، ومن استن بسنة سيئة فعليه وزرها ووزر من عمل بها من غير أن ينقص من أوزارهم شيء.

The Scholar asws said: ‘One who intercedes a goodly intercession, or enjoins goodness, or forbids from evil, or points upon good, or indicates with it, so he would be a participant (in the good deed), and

73 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 73
74 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 74
75 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 75
one who enjoins with evil, or points upon it, or indicates with it, so he is a participant (in the evil deed)”. 76

(The book) Kunz of Al Karajaky –

Amir Al-Momineen\textsuperscript{asws} said: ‘He does not die, the one who leaves behind deeds from the good which are followed with; and one who publicises wisdom would be remembered with it’”. 77

And from him\textsuperscript{asws}, from the Prophet\textsuperscript{saww} having said: ‘Four should be necessitated by everyone with acumen from my\textsuperscript{saww} community’. It was said, ‘And what are these, O Rasool-Allah\textsuperscript{saww}?’ He\textsuperscript{saww} said: ‘Listening to the knowledge, and memorising it, and the acting with it, and publicising it’”. 78

A number (of reporters),

‘From the Prophet\textsuperscript{saww} said: ‘From the (acts of) charity is that the man learns the knowledge and teaches it to the people’”. 79

He\textsuperscript{saww} said: ‘Zakat of the knowledge is that you teach it to the one who does not know it’”. 80

And from Al-Sadiq\textsuperscript{asws}: ‘For everything there is Zakat, and Zakat of the knowledge is that you teach it to its deserving ones’”. 81

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76 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 76
77 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 77
78 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 78
79 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 79
80 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 80
81 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 81
And he saw (Rasool Allah) said: ‘O Ali asws! Sleep of the scholar is superior than the worship of the worshipper. O Ali asws! Two Cycles of Salat the scholar prays is superior than seventy Cycles of Salat prayed by the worshipper’. 82


(The book) Maniyat Al Mureed –

‘Rasool-Allah saww said: ‘May Allah azwj have Mercy on my saww Caliphs’. It was said, ‘O Rasool-Allah saww! And who are your saww Caliphs?’ He saww said: ‘Those asws who are reviving my saww Sunnah and are teaching it to the servants of Allah’’. 83

84 - وقال صلى الله عليه وسلم: فقيه واحد أشد على الشيطان من ألف عابد

And he saww said: ‘One understanding one is severer upon the satan la than a thousand worshippers’ 84

85 - وقال صلى الله عليه وسلم: إن مثل العلماء في الأرض كمثل النجوم في السماء، يهتدى بها في ظلمات البر والبحر، فإذا طمست أو شك أن تضل الهداة.

And he saww (Rasool Allah saww) said: ‘An example of the scholars in the earth is like an example of the stars in the sky. One can be guided by these in the darkness, in the land and the sea. So, when they are blocked out, or if you doubt, you will lose the guidance’. 85

86 - وقال صلى الله عليه وسلم: يقول الله عز وجل للعلماء يوم القيامة: إني لم أجعل علمي و حكمي فيكم إ إلا وأنا اريد أن أعفر لكم على ما كان منكم ولا أبالي.

And he saww (Rasool Allah saww) said: ‘Allah azwj Mighty and Majestic would be Saying to the scholars on the Day of Judgment: ‘I azwj did not Make My azwj Knowledge and My azwj Wisdom to be among you except that I azwj Intended to Forgive you upon whatever was from you, and I azwj don’t mind!’ 86

87 - وقال صلى الله عليه وسلم: ما تصدق الناس بصدقة مثل علم ينشر

And he saww said: ‘The people cannot give charity with any charity like the publicised knowledge’. 87

82 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 82
83 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 83
84 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 84
85 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 85
86 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 86
87 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 87
And he said: ‘The Muslim person cannot gift upon his brother any gift superior than a word of wisdom, Allah Increasing His Guidance with it, and Return him from the annihilation’. 88

And he said: ‘The most superior of the Charity is that the person learns knowledge, then teaches it to his brother’. 89

And he said: ‘The scholar and the student are both participants in the Recompense, and there is no good in the rest of the people’. 90

And Maqatil Bin Suleyman said,

‘I found in the Evangel that Allah Exalted Said to Isa: “Revere the scholars and recognise their merit, for Merited them over the entirety of My creatures except for the Prophets and the Mursil Prophets, like the merit of the sun over the stars, and like the merit of the Hereafter over a world, and like My Merit over all things”’. 91

‘From Abu Abdullah having said: ‘A man came to Abu Ja’far and he said, ‘May Allah have Mercy on you! Shall I narrate to my family?’ He said: ‘Yes. Allah is Saying: O you who believe! Save yourselves and your families from a Fire whose fuel are the people

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88 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 88
89 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 89
90 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 90
91 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 91
and the stones [66:6]’. And he⁴⁹⁴ said: ‘And instruct your family with the Salat and the perseverance upon it’⁹².

الآيات، البقرة: أنتمو الناس بالبر ونسو أنفسكم وأنتم تغلون الكتاب أفلا تعقلون؟ 

(Surah) Al-Baqarah: You are instructing the people with the righteousness and are forgetting yourselves and you are reciting the Book. Are you not using your intellects? [2:44].

آل عمران: ولكن كونوا رابنيين بما كنتم تعلمون الكتاب وما كنتم تدرسون.

(Surah) Aal e Imran: but Be learned (in Religion) with what you were learning the Book and with what you were teaching [3:79].

الشعراء: والشعراء يتبعهم الغاوون ألم تر أنهم في كل واد يهيمون وأنهم يقولون ما لا يفعلون.

(Surah) Al Shoara: And the poets, the deviators follow them [26:224] Do you not see them wandering around in every valley? [26:225] And they are saying what they are not doing [26:226].

الزمر: فبشر عباد الذين يستمعون القول يتبعون أحسنهم ومن هدىهم الله ومن هم أولوا الألباب.

(Surah) Al Zumar: therefore give glad tidings to My servants 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 [39:17, 18].

الصف: يا أيها الذين آمنوا لم تقولون ما لا تفعلون كبر مقتا عند الله أن تقولوا مالا تفعلون.

(Surah) Al Saff: O you those who believe! Why do you say that which you do not do? [61:2] It is most Hateful to Allah that you should say that which you do not do [61:3].

1 - لى ابن إدريس، عن أبيه، عن ابن يزيد، عن محمد بن سنان، عن المفضل قال: قلت لأبي عبد الله الصادق عليه السلام: بم يعرف الناجي؟ فقال: من كان فعله لقوله موافقا فهو ناجい ومن لم يكن فعله لقوله موافقا فإنا ذلك مستودع.

Ibn Idrees, from his father, from Ibn Yazeed, from Muhammad Bin Sinan, from Al Mufazzal who said,

‘I said to Abu Abdullah Al-Sadiq asws, ‘By what can the saved one (from Hell) be recognised?’ So he asws said: ‘One whose deeds are in accordance to his words, so he is a saved one (from Hell).’
Hell), and one whose deeds do not happen to be in accordance with his words, so rather that one is of temporary Eman’.”

Among the speeches of the Rasool saww: ‘Adornment of the knowledge, is the favouring (someone)”.

Regarding the Words of the Exalted: So, they would be flung into it, they and the straying ones [26:94], he asws said: ‘Al-Sadiq asws said: ‘It was Revealed regarding a people who were attributing (themselves to be just) to others, then they were opposing it’.

And in another Hadeeth, he asws said: ‘They are the clan of Umayya and the deviators of the clan of so and so’.

My father, from Al Isfahany, from Al Manqary, from Hafs who said,

‘Abu Abdullah asws said: ‘O Hafs! What is the status of the world from myself asws except it is as the status of the dead (carcass), when I asws am desperate to it, I asws shall eat from it.

O Hafs! Allah azwj Blessed and Exalted Knows what the worshippers (to Him azwj) are doing, and to what they are coming to, therefore He azwj Leaves them during their evil deeds due to His azwj Preceding Knowledge regarding them. Therefore, do not be deceived by the excellent seeking of the one who does not fear the loss’.

Then he asws recited the Words of the Exalted: That is the House of the Hereafter. [28:83] – the Verse, and he asws went on to weep and he asws was saying: By Allah azwj! My asws wishes are gone because of this Verse’.

93 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 9 H 1
94 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 9 H 2
95 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 9 H 3
96 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 9 H 4
Then 

he said: ‘By Allah, the righteous are successful. Do you know who they are? They are those who are not harming a particle, sufficing with the knowledge of fear of Allah, and sufficing with the ignorance the exaggeration with Allah.

O Hafs! He would Forgive the ignorant one of his seventy sins before He Forgives a single sin of the scholar; and one who learns, and acts, and teaches for the Sake of Allah would be called as a great one in the kingdoms of the skies, and it would be said: ‘You learnt for the Sake of Allah, and acted for the Sake of Allah, and taught for the Sake of Allah.

I said, ‘May I be sacrificed for you! So, what is the limit of the ascetism in the world?’ He said: ‘Allah has (Described its) Limit in His Book, so the Mighty and Majestic Said: ‘So that you may not despair over what has escaped you, nor be happy with what has been Given to you [57:23]. The most knowledgeable of the people with Allah is the one most fearful of Allah, and the most fearful of them to Him is the most knowledgeable with Him, and the most knowledgeable with Him is the most ascetic of them in it’’.

A Man said to him, ‘O son of Rasool-Allah! Advise me’. He said: ‘Fear Allah wherever you may be, for you will not be lonely’. 97

6 - فس: أبي، عن الإصفهاني، عن المنقري، رفعه قال: جاء رجل إلى علي بن الحسين عليه السلام فسأله عن مسائل، ثم عاد ليسأل عن مثلها، فقال علي بن الحسين عليه السلام: مكتوب في الإنجيل: لا تطلبوا علمًا ما لا تعملون وما عملتم بما علمتم، فإن العلم إذا لم يعمل به لم يزود من الله إلا بعدا.

97 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 9 H 5
what you knew”, for the knowledge, when not acted with, would not Increase from Allah except for remoteness”.  

Ibn Sa’ad, from Azdy who said,  

‘Abu Abdullah asws said: ‘Deliver the greetings from us to ones in our Wilayah, and inform them that nothing will avail them from Allah except with action (deeds), and they will never attain our Wilayah except with action (deeds) or devoutness; and that the one of most intense regret on the Day of Judgment would be one who attributes justice (to himself), then opposes it (just when it comes) to others’.  

Ibn Al Waleed, from Al Saffar, from Ja’far Bin Muhammad Bin Ubeydullah, from Al Qadah,  

‘From Ja’far Bin Muhammad, from his father, having said: ‘A man came to the Prophet (saww) and he said, ‘O Rasool-Allah! What is a right of a scholar?’  


Al Waraq, from Ibn Mahraqiya, from Dawood Bin Suleyman Al Ghazy,  

‘Abu Al-Hassan Ali Bin Musa Al-Reza asws, from his father, from his forefathers, from Amir Al-Momineen asws having said: ‘The world, all of it is ignorance except the places of knowledge; and the knowledge, all of it is a claim except what is acted
with; and the action, all of it is a show-off except what was sincere; and the sincerity is upon
danger unless the servant looks at where he is ending (it) to'. 101

I heard Ja'far asws Bin Muhammad asws, and he asws had been asked about the Words of the
Exalted: Say: ‘For Allah is the conclusive Proof [6:149], so he asws said: ‘Allah azwj the Exalted
would be Saying to the servant on the Day of Judgment: “My azwj servant! Were you a
scholar?” So if he says, ‘Yes’. He azwj would Say to him: “So why didn’t you act with what you
knew?” And if he says, ‘I was ignorant’, He azwj would Say to him: “So why didn’t you learn
until you could act?” (This is how) He azwj would Contend with him. This is the conclusive
proof’. 102

‘Abu Abdullah asws said: ‘One who learns for the Sake of Allah azwj Mighty and Majestic, and
acts for the Sake of Allah azwj, and teaches for the Sake of Allah azwj, would be called as great in
the kingdoms of the skies, and it would be said: ‘You learnt for the Sake of Allah azwj, and
taught for the Sake of Allah azwj’). 103

By a chain of the brother of Deobel,

‘From Abu Ja'far asws having said to Khaysama: ‘Deliver to our asws Shias that whatever is in the
Presence of Allah azwj cannot be attained except with the deed; and deliver to our asws Shias
that the people of the greatest remorse on the Day of Judgment would be the ones who

101 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 9 H 9
102 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 9 H 10
103 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 9 H 11
attribute justice (to themselves), then oppose it to others; and deliver to our asws Shias that if they were to stand with what they have been Commanded with, they would be the successful ones on the Day of Judgment’’.

Ibn Abdous, from Ibn Quteyba, from Hamdan Bin Suleyman, from Al Harwy who said,

‘I heard Abu Al-Hassan Ali asws Bin Musa Al-Reza asws saying: ‘May Allah aswJ have Mercy on a servant who revives our asws matter’. So, I said to him asws, ‘And how does one revive your asws matter?’ He asws said: ‘He would learn our asws knowledge, and teach it to the people. So if the people were to know the excellence of our asws speech, they would follow us asws’.

He (the narrator) said, ‘I said, ‘O son asws of Rasool-Allah saww! (But) it is has been reported to us from Abu Abdullah asws having said: ‘One who learns knowledge to dispute the foolish ones with it, or to boast the scholars with it, or to turn the face of the people towards him, so he would be in the Fire’.

So he asws said: ‘My asws grandfather asws spoke the truth. Do you know who the foolish ones are?’ I said, ‘No, O son asws of Rasool-Allah saww!’ He asws said: ‘They are the adversaries. And do you know who are the scholars?’ I said, ‘No, O son asws of Rasool-Allah saww!’ He asws said: ‘They are the scholars asws of the Progeny of Muhammad saww, those Allah aswJ has Necessitated the obedience to them asws, and Obligated their asws cordiality’.

Then he asws said: ‘And do you know what is the meaning of his asws words: ‘Or to turn the faces of the people towards him’? I said, ‘No’. He asws said: ‘By Allah aswJ! He asws meant by that, claiming the Imamate without having its right (to do so), and one who does that, so he would be in the Fire’.

104 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 9 H 12
14 - ثو: أبي، عن سعد، عن الإصبهاني، عن المنقرى، عن حفص، عن أبي عبد الله عليه السلام قال: من عمل بما علم كفي ما لم يعلم. بيان: كفي ما لم يعلمه الله فلا تعب.

My father, from Sa’ad, from Al Isbahany, from Al Manqary, from Hafs,

‘From Abu Abdullah’asws having said: ‘One who acts with what he knows, would suffice what he does not know’. 106


My father, from Hamad, from Hareyz, from Yazeed Al Saig,

‘From Abu Ja’far’asws having said: ‘O Yazeed! The people of the most intense regret on the Day of Judgment would be those who attribute the justice (for themselves), then oppose it (to others), and these are the Words of Allahazwj Mighty and Majestic: Lest a soul should be saying, ‘O regret, upon what I wasted regarding the Side of Allah’ [39:56]’. 107

16 - سن: في رواية عثمان بن عيسى أو غيره، عن أبي عب

dad الله عليه السلام في قول الله عز وجل: فكبكبوا فيها هم والغاوون. قال: من وصف عدلا ثم خالفه إلى غيره

In a report of Usman Bin Isa, or someone else,

‘From Abu Abdullah’asws regarding the Words of Allahazwj Mighty and Majestic: So they would be flung into it, they and the straying ones [26:94], heasws said: ‘One who attributes justice (to himself), then opposes it to others’’. 108

17 - سن: أبي، عن محمد بن سنان، عن المفضل، عن أبي عبد الله عليه السلام قال: إن الحسرة والندامة والويل كلها لن ليتفع بما أبصر، ومن لم يبدل الأمر الذي هو عليه مقيم أنفع هو له أم ضرر ؟

My father, from Muhammad Bin Sinan, from Al Mufazzal,

‘From Abu Abdullah’asws having said: ‘The regret, and the remorse, and the woe, all of it are for the one who does not benefit with what he sees, and one who does not know the matter he is standing upon, is it beneficial or harmful?’

قال قلت: فيما يعرف الناجي ؟ قال: من كان فعله قوله موافقا فأثبت له الشهادة بالنجاح، ومن لم يكن فعله لقوله موافقا فإنما ذلك مستودع.

106 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 9 H 14
107 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 9 H 15
108 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 9 H 16
He (the narrator) said, ‘I said, ‘So with what would the saved one be recognised?’ He asws said: ‘One whose deeds were in accordance to his words, then the testimony with the salvation would be affirmed for him; and one whose deeds were not in accordance to his words, that is the one with temporary Eman’. 109

It is reported: ‘One who learns the knowledge in order to dispute the foolish ones with it, or to boast to the scholars with it, or turn the faces of the people towards him for them to make him a chief, and magnify him, and follow him, so let him take his seat from the Fire’. 110

In a sermon of Amir Al-Momineen asws, we left its middle: ‘The Praise is for Allah azwj Who Guided us asws from the straying, and Made us asws to see from the blindness, and Favoured upon us asws with Al-Islam, and Made the Prophet-hood to be among us asws, and Made us asws to the excellent ones, Surples us asws with the surplus of the (knowledge) of the Prophets as, and Made us asws the best of the communities raised up for the people [3:110]. We asws enjoin with the good, and we asws forbid from the evil, and we asws worship Allah azwj and do not associate anything with Him azwj, nor do we asws take any guardian from besides Him azwj.

So we asws are the witnesses of Allah azwj, and the Rasool saww is a witness upon us asws. We are intercessors, and we shall intercede regarding the ones we intercede for Him azwj, and we shall supplicate, and He azwj would Answer our supplications, and He azwj would Forgive the sins of the ones we asws supplicate for. We asws are sincere to Allah azwj, and we asws do not call a Guardian besides Him azwj.

O you people! Assist each other upon the righteousness and the piety, but do not assist each other upon the sinning and the aggression, and fear Allah azwj, as Allah azwj is severe of the Punishment.

109 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 9 H 17
110 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 9 H 18
أيها الناس إني ابن عم نبيكم وأولاكم بالله ورسوله، فاسألوني ثم اسألوني، وكأنكم بالعلم قد نفد، وإنها لا يهلك عالم إلا يهلك بعض علمه.

O you people! I am a son of an uncle of your Prophet, and foremost of you with Allah and His Rasool, so ask me, then ask me, and you all are as if your knowledge has run out, and it is so that a scholar will not die except some of his knowledge will die along with him.

وإما العلماء في الناس كالبدر في السماء، يضيئ نوره على سائر الكواكب، خذوا من العلم مابدا لكم، وإياكم أن تطلبوا لحصال أربع: لتيطأوا به العلماء، أو تماروا به السفهاء، أو ترأوا به في المجالس، أو تصرفوا وجوه الناس إليكم للتروس.

And rather, the scholars among the people are like the full moon in the sky, its light being more illuminating that the rest of the stars. Take from the scholar whatever you want for yourselves, and beware of seeking for four traits – In order to boast to the scholars with it, or to show-off to the foolish ones with it, or to be seen with it in the gathering, or to turn the faces of the people towards you to become a chief.

لا يستوي عند الله في العقوبة الذين يعلمون و الذين لا يعلمن، نفعنا الله وإياكم بما علمنا، وجعله لوجهه خالصا إنه سميع.

They are not equal in the Presence of Allah regarding the Punishment, those who are learning and those are not learning. May Allah Benefit us and you with what we learn, and Make it (seeking) to be of a sincere aspect, He is Hearing, Answering”.

Al-Sadiq said: ‘The knowledge is the origin of my eminence in every state, and the end point of every high status. For that, the Prophet said: ‘Seeking of the knowledge is a necessity upon every Muslim man and Muslim woman, i.e., knowledge of piety and the conviction’. 112

And he said: ‘Seek the knowledge, and even if it be in China, and it is the knowledge of recognition of the self, and in it is recognition of the Lord Mighty and Majestic’. 113

111 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 9 H 19
112 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 9 H 20
113 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 9 H 21
The Prophet⁴⁹⁸⁸ said: ‘One who recognises his own self, so he as recognised his Lord⁴⁹⁸⁹. Then, upon you from the knowledge is what the deed cannot be correct except by it, and it is the sincerity’.”¹¹⁴

The Prophet⁴⁹⁸⁸ said: ‘We seek Refuge with Allah⁴⁹⁸⁹ from a knowledge which does not benefit, and it is the knowledge which counteracts the deeds done with the sincerity; and knowledge is such that the little knowledge is needy to the many deeds, because the knowledge of a moment necessitates its owner with utilising it for the length of his lifetime””.¹¹⁵

Isa⁴⁹⁹⁵ said: ‘⁴⁹⁹⁵ saw a rock, until it was inscribed: ‘(The one who) overturns me, I will overturn him’, and there (was inscribed upon its inside): ‘One who does not act with what he knows, inauspicious it would be upon him, seeking what he does not know, and it would return upon him, what he does know”’.¹¹⁶

Allah⁴⁹⁹⁹ Blessed and Exalted Revealed unto Dawood⁵⁰⁰⁰: “The least of what I⁴⁹⁹⁹ shall Do with a scholar not acting with his deeds, would be more severe than seventy Punishment. I⁴⁹⁹⁹ shall Extract from his heart the sweetness of My⁴⁹⁹⁹ Zikr.

And there isn’t any road to Allah⁵⁰⁰⁰ Mighty and Majestic one can travel except with knowledge; and the knowledge is an adornment of the person in the world, and his usher to the Paradise, and by it he would arrive to the Pleasure of Allah⁵⁰⁰⁰ the Exalted.

And the real knowledge is which his righteous deeds speak of, and his pure mentioning, and his truthfulness, and his piety, not his tongues, and his appeal, and his call. This knowledge has been sought in other than this era, by one who had intellect in him, and devotion, and

¹¹⁴ Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 9 H 22
¹¹⁵ Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 9 H 23
¹¹⁶ Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 9 H 24
wisdom, and bashfulness, and fear; and today I asws see its seeker, on in whom there isn’t that thing in him.

And the scholar is need to intellect, and sustenance, and kindness, and advice, and forbearance, and patience, and giving, and contentment. And the student is needy to desire, and intention, and free time, and devotion, and fear, and memorisation, and determination.117

From the Prophet saww said: ‘The knowledge is two (types of) knowledges – Knowledge upon the tongue, so that is an argument upon a son of Adam as, and knowledge in the heart, so that is the beneficial knowledge”.118

From the book Al Masheykha of Ibn Mahboub, from Al Haysam Bin Waqad,

‘From Abu Abdullah asws having said: ‘One who is an ascetic in the world, Allah azwj would Affirm the wisdom in his heart, and his tongue would speak with it, and he would see the faults of the world, its sicknesses and its cures, and Allah azwj would Extract him from the world safely to the House of Peace”’.119

From the book of Abu Al Qasim Bin Qawlawiya,

‘From Abu Zarr ra having said, ‘One who learns a knowledge from the knowledge of the Hereafter, intending the world by it, a display from the displays of the world, would not even find the aroma of the Paradise”’.120

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118 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 9 H 26
119 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 9 H 27
120 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 9 H 28
From the Prophet saww having said: ‘The knowledge is called out by the deeds, so if it answers (fine), or else it would depart from him’.

It is reported from Amir Al-Momineen asws: ‘There is a Hadeeth from the Prophet saww having said: ‘The scholars are two (types of) men: A man who is a scholar, his knowledge being taken with, so this one is a saved one, and a man who neglects his knowledge, so this one is destroyed; and that the people of the Fire would be harmed from the smell of the scholar neglecting his knowledge, and that the people of the Fire of the most intense remorse, and regret would be a man who called a servant to Allah azwj the Glorious, so he responded to him and accepted from him, so he obeyed Allah azwj and he would enter the Paradise, and the caller would enter the Fire by having neglected his own knowledge’.

It is reported from Amir Al-Momineen asws having said: ‘Rasool-Allah saww said: ‘Two greedy ones are never satiated – seeker of the world, and seeker of knowledge. So the one who confines himself from the world upon what is Permissible for him, is safe, and the one who takes it from other than its Permissible(s), is destroyed, unless if he either repents or retracts; and one who takes the knowledge from its rightful ones and acts with it, is saves, and one who intends the world with it, so it would be his share’.

(The book) Huda Lil Muttaqeen – ‘Those who are fearing the major sins, and are fearing overcoming of the foolishness upon themselves, to the extent that when they know what is Obligated upon them, they learn it and act with what is Obligated, for them is the Pleasure of their Lord azwj’.

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121 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 9 H 29
122 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 9 H 30
123 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 9 H 31
124 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 9 H 32
It is reported from Ali asws Bin Abu Talib asws having said: ‘Rasool-Allah saww said: ‘One who seeks the knowledge for the Sake of Allah azwj, would not hit a single door from it except it would increase humbleness in him, and reverence among the people, and fear for Allah azwj, and striving in the Religion, and that is which is benefitted with the knowledge, so let him learn it.'

And one who seeks the knowledge for the world, and the status in the presence of the people and the importance in the presence of the ruling authority, would not hit a single door from it except it would increase greatness within himself, and protraction upon the people, and complacency with Allah azwj, and disloyalty from the Religion. Therefore, due to that, one who does not benefit with the knowledge, so let him refrain, and withhold from the argument upon himself, and there would be regret and the disgrace on the Day of Judgment”.

Al-Nazar, from Dorost, from Ibn Abu Yafour who said,

‘Abu Abdullah asws said: ‘One who attributes justice (for himself) and opposes it to others, there would be regret upon him on the Day of Judgment”.

‘From Abu Ja’far asws regarding the Words of the Exalted: So they would be flung into it, they and the straying ones [26:94], he asws said: ‘They are a people who attribute justice with their tongues, then oppose it to others’.

Abdullah Bin Bahr, from Ibn Muskan, from Abu Baseer,
'From Abu Abdullah\textsuperscript{asws} regarding the Words of the Exalted: \textit{So they would be flung into it, they and the straying ones [26:94]}, he\textsuperscript{asws} said: ‘O Abu Baseer! They are a people advocating justice, and are acting opposite to it’.’\textsuperscript{128}

I am saying, ‘I found in the book of Suleym Bin Qays Al Hilali that he said,

‘I heard All\textsuperscript{asws} saying: ‘Rasool-Allah\textsuperscript{aww} said: ‘Two greedy ones are never satiated – one greedy regarding the world will not be satiated from it, and one greedy regarding the knowledge will not be satiated from it.

فمن اقتصر من الدنيا على ما أحل الله له سلم، ومن تناولها من غير حلها هلك إلا أن يتوب ويراجع، ومن أخذ العلم من أهله وعمل به ناج، ومن أراد به الدنيا هلك وهو حظه,

So one who confines himself from the world upon what Allah\textsuperscript{azwj} has Permitted for him, is safe, and one who takes if from other than its Permissible, is destroyed, unless he repents and retracts. And one who takes the knowledge from its rightful ones and acts with it, is saved, and one who intends the world with it, is destroyed and it would be his share.

العلماء عالمان: عالم عمل بعلمه فهو ناج، وعالم تارك لعلمه فقد هلك، وإن أهل النار ليتأذون من نتن ريح العالم النارك لعلمهم، وإن أشد أهل النار ندماعة وحسرة رجل دعا عبدا إلى الله فاستجاب له فأطاع الله فدخل الحناة، وأدخل الداعي إلى النار بتركه علمه واتباعه هواه، وعصيانه لله.

The scholars are two (types of) scholars – a scholar who acts with his knowledge, so he is saved, and a scholar who neglects his knowledge, so he is destroyed, and that the people of the Fire would be harmed from the pong of the smell of the scholar, the neglecter of his knowledge; and that one with most intense remorse and regret from the people of the Fire would be a man who had called a servant to Allah\textsuperscript{azwj}, and he responded to him, so he obeyed Allah\textsuperscript{azwj}, and entered the Paradise, and the caller would enter the Fire due to him neglecting his knowledge and pursuing his desires, and his disobedience of Allah\textsuperscript{azwj}.

إذا هما إثنان: إتباع الهوى، وطول الأمل، فأما اتباع الهوى فيصد عن الحق، وأما طول الأمل فينسب الآخرة.

But rather, these are two: pursuing the whims, and prolonged hopes. So, as for pursuing the whims, it blocks from the Truth, and as for prolonged hopes, it makes one forget the Hereafter’’.\textsuperscript{129}

\textsuperscript{128} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 9 H 36
\textsuperscript{129} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 9 H 37
The book (Al Durrat Al Bahira) – The Prophet saww said: ‘The knowledge is a Deposit of Allah azwj in His azwj earth, and the scholars are His azwj trustees upon it. So, the one who acts with his knowledge, would have fulfilled His azwj Entrustment, and one who does not act with his knowledge, Allah azwj would Write him in the Register of the traitors’.

41 - كتاب الدرة الباهرة: قال النبي صلى الله عليه وسلم: “العلم وديعة الله عليه وسلم، والعلماء أمَّانَاهُ عليه وسلم، فمن عمل بعلمه أدّى أمانته، ومن لم يعمل بعلمه كتب في ديوان الخائنين.”

(The book) Nahj (Al Balagah) – Amir Al-Momineen asws said: ‘Do not make your knowledge to be ignorance, and your certainty as doubt. When you learn, the act (with it), and when you are certain, proceed’. 133

And he asws said: ‘The knowledge cuts off the excuses of the students’. 134

130 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 9 H 38
131 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 9 H 39
132 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 9 H 40
133 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 9 H 41
And he asws said: ‘The knowledge is paired with the deed, so the ones who knows, should act; and the knowledge is called by the deed, so if it answers it (fine), or else it departs from him’.\(^{135}\)

And he asws to Jabir Bin Abdullah Al-Ansary: ‘O Jabir! The world is supported with four: a scholar who utilises his knowledge, and an ignorant one who does not refuse to learn, and a generous one who is not stingy with his acts of goodness, and a poor one who does not sell his Hereafter for his world. So, when the scholar wastes his knowledge, and the ignorant one refuses to learn, and when the rich one is stingy with his acts of goodness, and the poor ones sells the Hereafter for his world (the world would turn back on its heels)’.\(^{136}\)

And he asws said in one of the sermons: ‘And be guided by the guidance of your Prophet saww, for it is the most superior of the guidance, and make it a sunnah with his saww Sunnah, for it is the most excellent Hadeeth, and ponder in it for it is a spring of the hearts, and be healed by its light for it is a cure of the chests, and improve in its recitation for it is the most beneficial of the stories.

The scholar, the one acting without his knowledge is like the confused ignorant one who does not wake up from his ignorance, but the argument upon him is greater, and the regret for him is more necessitated, and he would be reproached in the Presence of Allah azwj.\(^{137}\)

(\(43\)– وقال عليه السلام: العلم مقرو بالعمل، فمن علم عمل، والعلم يهتف بالعمل فإن أجابه وإلا ارتحل عنه.

\(44\)– وقال عليه السلام لجابر بن عبد الله الأنصاري: يا جابر قوام الدنيا بأربعة: عالم مستعمل علمه، وجاهل لا يستنكف أن يتعلم، وجواد لا يبخل بمعروفه، وفقير لا يبيع آخرته بدنياه، فإذا ضيع العالم علمه استنكف الجاهل أن يتعلم، وإذا بخل الغني بمعروفه باع التفقي رآخرته بدنياه.

\(45\)– وقال عليه السلام في بعض الخطب: واقتدوا بهدى نبيكم فإنه أفضل الهدى واستنوا بسنته فإنها أهدى السنن، وتعلموا القرآن فإنه أحسن الحديث، وتفقهوا فيه فإنه ربيع القلوب، واستشفوا بنوره فإنه شفاء الصدور، وأحسنوا تلاوته فإنه أنفع القصص.

\(46\)– كنز الكراجكي: عن النبي صلى الله عليه واله، قال: العلم علمنا: علم في القلب فذلك العلم النافع، وعلم في اللسان فذلك حجة على العباد.

\(^{134}\) Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 9 H 42

\(^{135}\) Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 9 H 43

\(^{136}\) Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 9 H 44

\(^{137}\) Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 9 H 45
‘From the Prophet saww having said: ‘The knowledge is two (types of) knowledge: A knowledge in the heart, so that is the beneficial knowledge, and a knowledge in the tongue, so that is an argument upon the servants’. 138

And he saww said: ‘One who increases in guidance in the knowledge, but does not increase ascetism in the world, would not increase from Allah azwj except for the remoteness’. 139

And Amir Al-Momineen asws said: ‘If the bearers of the knowledge were to bear it with its rightful bearing, they would be loved by Allah azwj and His azwj Angels, and by the ones obedient to Him azwj from His azwj creatures, but they are bearing it to seek the world, so Allah azwj Abhors them and they are humiliated to the people’. 140

And he asws said: ‘Learn the knowledge, and learn it for the knowledge, the tranquillity, and the forbearance, and do not become tyrannical scholars for your knowledge will not be standing by (in front of) your ignorance’. 141

A number (of reporters),

‘From the Prophet saww having said: ‘One who increases in knowledge and does not increase in guidance, would not increase from Allah azwj except for remoteness’. 142

And it is reported by Hafs Bin Al Bakhtary who said,

‘I heard Abu Abdullah asws saying: ‘My asws father asws narrated to me asws from his asws forefathers asws that Amir Al-Momineen asws said to Kumeyl Bin Ziyad Al-Nakhaie: ‘Give and do not publicise, show yourself and do not mention, and learn and act, and be silent you will be

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138 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 9 H 46
139 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 9 H 47
140 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 9 H 48
141 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 9 H 49
142 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 9 H 50
safe, cheer the righteous, and anger the immoral ones, and what is to (with) you when Allah azwj Makes you recognise His azwj Religion, if you don’t know the people and they don’t know you”.

And it is reported by Hisham Bin Saeed who said,

‘I heard Abu Abdullah asws saying: ‘So they would be flung into it, they and the straying ones [26:94]: ‘The straying ones, they are those who recognise the Truth and they are acting against it’”.

And he asws said: ‘The one of the most intense Punishment of the people would be a scholar who did not benefit from his knowledge with anything’.

And he asws said: ‘Learn whatever you like to learn, but Allah azwj will never Benefit you with the knowledge until you act with it, because the scholars, their concern is with the caring (guiding), and the foolish ones, their concern is the reporting’.

And he asws said: ‘The knowledge which is not acted with is like a treasure which is not spent from. Its owner exhausted himself in collecting it and did not arrive to its benefit’.

And he asws said: ‘An example of the one who knows the good and does not act with it is an example of the lantern illuminating for the people and burning itself’.

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143 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 9 H 51
144 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 9 H 52
145 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 9 H 53
146 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 9 H 54
147 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 9 H 55
148 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 9 H 56
‘From the speeches of the Messiah\textsuperscript{as}: ‘One who learns and acts, so that would be called as great in the kingdoms (of the skies)’’.\textsuperscript{149}

And Rasool-Allah\textsuperscript{asws} said: ‘One who learns a knowledge from what the Face of Allah\textsuperscript{azwj} Mighty and Majestic can be sought with, and does not teach it except to earn by it is (like) a display from the world, would not even find the aroma of the Paradise on the Day of Judgment’’.\textsuperscript{150}

And he\textsuperscript{asws} said: ‘One who learns knowledge for other than Allah\textsuperscript{azwj}, and intends by it other than Allah\textsuperscript{azwj}, so let him assume his seat from the Fire’’.\textsuperscript{151}

And he\textsuperscript{saww} said: ‘Do not learn the knowledge to show-off to the foolish ones with it, and debating the scholars with it, and to turn the faces of the people towards you; and seek with your hearts what is in the Presence of Allah\textsuperscript{azwj}, for it is eternal and would remain, and whatever is besides it would run out.

Become fountains of the wisdom, lamps of the guidance, simplicity of the houses, and lanterns of the night, and renewed hearts, caring manners, you will be recognised among the inhabitants of the sky, and be hidden among the people of the earth’’.\textsuperscript{152}

And he\textsuperscript{saww} said: ‘One who seeks the knowledge for four (reasons) would enter the Fire – to boast to the scholars with it, or dispute the foolish ones with it, or to turn the faces of the people towards him by it, or to take (something) from the rich ones by it’’.\textsuperscript{153}

\textsuperscript{149} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 9 H 57
\textsuperscript{150} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 9 H 58
\textsuperscript{151} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 9 H 59
\textsuperscript{152} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 9 H 60
And he said: ‘A servant would not increase in knowledge and (then) increase in desire for the world, except he would increase from Allah in remoteness’.

And he said: ‘Every knowledge is a scourge upon its owner except for the one who acts with it’.

And he said: ‘The people of the most intense Punishment on the Day of Judgment would be a scholar whose knowledge did not benefit him’.

From Al-Baqir said: ‘One who seeks the knowledge in order to boast to the scholars with it, or dispute the foolish ones with it, or turn the faces of the people towards him, so let him assume his seat from the Fire. The governance is not correct except for its rightful ones’.

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

Very soon the Lord of the deed will seek His deed, and very soon you will be going out from the wide world to the darkness of the grave and its narrowness. Allah Forbade you from the sins just as I am instruction you with the Fasting and the Salat. How can he be from the people of knowledge, on who is angry of his sustenance, and the despicability of his house, and he knows that, that is from the Knowledge of Allah and His Pre-determination?

154 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 9 H 62
155 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 9 H 63
156 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 9 H 64
157 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 9 H 65
And how can he happen to be from the people of knowledge, one who accuses Allah regarding what He has Decided for him, so he isn’t pleased with anything hitting him?’ How can he be from the people of knowledge, one whose world is more preferable in his presence than his Hereafter, and he is facing towards his world, and whatever harms him is more beloved to him that what benefits him? How can he be from the people of knowledge, one who seeks the speech to inform with it and does not see to act with it?’.

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

And from Abu Abdullah having said: ‘The scholar, when he does not act with his knowledge, his preaching decline from the hearts just as the rain slides away from the rock’.

And Amir Al-Momineen said in a speech of his preached upon the pulpit: ‘O you people! When you learn, then act with what you learnt so that you may be guided. The scholar working without it is like a confused ignorant who will not wake up from his ignorance. But he has seen the argument against him as great, and the regret would be perpetual upon this scholar, the one alienated from his knowledge, than it would be upon this confused ignorant, the one confused in his ignorance; and both of them are confused, bad, being suspicious, so they doubt, and they do not doubt, so they commit Kufr, and they do not make concession for themselves so they are deceived and misguided, nor do they get oiled in the truth, so they are destroyed.

158 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 9 H 66
159 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 9 H 67
160 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 9 H 68
وإن من الحق أن تفقهوا، ومن الفقه أن لا تغتروا، وإن أنصحكم لنفسه أطوعكم لربه، وأغشكم لنفسه أعصاكم لربه، ومن يطع الله يأمن ويستبشر، ومن يعص الله يخب ويندم.

And from the truth is the you should ponder, and from the pondering it that you do not cheat, and that the most advising of you is the most obedient to his Lord, and the most deceived of you is the one most disobedient to his Lord, and one who obeys Allah would be safe and receive glad tidings, and one who disobeys Allah, will not succeed and would regret”.

And from Abu Abdullah having said: ‘There used to be for Musa, a companion who used to sit with him, and he had retained a lot of knowledge, and he sought permission of Musa regarding visiting relatives of his. So Musa said to him: ‘Maintaining relations with the relatives is to be adhered to, but beware of inclining towards the world, for Allah has Given you knowledge, so do not waste it and incline to something else.

وجاء الرجل: لا يكون إلا خيرا، ومضى نحو أقاربه فطالت غيبته، فسأل موسى عنه فقال له: أخبرني عن جليسي فلان ألك به علم ؟

So, the man said, ‘Nothing will happen except good’, and he went to his relatives. His absence was prolonged, and Musa asked about him, but no one informed him of his state. So he asked Jibraeel, and he said to him: ‘Inform me of my so and so companion, is there any knowledge for you about him?’

قال: نعم هو ذا على الباب قد مسخ قردا في عنقه سلسلة، ففزع موسى إلى ربه وقام إلى مصلاه يدعو الله، ويقول: يا رب صاحبي وجليسي، فأوحى الله إليه يا موسى لو دعوتني حتى ينقطع ترقوتك ما استجبت لك فيه، إنك كنت تعلم علما

He said: ‘He is at that door, having been metamorphosed as a monkey, there being a chain in his neck’. Musa panicked to his Lord, and stood on his prayer mat supplicating to Allah, and he said: ‘O Lord! My companion, and my friend!’

So, Allah Revealed unto him: “O Musa! Even if you were to supplicate to Me until your hand beaks, I will not Answer to you regarding him. I had given him knowledge but he wasted it and inclined to something else”.

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161 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 9 H 69
162 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 9 H 70
And Abu Abdullah asws said: ‘The knowledge is paired to the deed, so the one who learns should act; and the knowledge is called by the deed, so if it answers it (fine) or else (it would) depart’.

163 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 9 H 71
CHAPTER 10 – RIGHT OF THE SCHOLAR

The Verses – (Surah Al Kahf): **Musa said to him: ‘Can I follow you on condition that you will teach me right Knowledge from what you have been Taught?’** [18:66] He said: ‘You will never be able on being patient with me [18:67] And how can you have patience upon what news you have not been narrated with?’ [18:68] He said: ‘If Allah so desires it, you will find me patient and I shall not be disobedient to you in any matter’ [18:69] He said: ‘So If you were to follow me, then you will not question me about anything until I narrate to you of it with a mention [18:70].

عِنْكَ عَشَرَاءٍ فَلا تَوَلَّوا قُلْ إِنَّكُم مَّنْ وَعَلَىٰ وَعْلَمَهُ مِنَ الْغَيْبِ وَغَيْبَةٍ مِّنَ الْجَهَلَةِ

Up to His aswj Words: ‘*If I ask you about anything after it, then do not keep me in your company, so you would have reached an excuse from me*’ [18:76].

لِي: أَبِي، عَنْ سَعْدٍ، عَنْ أَحْمَدِ بْنِ مُحَمَّدٍ، عَنْ أَبِهِ، عَنْ مُحَمَّدٍ بْنِ زَيْدٍ الأَزْدِيِّ، عَنْ أَبَا عُبْدِ اللَّهِ عِلْمَهُ الْسَّلَامُ

1 - لِي: أَبِي، عَنْ سَعْدٍ، عَنْ أَحْمَدِ بْنِ مُحَمَّدٍ، عَنْ أَبِهِ، عَنْ مُحَمَّدٍ بْنِ زَيْدٍ الأَزْدِيِّ، عَنْ أَبَا عُبْدِ اللَّهِ عِلْمَهُ الْسَّلَامُ

My father, from Sa’ad, from Ahmad Bin Muhammad, from his father, from Muhammad Bin Ziyad Al Azady, from Aban and others,

‘From Abu Abdullah asws said: ‘*asws* am merciful to three, and it is right for them that they be mercied – a nobleman hit by disgrace after the honour, and a rich one hit by need after the riches, and a scholar taken lightly by his family and the ignoramuses’’.

لِي: اِبْنِ الْمُتَوَّكِلِ، عَنْ الحَمِيرِيِّ، عَنْ أَبِي الْحَتَّافِ، عَنْ أَبِي عُيْبَةِ، عَنْ مَعَاوِيَةٍ بْنِ وَهْبِ، قَالَ: قَمْتُ أَنَا عَبْدُ اللَّهِ الصَّادِقُ عِلْمَهُ الْسَّلَامُ

2 - لِي: اِبْنِ المُتَوَّكِلِ، عَنْ الحَمِيرِيِّ، عَنْ أَبِي الْحَتَّافِ، عَنْ أَبِي عُيْبَةِ، عَنْ مَعَاوِيَةٍ بْنِ وَهْبِ، قَالَ: قَمْتُ أَنَا عَبْدُ اللَّهِ الصَّادِقُ عِلْمَهُ الْسَّلَامُ

Al Mutawakkal, from Al Humeyri, from Abu Al Khatab, from Ibn Mahboub, from Muawiya Bin Wahab who said,

‘I heard Abu Abdullah Al-Sadiq asws saying: ‘Seek the knowledge and adorn yourselves with it with the forbearance and the dignity, and be humble to the ones you teach the knowledge

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164 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 10 H 1
to, and humble towards the one you seek the knowledge from him, and do not become tyrannous scholars, or your falsehood will go away with your truth’’.

3 - ب: هارون، عن ابن صدقة، عن آبائه عليهم السلام أن النبي صلى الله عليه وسلم قال: ارحموا عزرا ذل، وغنيا افتقر، وعلما ضاع في زمن جهال.

Haroun, from Ibn Sadaqa,

‘From Ja’far asws, from his asws forefathers asws that the Prophet saww said: ‘Be merciful to a disgraced nobleman, and an impoverished rich one, and a scholar immersed in the era of the ignorant ones’’. 166

4 – ل: ابن المتوكل، عن محمد العطار، عن أحمد بن موسى بن عمر، عن ابن فضال، عن أبي عبد الله عليه السلام قال: ثلاثة يشكون إلى الله عز وجل: مسجد خراب لا يصلي فيه أهله، وعالم بين جهال، ومصحف معلق قد وقع عليه غبار لا يقرأ فيه.

Ibn Al Mutawakkil, from Muhammad Al Attar, from Ahmad Bin Musa Bin Umar, from Ibn Fazal, from the one who mentioned it,

‘From Abu Abdullah asws having said: ‘Three would be complaining to Allah aswj Mighty and Majestic – A Masjid in ruins, no one praying Salat in it, and a scholar among the ignorant ones, and a Parchment (Quran) left hanging, the dust having settled upon it, not being recited from it’’. 167


A group, from Abu Al Mufazzal Al Shaybani, from Mas’ar Bin Ali Bin Ziyad Al Maqry, from Jarar Bin Ahmad Bin Malik Al Ayadi who said, ‘Al Abbas Bin Al Mamoun said,

‘Ali asws Bin Musa Al-Reza asws said to me: ‘Three would be allocated with three – the prejudice of the days upon the ones with perfect acumen, and the takeover of the deprivation upon the one advanced in his manufacturing, and enmity of the general populace upon the people of the understanding’’. 168

6 - ضه، ل: - سبيحين في حبر الحقوق عن علي بن الحسن عنهما السلام -، حق سانسك بالعلم: التعليم له، والتوفر في نفسه، وحسن الاستماع إليه، و الإقبال عليه،، وأن لا ترفع عليه صوتك، ولا تجيب أحدا يسأله عن شيء حتى يكون هو الذي

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165 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 10 H 2
166 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 10 H 3
167 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 10 H 4
168 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 10 H 5
يجيب، ولا تحدث في مجلسه أحدا، ولا تغتاب عنده أحدا، وأن تدفع عنه إذا ذكر عندك بسوء، و أن تستر عيوبه، وتظهر مناقبه،

ولا تجلس له عدو، ولا تعاذدي له ولياء،

There will be coming in a Hadeeth of the rights, from Ali asws Bin Al Husayn asws: ‘And a right of the educator of the knowledge, is the reverence to him, and the dignity to his seating, and excellent listening to him, and the facing towards him, and that you do not raise your voice above his, and you do not answer anyone asking him about anything until he happens to be the one answering, and do not discuss with anyone in his gathering, and you do not backbite anyone in his presence, and that you defend him whenever he is mentioned with evil in your presence, and that you cover his faults, and you manifest his virtues, and do not sit an enemy to him, and you do not be inimical to a friend of his.

فإذا فعلت ذلك شهد لك ملائكة الله بأنك قصدته وتعلمت علمه لله جل اسمه لا للناس’.

So when you do that, the Angels of Allah aswj would testify that you aimed for Him aswj and learnt his knowledge for the Sake of Allah aswj, Majestic is His Name, not for the people”.

Ibn Al Waleed, from Al Saffar, from Ibn Hashim, from Al Nowfaly,

‘From Ja’far asws Bin Muhammad asws, from his asws forefathers asws, from Ali asws having said: ‘Rasool-Allah saww said: ‘Two strange things, bear these two – a word of wisdom from a foolish one, accept it, and a word of foolishness from a wise one, forgive it’”.

‘Rasool-Allah saww said: ‘But rather, the fear upon my community from after me asws are three characteristics – They will be explaining the Quran upon other than its (correct) explanation, or they would be following the mistakes of the world, or the wealth would appear among them to the extent that they would transgress and be arrogant, and I saww shall inform you of the way out from that – as for the Quran, so act with its Decisive (Verses)

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169 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 10 H 6
170 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 10 H 7
and believe in its Allegorical (Verses); and as for the scholar, watch his group and do not follow his mistakes, and as for the wealth, the way out from that is the thankfulness of the Bounties, and fulfilling its right”. 171

My father, from Suleyman Al Ja'fary, from a man,

‘From Abu Abdullah asws having said: ‘Ali asws was saying: ‘From the rights of the scholar is that you neither frequent the questioning to him, nor drag (pull) his clothes (don’t be harsh with him). And whenever you come to him, and in his presence is a group, greet upon them altogether, and particularise him with the greeting besides them, and sit in front of him, and do not sit behind him, and do not wink with your eyes, and do not gesture with your hands nor frequent from the words, ‘So and so said (this), and so and so said against his words’, and do not be annoyed at the length of his company.

Rather, an example of the scholar is an example of the palm tree. You wait with it until something from it drops upon you; and the scholar is of a greater recompense that the Fasting one, the standing one (in Salat), the fighter in the Way of Allah azwj. And when the scholar dies, it leaves such a gap in Al-Islam, nothing can plug it up to the Day of Judgment”. 172

My father, from Sa’dan, from Abdul Raheem Bin Muslim, from Is’haq Bin Amaar who said,

‘I said to Abu Abdullah asws, ‘One who stand from his seat in reverence to a man?’ He asws said: ‘Abhorrent, except for a man regarding the Religion’”. 173

One of our companions, raising it, said,

171 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 10 H 8
172 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 10 H 9
173 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 10 H 10
'Amir Al-Momineen\textsuperscript{asws} said: ‘Whenever you sit with a scholar, then become such that your listening is greedier from you than your speaking, and learn the excellent intent listening just as you learn the excellent words, and do not cut off anyone upon his narration’.\textsuperscript{174}'}

\begin{quote}
It is reported by Haris Al Awr who said,

‘I heard Amir Al-Momineen\textsuperscript{asws} saying: ‘From the rights of the scholar is that too many questions are not put unto him, nor should he be compelled regarding the answer, nor should he be insisted upon if he is complacent, and should he be grabbed by his clothes when he arises, nor should he be gestured to by a hand regarding a need, nor should a secret of his be exposed, nor should anyone backbite in his presence.

And he should be revered just as a memoriser of the Commands of Allah\textsuperscript{azwj}, and the student should sit in front of him, and he should not turn away from the prolongation of his company. And when a seeker of knowledge and others come, and he is found to be in a group, he should generalise them with the greeting and particularise him with the greeting; and let him be protected when present and absent, and let him recognise his right for him, for the scholar is of a greater Recompense than the Fasting one, the standing one (in Salat), the fighter in the Way of Allah\textsuperscript{azwj}.

So when the scholar dies, it leaves such a gap in Al-Islam that nothing can plug it except a replacement from him, and a seeker of the knowledge is such that all the Angels seek Forgiveness for him, and there supplicate for him, the ones in the skies and the earth’’.\textsuperscript{175}'}

\begin{quote}
Al-Sadiq\textsuperscript{asws} said: ‘One who honours an understanding one, a Muslim (submitter to Ahadeeth), would meet Allah\textsuperscript{azwj} on the Day of Judgment and He\textsuperscript{azwj} would be Pleased from

\begin{footnotes}
\footnote{Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 10 H 11}
\footnote{Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 10 H 12}
\end{footnotes}
him; and one who dishonours an understanding one, a Muslim (submitter to Ahadeeth), would meet Allah aswj on the Day of Judgment and He aswj would be Wrathful upon him”.  

And it is reported from the Prophet saww having said: ‘One who teaches an issue to a person, so he has owned his neck’. It was said to him saww, ‘O Rasool-Allah saww! Can he sell him?’ So he saww said: ‘No, but he can instruct him and forbid him’.

A group, from Abu Al Mufazzal, from Muhammad Bin Muhammad Bin Ma’qal, from Muhammad Bin Al Hassan Bin Bint Ilyas, from his father,

‘From Al-Reza asws, from his asws forefathers asws having said: ‘Rasool-Allah asww said: ‘Two strangers – a word of wisdom from a foolish one, so accept it, and a word of foolishness from a wise one, so forgive it, for there is no wise one except with mistakes, nor any foolish one except with experience’’.  

The book) Al Durr Al Bahir -

‘The Prophet saww said: ‘Be merciful to a nobleman having become disgraced, and a rich one having become impoverished, and a scholar the ignoramuses play around with’”.

The book) Nahj (Al Balagah) –

‘Amir Al-Momineen asws said: ‘Do not make the sharpness of your tongue upon the One Who Made you speak, and the eloquence of your words upon One Who Supported you’”.

The book) Kunz Al Al Karajaky –

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176 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 10 H 13
177 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 10 H 14
178 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 10 H 15
179 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 10 H 16
180 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 10 H 17
'Amir Al-Momineen asws said: ‘Do not belittle a servant whom Allah azwj has Given knowledge, for Allah azwj did not Belittle him when He azwj Gave it to him’. 181

A number of reporters reporting,

‘From Abdullah son of Al-Hassan asws Bin Ali asws, from his asws father asws, from his asws grandfather having said: ‘From the rights of the teacher upon the student is that he should not frequent the question to him, nor precede him in the answer, nor insist upon it if he turns away, nor grab his clothes when he is complacent, nor gesture towards him with his hand, nor wink at him with his eyes, nor consult (others) in his gathering, nor seek behind him.

And that he should not be saying, ‘So and so said opposite to his words’, nor expose a secret of his, nor backbite in his presence, and protect him when he is present and absent, and generalise the people with the greetings and particularise him with the greetings, and sit in front of him, and that if there is a need for him, he should precede the group to his service, and not get bored from the prolongation of his company, for rather he is like the palm tree, you wait until some benefit from it drops upon you.

The scholar is at the status of the Fasting one, the fighter in the Way of Allah azwj. And when the scholar dies, it leaves a gap in Al-Islam which nothing can plug up to the Day of Judgment, and that the seeker of knowledge is such that seventy thousand Angels of the sky’. 182

And from the Prophet saww, ‘Excessive flattery isn’t from the manners of the Momin except in seeking the knowledge’”. 183

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181 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 10 H 18
182 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 10 H 19
183 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 10 H 20
CHAPTER 11 – ATTRIBUTES OF THE SCHOLARS AND THEIR TYPES

The Verses – (Surah) Al Kahf: They found a servant from Our servant whom We had Granted Mercy from Us and We had Taught him knowledge from Us [18:65].

(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) Faatir: But rather, Allah is feared by those from His knowledgeable servants [35:28].

1 - ب: هارون, عن ابن صدقة, عن الصادق, عن أبيه عليه السلام أن النبي صلى الله عليه واله قال: نعم وزير الإيمان العلم، ونعم وزير العلم الحلم، ونعم وزير الحلم الرفق: ونعم وزير الوفق اللين.

Haroun, from Ibn Sadaqa,

‘From Al-Sadiqasws, from hisasws fatherasws that the Prophetasws having said: ‘The best Vizier of the Eman is the knowledge, and the best Vizier of the knowledge is the forbearance, and the best Vizier of the forbearance is the kindness, and the best Vizier of the kindness is the leniency’". 184

2 - ل: ابن الوليد, عن الصفار, عن إبراهيم بن هاشم, عن عليه السلام قل: قال رسول الله صلى الله عليه واله: ما جمع شئ إلى شيء أفضل من حلم إلى علم.

Ibn Al Waleed, from Al Saffar, from Ibrahim Bin Hashim, from Farsi, from Al Ja’fary, from his father,

‘From Al-Sadiqasws, from hisasws forefathersasws, from Aliasws having said: ‘Rasool-Allahsaww said: ‘Nothing has been gathered upon a thing, more superior than forbearance to knowledge’". 185

184 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 11 H 1
185 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 11 H 2
3 - ل: سليمان بن أحمد اللخمي، عن عبد الوهاب بن خراجة، عن أبي كريب، عن علي بن حفص العبسي، عن الحسن بن الحسين العلوي، عن أبيه الحسين بن زيد، عن محمد بن محمد، عن أباه، عن آباه عليهم السلام قال: قال رسول الله صلى الله عليه وسلم: ‘By the One in Whose Hand in my soul! Nothing has been gathered to another thing, more superior than forbearance to knowledge’.

4 - ل: ابن مسرور، عن محمد الحميري، عن أبيه، عن محمد بن عبد الجبار، عن محمد بن زيد الأزدي، عن أسامة بن عثمان، عن ابن تغلب، عن عكرمة، عن ابن عباس قال، ‘I heard Amir Al-Momineen Ali Bin Abu Talib saying: ‘This knowledge is being sought by three types (of seekers). Indeed! So, recognise them and their dignitaries – A type of them are learning for the showing off and ignorance (arguing); and a type of them are learning for overcoming and the deceit; and a type of them are learning for the understanding and the intellect.

فأما صاحب المراء والجهل تراه مؤذيا مماريا للرجال في أندي المقال، قد تسر بل بالتخشع، وتخلى من الورع، فدق الله من هذا حيرونه، وقطع عن خيشهوه.

So, as for the owner of the showing off and ignorance (arguing), you see him hurting, showing off to the men in talking groups, happy being without humbleness, and empty from the piety, so Allah has Pulverised the chest of this one, and Cut off from his nose.

وأما صاحب الاستطالة والختل فإنه يستطيل على أشباهه من أشكاله، ويتواضع للرجال، ويوهِّل، فهو لحولائه هاضم، ولدينه حاطم، فأعمى الله من هذا بصره، وقطع من آثار العلماء أثره.

And as for the owner of the overcoming and the deceit, so he overcomes upon his suspicions from its forms, and he reveres to the rich ones from besides them, so he is a digester of their sweets, a breaker of his own Religion. So Allah has Blinded his sight from him, and Cut-off his impact from the impacts of the scholars.

186 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 11 H 3
وأما صاحب الفقه والعقل تراه ذا كأبة وحزن، قد قام الليل في حندسه وقد انحنى في برنسه، يعمل ويخشى، خائفاً وجالاً من كل أحد إلا من كل ثقة من إخوانه، فشد الله من هذا أركانه، وأعطاه يوم القيامة أمانه.

As for the owner of the understanding and the intellect, you see him with boredom and grief. He has stood during the darkness of the night, and having bowed his head, working and fearing, scared, awed from everyone except for every reliable one from his brethren. So Allahazwj Strengthens from this one, his parts, and would Give him his security on the Day of Judgment” ١٨٧

Ibn Al Mutawakkal, from Al Sa’ad Abady, from Al Barqy, from his father, from Muhammad Bin Sinan, from Abu Al Jaroud, from Saeed Bin Alaqat who said,

‘Amir Al Momineenazws said: ‘(This knowledge is) sought’ – up to the end of the Hadeeth: ‘They are learning the knowledge for the showing off’ ١٨٨

My father, from Al Kameydani, from Ibn Isa, from Al Bazanty who said,

‘Abu Al Hassanzws said: ‘From the signs of the understanding, is the forbearance, and the knowledge, and the silence. The silence is a door from the doors of wisdom. The silence earns the love, it is a pointer upon every good’ ١٨٩

Al Mufeed, from Abu Jafs Umar Bin Muhammad, from Ali Bin Mahriqiya, from Dawood Bin Suleyman Al Ghazy,

‘From Al-Rezaazws, from hisazws fathersazws, from Al-Husaynazws having said: ‘azws heard Amir Al Momineenazws saying: ‘The kings are the rulers upon the people, and the knowledge is a ruler upon them; and it suffices you from the knowledge that you fear Allahazwj and it suffices you from the ignorance that you are astounded with your own knowledge’ ١٩٠

١٨٧ Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 11 H 4
١٨٩ Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 11 H 6
١٩٠ Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 11 H 7
My father, from Muhammad Bin Abu Al Qasim, from Abu Sameena, from Muhammad Bin Khalid, from one of his men, from Dawood Al Raqy, from Al Sumaly,

‘From Abu Ja’far\(^\text{asws}\) having said: ‘Amir Al-Momineen\(^\text{asws}\) said: ‘Shall \(^\text{asws}\) inform you of the truly understanding one?’ They said, ‘Yes, O Amir Al-Momineen\(^\text{asws}\).’

He\(^\text{asws}\) said: ‘One who does not despair the people from the Mercy of Allah\(^\text{azwj}\) and does not secure them from the Punishment of Allah\(^\text{azwj}\), and does not permit for them regarding the disobedience of Allah\(^\text{azwj}\), and does not neglect the Quran in desire of it to something else.

ألا لا خير في علم ليس فيه تفهم، ألا لا خير في قراءة ليس فيها تدبر، ألا لا خير في عبادة ليس فيها تفقه.

Indeed! There is no good in the knowledge, there being no understanding in it. Indeed! There is no good in a recitation (of the Quran), there isn’t any pondering in it. Indeed! There is no good in a worship, there isn’t any understanding in it’’. \(^{191}\)

9 - منية المريد: روى الخليلي في الصحيح، عن أبي عبد الله عليه السلام قال: قال أمير المؤمنين عليه السلام: ألا اخبركم بالفقيه، اللفقيه، من لم يقنط الناس “ إلى قوله ” ألا لا خير في عبادة ليس فيها تفكر.

(The book) Maniyat Al Mureed, it is reported by Al Halby in the Saheeh,

‘From Abu Abdullah\(^\text{asws}\) having said: ‘Amir Al-Momineen\(^\text{asws}\) said: ‘Shall I\(^\text{asws}\) inform you of the understanding one who is truly an understanding one? One who does not despair the people’ – up to his\(^\text{asws}\) words: ‘Indeed! There is no good in a worship, there isn’t any thinking in it’’. \(^{192}\)

10 - ل: العطار، عن أبيه، عن محمد بن أحمد، عن ابن معروف، عن ابن غزوان، عن السكوني، عن جعفر بن محمد، عن أبيه عليه السلام قال: قال رسول الله صلى الله عليه وسلم: صنفان من امتي إذا صلحا صلحت امتي، وإذا فسدا فسدت امتي. قيل: يا رسول الله ومن هما ؟ قال: الفقهاء والامراء.

Al Attar, from his father, from Muhammad Bin Ahmed, from Ibn Marouf, from Ibn Gazwan, from Al Sakuny,

‘From Ja’far\(^\text{asws}\) Bin Muhammad\(^\text{asws}\), from his\(^\text{asws}\) father\(^\text{asws}\) having said: ‘Rasool-Allah\(^\text{saww}\) said: ‘Two types (of people) from my\(^\text{saww}\) community, when they are both righteous, my\(^\text{saww}\) community would be righteous, and when they are both corrupt, my\(^\text{saww}\) community would

\(^{191}\) Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 11 H 8

\(^{192}\) Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 11 H 9
be corrupt’. It was said, ‘O Rasool-Allah! And who are the two?’ He said: ‘The understanding ones, and the rich ones’.\(^{193}\)

My father, from Muhammad Al Atta, from Muhammad Bin Ahmad, from Ali Bin Al Sindy, from Muhammad Bin Amro Bin Saeed, from Musa Bin Akeyl who said,

‘I heard Abu Abdullah\(^{asws}\) saying: ‘A man cannot become an understanding one until he does not care what clothes he wears, and with what he fills the spell of hunger’’.\(^{194}\)

‘Rasool-Allah\(^{saww}\) said: ‘The most intense of what I fear upon my community are three – mistakes of a scholar, or the debating of a hypocrite with the Quran, or a debt cutting off your necks, so you blame it upon yourselves’’.\(^{195}\)

It was narrated to me by Musa\(^{asws}\) Bin Ja’far\(^{asws}\), from his father\(^{asws}\) Al-Sadiq Ja’far\(^{asws}\) Bin Muhammad\(^{asws}\) having said: ‘The people are upon four types – a regressive ignorant one embracing his desires, and a devout worshipper, every time he increases worship, he increases in arrogance, and a scholar intending to tread upon his followers and loves the praises of the people, and a knower upon the way of the Truth who loves to stand by it, but

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\(^{193}\) Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 11 H 10

\(^{194}\) Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 11 H 11

\(^{195}\) Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 11 H 12
he is frustrated how to overcome. So, this one is the optimal of the people of your era and the heaviest of them in intellect”. 196

My father, from Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Abu Abdullah Al Razy, from ibn Abu Usman, from Ahmad Bin Umar Al Hilal, from Yahya Bin Imran Al Halby who said,

‘I hear Abu Abdullah asws saying: ‘Seven are spoiling their deeds – The forbearing man with a lot of knowledge, neither being known with that nor being mentioned with it; and the wise one who adapts to what is for him of every lying denier who comes to him; and the man who is a believer and is with the plotting and the betrayal, and the rude chief who has not mercy for him; and the mother who does not conceal the secret from the child and exposes to him; and the one quick to blame his brethren, and the one who argues with his brother contending to him’. ” 197

Al Attar, from his father and Sa’ad, from Al Barqy, from ibn Abu Usman, from Musa Bin Bakr, a

‘From Abu Al-Hassan asws the 1st, from his father asws having said: ‘Amir Al-Momineen asws said: ‘Ten overburden themselves and others (as well) – One with little knowledge encumbers himself that he would teach a lot of people; and the forbearing man with a lot of knowledge who isn’t with acumen; and the one who seeks what cannot attain nor is it befitting for him; and the diligent one without deliberation; and the deliberating one, there isn’t any knowledge for him along with his performance; and a scholar not wanting to do any reconciliation; and one who wants to do reconciliation but isn’t a scholar; and the scholar who loves the world; and the one being merciful with the people but is stingy with what is with him, and a seeker of the knowledge arguing the one who is more knowledgeable, but when he teaches him, he does not accept from him’. ” 198

197 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 11 H 14
198 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 11 H 15
My father, from Fazalat, from Aban Bin Usman, from Al Fazal Bin Abdul Malik,

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

I heard Abu Ja’far asws saying: ‘It was in a sermon of Abu Zarr ra, ‘O seeker of the knowledge! Do not let the family, and wealth pre-occupy you from yourself. Today you are separate from them, like a guest spending a night among them, then in the morning will go away from them to others. The world and the Hereafter are like a house you transfer from one to another. And what is between the death and the Resurrection except like a sleep you sleep to/in, then you wake up from it.

O seeker of the knowledge! A heart in which there isn’t in it anything from the knowledge is like the ruined house, there being no builder for it’’. 200

Al-Sadiq asws said: ‘The fear is an inheritance of the knowledge, a ray of the understanding, and the heart of the Eman. And one who does not have the fear cannot become a scholar and even if splits hair in the allegorical matters of knowledge. Allah azwj Mighty and Majestic Said: But rather, Allah is feared by those from His knowledgeable servants [35:28].

199 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 11 H 16
200 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 11 H 17
And the scourge of the scholars are eight things – The greed, and the stinginess, and the showing off, and the prejudice, and love of being praised, and the diving into what one cannot arrive to its reality, and the encumberment in adorning the speeches with the benefits of the words, and having little embarrassment from Allah azwj, and the arrogance, and neglecting the acting with what he learns”. 201

Isa as Bin Maryam as said: ‘The most wretched of the people is one who is well known among the people with his knowledge, unknown with his deeds”. 202

The Prophet saws said: ‘Do not sit in the presence of every calling claimer calling you from the certainty to the doubt, and from the sincerity to the showing off, and from the humbleness to the arrogance, and from the advice to the enmity, and from the ascetism to the desires.

And get closer to a scholar calling you from the arrogance to the humbleness, and from the showing off to the sincerity, and from the doubt to the certainty, and from the desires to the ascetism, and from the enmity to the advice.

And it is not correct for a preacher of the truth except one who fears these scourges with his truthfulness, and oversees upon the faults of the speech, and recognises the healthy from the sick, and the reasons for the thoughts, and the seduction of the self and the desires”. 203

Amir Al-Momineen asws said: ‘Be like the friendly doctor who prescribes the medication where it benefits’”. 204
'I heard Abu Ja'far\textsuperscript{asws} saying: 'There is nothing of a more excellent mix that forbearance with knowledge'\textsuperscript{205}.'

205 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 11 H 22

It is reported by Is’haq Bin Mansour Al Sakuny, from Al Hassan Bin Salih who said,

Al Ja’alby, from Ibn Uqda, from Muhammad Bin Ahmad Bin Khaqan, from Suleym Al Khadim, from Ibrahim Bin Uqba,

‘From Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws} having said: ‘The one with Religion thinks and the tranquillity comes upon his face, and he yields and becomes humble, and is content so becomes needless, and is pleased with what is given, and goes into solitude and so suffices the grieves, and he rejects the desires and becomes free, and he shuns the world and gets protected from the evils, and puts down the hatred and manifests the love, and he does not fear the people and does not scare them, and does not do wrong to them and so is safe from them, and he hardens himself upon all things, so he is successful and perfects the merit, and has insight of the consequences so is safe from the regret’\textsuperscript{206}.

One who obeys Allah\textsuperscript{azwj} would believe and be Guided, and one who disobeys Him\textsuperscript{azwj} would be deceived and regret; and ask Allah\textsuperscript{azwj} for the certainty, and be desirous to Him\textsuperscript{azwj} regarding the Hereafter, and the best is what certainty circles in the heart. O people! Beware of the lie, for every hoping one would seek and every fearful one would flee”\textsuperscript{207}.

Rasool-Allah\textsuperscript{saww} said: ‘The scholar of this community is two (types) – A man whom Allah\textsuperscript{azwj} has Given knowledge, so he seeks the Face of Allah\textsuperscript{azwj} with it and the House of the Hereafter, and gives it to the people and does not greed upon it and does not take a small price for it. So that is the one who is sought Forgiveness for him, ones in the oceans, and animals of the sea and the land, and the birds in the atmosphere of the sky, and he proceeds towards Allah\textsuperscript{azwj} as a noble chief.

And a man whom Allah\textsuperscript{azwj} has Given knowledge, so he is stingy with it upon the servants of Allah\textsuperscript{azwj}, and takes greed upon it, and takes a small price for it. So that one would be reined on the Day of Judgment with a rein of Fire, and an Angel from the Angels would call out upon the heads of the ones present: ‘This is so and so, son of so and so! Allah\textsuperscript{azwj} gave him knowledge in the house of the world, so he was stingy with it upon His\textsuperscript{azwj} servants’, until he is free from the Reckoning’\textsuperscript{208}.

Al-Reza\textsuperscript{asws} said: ‘From the signs of the understanding is the forbearance and the knowledge and the silence’\textsuperscript{209}.

Furat Bin Ahnaf said, ‘Amir Al-Momineen\textsuperscript{saww} said: ‘Give (the knowledge), do not publicise (yourself), and show yourself and do not mention, and learn and conceal, and be silent and submit’. He (the

\textsuperscript{207} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 11 H 24
\textsuperscript{208} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 11 H 25
\textsuperscript{209} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 11 H 26
narrator) said, ‘And he asws gestured by his asws hand to his asws chest and he asws said: ‘The righteous would be cheerful, and the immoral would be furious’

A group, from Abu Al Mufazzaal, from Abdul Razaq Bin Suleyman, from Al Fazl Bin Al Mufazzaal Ibn Qays, from Hamad Bin Isa, from Ibn Azina, from Aban Bin Abu Ayyash, from Suleym Bin Qays,

‘From Ali asws Bin Abu Talib asws having said: ‘Rasool-Allah saww said: ‘From the understanding of the man is the scarcity of his speech regarding what has not meaning for him’

Al Husayn Bin Ibrahim Al Qazwiny, from Muhammad Bin Wahban, from Ahmad Bin Ibrahim, from Al Hassan Bin Al Za’afrany, from Al Barqy, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim, from Ibn Abu Yafour,

‘From Abu Abdullah asws having said: ‘The one from the people of the most intense regret on the Day of Judgment would be the one who attributed justice (for himself) then opposed it to others’

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

‘From Musa asws Bin Jaffar asws, from his asws forefathers asws having said: ‘Rasool-Allah saww said: ‘Allah aswj would Resurrect on the Day of Judgment the ones who had despaired (from the Mercy of Allah aswj), as ones been overcome in their faces, meaning the overcoming of the blackness over the whiteness. It would be said to them: ‘These are the ones despairs from the Mercy of Allah aswj’

210 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 11 H 27
211 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 11 H 28
212 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 11 H 29
‘From his father, \( \text{Ali asws} \) Bin Al Husayn\( ^{\text{asws}} \) having said: ‘\( \text{Ali asws} \) Bin Abu Talib\( ^{\text{asws}} \) was asked, ‘Who is the most eloquent of the people?’ He\( ^{\text{asws}} \) said: ‘The answerer who is silent during puzzlement from the question’’. 214

(\( \text{The book} \) Nahj (Al-Balagah) \( ^{-} \) \( \text{Amir Al-Momineen asws} \) said in a speech of his\( ^{\text{asws}} \): ‘And the people are of deficient harvest except one whom Allah\( ^{\text{azwj}} \) Save. Their questioner is obstinate, and their answerer is cumbersome. Mostly their most superior opiner retracts it from the best of his opinions of the Pleasure and Wrath (of Allah\( ^{\text{azwj}} \), and mostly their hardcore promises are forgotten, and it is impossible for one word’’. 215

And he\( ^{\text{asws}} \) said: ‘One who appoints himself to the people as an imam, then upon his is that he begins with teaching himself before he teaches others, and let his educating be by his actions before his educating by his tongue, and teaching himself and performing with it is more rightful with the majesty than teaching the people and their performing’’. 216

And he\( ^{\text{asws}} \) said: ‘The understanding one of every understanding one is one who does not despair the people from the Mercy of Allah\( ^{\text{azwj}} \), and does not despair them from the Spirit of Allah\( ^{\text{azwj}} \), and does not makes them feel safe from the Planning of Allah\( ^{\text{azwj}} \)’. 217

And he\( ^{\text{asws}} \) said: ‘The clearest of the knowledge is what pauses upon the tongue, and the higher of it is what is manifested by the body parts and the faculties’’. 218

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214  Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 11 H 31
216  Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 11 H 33
217  Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 11 H 34
And he said: ‘And he said: ‘One who gets the servants of Allah azwj to Him azwj, one servant, Allah azwj would Assist him upon himself, so he would feel the grief, and wear the (clothing of) fear, so the lamp of guidance would blossom in his heart, and he would prepare his provision for his day (of death) which would descend with him. Thus, the far off thing would be near, and the difficult would be easy. He would look, and have insight, and he would do Zikr and it would be abundant, and he would be saturated from the fresh waters of the Euphrates, its flow being eased for him, so he would drink plentiful, and travel a new way.

قد خلع سرابيل الشهوات، وتخلى من الهموم إلا هما واحدا انفرد به، فخرج من صفة العمى ومشاركة أهل الهوى، وصار من مفاتيح أبواب الدimoto، وغلاء أبواب الردى، قد أبصر طريقه، وسلك سبيله، وعرف منازه، وقطع غماره، واستمسك من العرى بأوقتها، ومن الحوار بأمتها;

He has taken off the trouser of the desires, and removed the worries except for one concern he isolates with. So, he comes out from the qualities of the blind ones and participants of the people of desires, and become one of the keys of the doors of guidance, and lock the doors of misguidance, having seen his road, and travels his way, and recognises his minaret, and cutting-off its congestion, and holds fast to the Handhold with firmness, and the rope by strengthening it.

 فهو من اليقين على مثل ضوء الشمس، قد نصب نفسه لله سبحانه في أرفع الأمور من إصدار كل وارد عليه، وتصيير كل فرع إلى أصله، مصابح ظلمات، كشف عشوات، مفتاح مبهمات، دفاع معضلات، دليل فلوات،

Thus, he would be upon certainty like a ray of the sun, having had appointed himself for the Sake of Allah azwj the Glorious regarding lofty matters from the issues that get referred to him, rendering every branch to its roots, being a lantern for the darkness, removing the darkness, becoming a key to the inscrutable topics, frequently repelling the dilemmas, (like) a guide in the wilderness.

يقول فيفهم، ويسكت فيسلم، قد أخلص لله فاستخلصه، فهو من معادن دينه، وأوتاد أرضه، قد ألزم نفسه العدل، فكان أول عدله نفي الهوى عن نفسه، يصف الحق ويعمل به، لا يدع للخير غاية إلا أمها ولا مظنة إلا قصدها، قد أمكن الكتاب من زمامه، فهو قائده وإمامه، يحل حيث حل ثقله، وينزل حيث كان منزله.

He says, and they understand, and he is silent and they submit. He is sincere for Allah azwj so Allah azwj Purifies him, and he is a mineral of His azwj Religion, and a peg in His azwj earth, having necessitated the justice for himself. So the first of his justice would be negation of the desires from himself. He attributes the truth and acts with it. He does not call for the good destination except he heads for it, nor (calls to a) purpose except he aims for it. He enables himself the Book and holds its reins, and is its guide and its leader, going where it goes, and gets off where his destination is.

وآخر قد تسمى عالما وليس به، فافتقى جهال من جهال، وأضلال من ضلال، ونصب للناس أشراكا من حبال غرور وقول زور، قد حمل الكتاب على آرائه، وعطاء الحق على أهوائه، يؤمن من العظائم، ويهبون كبير الجرائم؛
And another (person) who has been named as a scholar but isn’t with it (knowledge). So he earns the ignorant matters from the ignoramuses, and strayings from the straying ones, and implements for the people traps from the ropes of deceit and false words, having carried upon his own opinion, and twisting the Truth upon his own desires, making people to feel safe from the grievous matters and belittles the major crimes.

He is saying, ‘Pause at the doubtful matters’, while he (himself) has fallen in it. And he is saying, ‘Avoid the innovations’, while he is lying down between these. So the face is a face of a human being, and the heart is a heart of an animal. He does not recognise the door of guidance so he can follow it, nor a door of blindness so he can block from it. So that is a living dead. 

So where are you going? [81:26] How are you then being deluded? [6:95]. And the flags are standing, and the signs are clear, and the minarets are established’ – up to the end of the sermon.

(The book) Nahj (Al-Balagah) – ‘Amir Al-Momineen asws said: ‘The scholar is one who recognises his worth, and it suffices as ignorance with the person if he does not recognise his own worth; and the most hateful of the men to Allah azwj is the servant Allah azwj Allocates to himself, walking away from the Way. If he is called to the harvest of the world, he works, and (if) to the harvest of the Hereafter, he is lazy, as if what he is working for is Obligatory upon him, and as if he is complacent is dropped from him’. 220

(The book) Kunz of Al Karajaky –

‘Amir Al-Momineen asws said: ‘The head of the knowledge is the kindness, and its scourge is the harshness’. 221

And he asws said: ‘A mistake of the scholar is like the breaking of the ship, it drowns or gets drowned’. 222

221 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 11 H 38
And he said: ‘The ethics are vaccinations for the understanding, and the results of the minds’. 223

Regarding the Words of Allah the Exalted: *But rather, Allah is feared by those from His knowledgeable servants [35:28] – Meaning, one whose deeds ratify his words, and one whose deeds do not ratify his words, so he isn’t with knowledge’. 224

‘From Abu Abdullah asws having said: ‘Amir Al-Momineen asws said: ‘For the scholar there are three signs – the knowledge, and the forbearance, and the silence. And for the pretender there are three signs – he contends with the one above him with the disobedience, and he wrongs the one below him with the overcoming, and he backs the ignorance’’. 225
CHAPTER 12 – ETHICS OF THE LEARNING

The Verses: (Surah) Al Kahf:  
He (Musa) said: ‘Do not seize me with what I forgot, and do not be hard upon me from my difficult matter [18:73].

The Ayahs, the Kathf: He said: ‘Do not take me by what I forgot and do not be hard upon me with the difficult matter [18:73].


Abu Al Mufazzi Al Shaybani, from Ahmad Bin Muhammad Bin Isa Bin Al Abaada, from Muhammad Bin Abdul Jabbar Al Sadousy, from Ali Bin Al Husayn Bin Awn Bin Abu Jarb Bin Abu Al Aswad Al DAILY who said, ‘My father narrated to me, from his father, from Abu Harb Bin Abu Al Aswad, from his father Abu Al Aswad,

‘A man asked Amir Al-Momineen Al asws Bin Abu Talib asws a question, so he asws initiated by entering his house, then came out and he asws said: ‘Where is the questioner?’ The man said, ‘Here I am, O Amir Al-Momineen asws.’ He asws said: ‘What is your question?’ He said, ‘Such and such’. So he asws answered his question.

فقال: كنت حافنا ولا رأى لثالاثة: لا رأى لحافن، ولا حازق،

So he asws said: ‘There is no opining for one who is bursting (to urinate), (nor to defecate), nor one wearing tight socks’.

ثم أنشأ يقول: إذا المشكلات تصدني * كشفت حقائقها بالنظر وإن برقت في مخيل الصواب * عمياء لا يجتليها البصر مقنعة

Then he asws composed (prosed) saying: ‘When the problems came to me asws, he asws revealed their realities with the consideration until they were enlightened with correctness. They...
were blinded; the visions did not shine to the hidden matters. 

\[ \text{\textit{\textls[120]{Place the correct view upon these by a splash of a tongue, or like the body of the man and his heart being distracted by the worries. The most upon these are the Revealed pearls, and \textsuperscript{\textit{i}\\textit{asws}} am not satisfied by the men, asking this and that instead of 'What is the Hadeeth?' But \textsuperscript{\textit{i}\\textit{asws}} am a coach of the young ones, explaining what has gone wrong in the past'.}} \]  

2. \text{\textls[120]{In a Hadeeth of Al Haqouq,}}

From Zayn Al-Abideen\textsuperscript{\textit{asws}} having said: ‘As for the right of your citizens with the knowledge if you teach that Allah \textsubscript{azwj} Mighty and Majestic Made you and establisher to them regarding what He\textsuperscript{\textit{azwj}} Gave you from the knowledge, and Opened His\textsuperscript{\textit{azwj}} Treasures for you.

So, if you are good in teaching the people, and you are not harsh with them and do not berate them, Allah\textsuperscript{\textit{azwj}} would Increase for you from His\textsuperscript{\textit{azwj}} Grace. And if you prevent the people of your knowledge and are harsh with them during their seeking, there would be a right upon Allah\textsuperscript{\textit{azwj}} Mighty and Majestic that He\textsuperscript{\textit{azwj}} Confiscate the knowledge and His\textsuperscript{\textit{azwj}} Gift from you, and Drop it from the place of your heart’.

3. \text{\textls[120]{I am saying, ‘I found in the handwriting of the shaikh Muhammad Bin Ali Al Jabaie, copied from the handwriting of the one present, from Yusuf Bin Jabir,}}

‘From Abu Ja’far\textsuperscript{\textit{asws}} having said: ‘Rasool-Allah\textsuperscript{\textit{aww}} has cursed the one who looks at the private parts of the woman who is not Permissible for him, and a man who betrays his brother regarding his wife, and a man whom the people are needy to for them to understand, and he asks them for a bribe’.

4. \text{\textls[120]{(The book) Al Durr Al Bahira —}}
‘Al-Sadiqاسلام عليه said: ‘From the manners of the ignorant one is the answering before he listens, the opposing before he understands, and giving the ruling with what he does not know’.

فقال: إن أحق الناس بالخدمة العالم، إنما تواضعت هكذا لكيما تتواضعوا بعدي في الناس كتيتوضع ليكم،

So heالله عليه السلام said: ‘The people are more rightful with the service of the scholar. But rather, Iالله عليه السلام humbled myself like this so that you would be humbling yourselves after meamong the people like myالله عليه السلام humbleness to you all’.

ثم قال عيسى عليه السلام: بالتواضع تعمر الحكمة لا بالتكبر، كذلك في السهل ينبت الزرع لا في الجبل

Then Isaالله عليه السلام said: ‘With the humbleness, the wisdom gets built, not with the arrogance, (just) like that, the vegetation grows in the coast, not it the mountain’.

And from Abu Abdullahالله عليه السلام regarding this Verse: And do not puff your cheeks (arrogantly) towards the people [31:18], heالله عليه السلام said: ‘But, the people in your presence, with regards to (seeking) the knowledge, are (all) equal’.

And from the Prophetالله عليه السلام ‘Be lenient in your teachings and to the one you learnt from’.

And Rasool-Allahالله عليه السلام said to hiscompanions: ‘The people are your followers, and men would come to you from the horizons of the earth for understanding in the Religion. So when they do come to you, then treat them with goodness’.

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229 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 12 H 4
231 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 12 H 6
232 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 12 H 7
And he said, ‘Supplication during the exit of the one coming for the lessons, the supplication reported from the Prophet saww: ‘O Allah azwj! I seek Refuge with You azwj if I have strayed or caused to stray, or erred or cause to err, and been unjust or caused to be unjust, or have been ignorant or caused ignorance upon me. And Honourable is Your azwj vicinity, and Holy are Your azwj Names, and Majestic is Your azwj Praise, and there is no god apart from You azwj.’

Then he saww was saying: ‘In the Name of Allah azwj. Allah azwj Suffices me. I rely upon Allah azwj and there is neither Might nor Strength except with Allah azwj the Exalted, the Magnificent. O Allah azwj! Affirm my heart, and Flow the Truth upon my tongue’.234

And a copier from one of the scholars said, ‘He saww was saying before the lesson: ‘O Allah azwj! I seek Refuge with You azwj if I strayed or caused to stray, or erred or caused to err, or been unjust or caused injustice, or was ignorant or cause ignorance upon me. O Allah azwj! Benefit me with what You azwj Taught me, and Teach me what would benefit me, and Increase me in knowledge. And the Praise is for Allah azwj upon every state. O Allah azwj! I seek Refuge with You azwj knowledge that does not benefit, and from a heart that has no fear, and from a soul not satiated, and from a supplication not Heard’’.235

And it is reported that the one who gathers with a group and supplicates, it should happen to be from his supplication: ‘O Allah azwj! Apportion for us from Your azwj fear what would be a barrier between us and us disobeying You azwj, and from Your azwj obedience what would make us reach Your azwj Paradise, and from the conviction what would ease the difficulties of the world upon us.

اللهم متعنا بأسماعنا وأبصارنا وقوتنا ما أحييتنا، واجعلها الوارث منا، واجعل ثارنا على من ظلمنا، وانصرنا على من عادانا، ولا تجعل مصيبتنا في ديننا، ولا تجعل دينانا أكبر همنا، ولا مبلغ علممنا، ولا تسلط علينا من لا يرحمنا.

233 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 12 H 8
234 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 12 H 9
235 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 12 H 10
O Allahazwj! Please us with our hearing, and our sights, and our strength what keeps us alive, and Make it to be the inheritance from us, and Make our revenge to be against the one who oppressed us, and Help us against our enemies, and do not make difficulties to be in our world, nor Make our world to be bigger than our worries nor the magnitude of our knowledge, nor Make us to be overcome by one who will not show us mercy’. 236

And it is reported from the Prophetsaww: ‘Allahazwj Loves the low voice and Hates the high (loud) voice’’. 237

And it is reported that the Prophet saww, whenever he saww was free from narrating his saww Ahadeeth and intended to arise from his saww gathering, he saww was saying: ‘O Allahazwj! Forgive us whatever mistakes we committed, and we deliberated, and we persisted, and what Youazwj are more Knowing with from us. Youazwj are the Advancer and Youazwj are the Delayer. There is no god except You’. 238

And he saww was saying when he saww arose from his saww gathering: ‘Glory be to Youazwj, O Allahazwj and with Yourazwj Praise. saww testify that there is no god except Youazwj. [azwj seek Yourazwj Forgiveness and repent to Youazwj. Glorious is your Lord, the Lord of Might, from what they are ascribing [37:180] And greetings be upon the Rasools [37:181] And the Praise is for Allah, Lord of the Worlds [37:182]’’. 238

And in one of the reports: ‘The three (above) Verses are an expiation of the gathering’’. 239

And it is reported that a Helper came to the Prophet saww asking him saww, and a man from Saqeef came. So Rasool-Allahsaww said: ‘O brother of Saqeef! The helper has preceded you

236 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 12 H 11
237 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 12 H 12
238 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 12 H 13
239 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 12 H 14
with the question, therefore be seated, so we can begin with the need of the Helper before your need\(^{240}\).

Surely those who are concealing what We Revealed from the clear Proofs and the Guidance after having Clarified it for the people in the Book, those Allah will Curse them, and the cursing ones will curse them (too) [2:159].

Those whom We have Given the Book are recognising him just as they are recognising their own sons; and a party of them are concealing the Truth while they are knowing [2:146].

Those who are concealing what Allah Revealed from the Book and are purchasing a small price with it, they are not devouring into their bellies except for the Fire [2:174].

And when Allah Took a Covenant with those who were Given the Book: “You shall manifest it to the people and you will not conceal it”; but they cast it behind their backs and took a small price for it; so evil is that which they are taking [3:187].
1 - ج: ابن قولويه، عن أبيه، عن البرقي، عن سليمان بن سلمة، عن ابن غزوان، وعيسى بن أبي منصور، عن ابن تغلب، عن أبي عبد الله عليه السلام قال: نفس المهموم لظلمنا تسبيح، وهمه لنا عبادة، وكتمنا سرا جهاد في سبيل الله.

Ibn Qawlawiya, from his father, from Sa’ad, from Al Barqy, from Suleyman Bin Salma, from Ibn Gazwan, from Isa Bin Abu Mansour, from Ibn Taglub,

‘From Abu Abdullah asws having said: ‘A breath of worry for injustices upon us asws is Glorification, and his concern for us is (an act of) worship, and concealing our asws secrets is Jihad in the Way of Allah azwj’. Then Abu Abdullah asws said: ‘It is a must that this Hadeeth should be written with water (ink) of gold’. 241

Regarding the Words of the Exalted: Guidance for the pious [2:2], he asws said: ‘An explanation and a healing for the pious from the Shias of Muhammad asw and Ali asws. They fear the varieties of Kufr so they leave these, and fear the destructive sins so they reject these, and they fear the exposure of the Secrets of Allah azwj the Exalted, and the secrets of the pure ones of His azwj servants, the successors asws after Muhammad asw, so they conceal these, and they fear veiling the knowledge from its deserving ones, the ones rightful for it, and among them, they are publicising it’. 242

3 - ج: عن عبد الله بن سليمان، قال كنت عند أبي جعفر عليه السلام، فقال له رجل من أهل البصرة يقال له: عثمان الأعمى: إن الحسن البصري يزعم أن الذين يكتمون العلم يؤذي ريح بطونهم من يدخل النار.

From Abdullah Bin Suleyman who said,

‘I was in the presence of Abu Ja’far asws, and a man from the people of Al-Basra, called Usman the blind, said to him asws, ‘Al-Hassan Al-Basry alleges that those who are concealing the knowledge, his stench would hurt the ones entering the Fire’.

فقال أبو جعفر عليه السلام: فهلك إذا مؤمن آل فرعون والله مدحه بذلك، وما زال العلم مكتوما منذ بعث الله عز وجل رسوله نوها، فليذهب الخسمن ببنا وثامانا فو الله ما يوجد العلم إلا همها,

Abu Ja’far asws said: ‘Then the believer from the people of Pharaoh a was destroyed, and although Allah azwj Praised him for that. The knowledge has not ceased to be concealed since

241 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 13 H 1
242 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 13 H 2
Allahazwj Mighty and Majesty Sent Hisazwj Rasool Noahas. So let Al-Hassan go right and left. By Allahazwj! He will not find the knowledge except over here'.

وكان عليه السلام يقول: محنة الناس علينا عظيمة، إن دعونا هم لم يجيبونا، وإن تركناهم لم يهتدوا بغيرنا.

And heazws was saying: ‘The plight of the people is great upon usasws. If weasws call them, they do not answer us, and if weasws leave them, they will not be guided by other than usasws. 4

1 - لى: ابن شاذويه المؤدب، عن محمد الحميري، عن أحمد بن محمد، عن أبيه، عن ابن أبي عمر، عن سيف بن عمره، عن مدرك بن أفراح، قال: قال الصادق جعفر بن محمد عليهما السلام: يا مدرك رحم الله عبدا اجتر مودة الناس إلينا فحدثهم بما يعرفون، وترك ما ينكرون.

Ibn Shazawiya Al Mowdab, from Muhammad Al Humeyri, from Ahmad Bin Muhammad, from his father, from Ibn Abu Umeyr, from Sayf Bin Umeyra, from Madrak Bin Al Hazhaaz who said,

‘Al-Sadiq Ja’farasws Bin Muhammadasws said: ’O Mudrak! May Allahazwj have Mercy on a servant who turns the cordiality of the people towards usasws, so he narrates to them with what they recognise, and leaves what they deny’ asws 5

Adam Bin Muhammad, from Ali Bin Muhammad Al Daqaq, from Muhammad Bin Musa Al Saman, from Muhammad Bin Isa Bin Ubeyd, from his brother Ja’far who said,

‘We were in the presence of Abu Al-Hassan Al-Rezaasws, and in hisasws presence was Yunus Bin Abdul Rahman, when a group from the people of Al-Basra sought permission to see himasws. Abu Al-Hassanasws gestured to Yunus: ‘Enter the room, for it is a room covered with a curtain upon it, and beware of opening until there is permission for you’.

فدخل البصريون فأكثروا من الوقيعة والقول في يونس، وأبو الحسن عليه السلام مطرع حاء أكثروا، فقاموا وودعوا وخرجوا، فأذن يونس بالخروج فخرج باكيا، فقال: جعلني الله فداك إني احامي عن هذه المقالة، وهذه حالي عند أصحابي،

The Basran people entered, and they frequented in faulting and the backbiting words regarding Yunus, and Abu Al-Hassanasws lowered hisasws head until they had frequented (even more), and they arose and bade farewell and exited. Then heasws permitted Yunus to come out, and he came out crying, and he said, ‘May Allahazwj Make me to be sacrificed for youasws! I was protected from these words, and this is my state in the presence of my companions’.

244 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 13 H 4
فقال له أبو الحسن عليه السلام: يا يونس فما عليك مما يقولون إذا كان إمامك عنك راضيا ؟ يا يونس حدث الناس بما يعرفون، واتركهم بما لا يعرفون كأنك تريد أن تكذب على الله في عرشه، يا يونس و ما عليك أن لو كان في يدك اليمنى درة ثم قال الناس: بعزة، أو بعزة وقال الناس: طارق، هل يفعلك شيء ؟

So Abu Al-Hassanasws said to him: ‘O Yunus! So what is it to you from what they are saying when your Imamasws is pleased from you? O Yunus! Narrate to the people with what they are recognising, and leave them from what they are not recognising. It is as if you want to lie upon Allahazwj in Hisazwj Throne. O Yunus! And what is it to you (your loss), if there was a pearl in your right hand, then the people said, ‘Dung’, or dung (in your hand) and the people said, ‘Pearl’, would it benefit you anything?’

فقلت: لا، فقال: هكذا أنت يا يونس، إذا كنت على الصواب وكان إمامك عنك راضيا لم يضرك ما قال الناس.

So I said, ‘No. He said: ‘This is how you are, O Yunus, when you were upon the correct, and your Imamasws was pleased from you, it would not harm you what the people say’.” 245

‘The righteous servant (7th Imamasws) said: ‘O Yunus! Be kind with them, for your speech is crushing upon them’.

He (Yunus) said, ‘I said, ‘They are calling me an atheist’. Heasws said to me: ‘It does not harm you. If there happens to be a pearl in your hand, and the people are saying, ‘It is a pebble’, and it would not benefit you when there was a pebble in your hand and the people were saying, ‘It is a pearl’’.” 246

245 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 13 H 5
246 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 13 H 6
narrate the wisdom to the ignoramuses for you will be unjust to it, and do not deprive its rightful ones for you will be unjust to them, and do not assist the oppressor upon his oppression, so it would invalidate your merits”.

Ibn Al Waleed, from Al Saffar, from Ibn Hashim, from Ibn Marar, from Yunus, from someone else,

‘From Al-Sadiq

having said: ‘Isa Bin Maryam

stood to preach among the Children of Israel, and he

said: ‘O Children of Israel! Do not narrate to the ignoramuses with the wisdom for you would be unjust to it, and do not prevent it from its deserving ones, for you would be unjust to them’.

Ibn Al Waleed, from Al Saffar, from Al Barqy, from his father, from Ibn Abu Umeyr, from Jameel, from Zurara,

‘From Abu Ja’far

having said: ‘Amir Al-Momineen

said: ‘The Religion stands by four – by a speaking scholar utilised for it, and by a rich one not being stingy with his grace upon the people of the Religion of Allah, and by a poor one not selling his Hereafter for his world, and by an ignorant one not being arrogant upon a seeker of knowledge.

So when the scholar conceals his knowledge, and the rich ones is stingy with his wealth, and the poor one sells his Hereafter for his world, and the ignorant one is arrogant upon the seeker of knowledge, the world would return backwards upon its heels. Therefore it should not deceive you, the abundance of the Masjids and the various bodies of the people’.

It was said, ‘O Amir Al-Momineen! How would the life be in that era?’ So he

said: ‘They would mingle with them to be seen – meaning, in the apparent – and they would oppose them in the hidden (esoterically). For the person is what he earns, and he would be

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247 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 13 H 7
248 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 13 H 8
with the one he loves, and await along with that, the relief (Al-Qaim asws) from Allah azwj Mighty and Majestic”. 249

10 - ل: ابن الوليد، عن الصفاح، عن العبدي، عن النهفان، عن ديرست، عن أبي عبد الله عليه السلام قال: أربعة يذهبين ضياعاً: مودة تمتحها من لا وفاء له، ومعروف عند من لا يشعر له، وعلم عند من لا استماع له، وسر تودعه عند من لا حضافة له.

Ibn Al Waleed, from Al Saffar, from Al Abeydi, from Al Dahqan, from Dorost,

‘From Abu Abdullah asws having said: ‘Four, their property would go away – cordiality granted to one having no loyalty to him, and a good deed with one having no gratefulness for him, and knowledge with one having no listening for him, and a secret deposited with one having no foresight for him’. 250

11 - نوار الراوندي: بإسناده عن موسى بن جعفر، عن آبائه عليهم السلام قال: قال رسول الله صلى الله عليه واله: من نكث بيعة أو رفع لواء ضلالة أو كتم علما أو اعتقل مالا ظلما أو أعان ظالما على ظلمه وهو يعلم أنه ظالم فقد برئ من الإسلام.

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

‘Fom Musa asws Bin Ja’far asws, from his asws forefathers asws having said: ‘Rasool-Allah asws said: ‘One who breaks an allegiance, or raises a flag of straying, or conceals knowledge, or one who seizes wealth unjustly, or assists an oppressor upon his injustice and he knows that he is an oppressor, so he is disavowed from Al-Islam’. 251

12 - كنز الكراجكى: قال أمير المؤمنين عليه السلام: من كنم علمنا فكانه جاهل.

(The book) Kunz of Al Karajaky,

‘Amir Al-Momineen asws said: ‘One who conceals knowledge, so it is as if he is ignorant’. 252

13 - وقال عليه السلام: الجواد من بذل ما يضن بمثله.

And he asws said: ‘The generous is one who gives what he withholds with the like of it’’. 253

14 - منية المريد: عن أبي عبد الله عليه السلام قال: قرأت في كتاب علي عليه السلام أن الله لم يأخذ على الجهال عهدا بطلب العلم حتى أخذ على العلماء عهدا ببذل العلم للجهال لأن العلم كان قبل الجهل.

(The book) Maniyat Al Mureed,

249 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 13 H 9
250 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 13 H 10
251 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 13 H 11
252 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 13 H 12
‘From Abu Abdullah\textsuperscript{asws} having said: ‘I\textsuperscript{asws} read in the book of Ali\textsuperscript{asws} that Allah\textsuperscript{azwj} did not take a covenant upon the ignorant one with seeking the knowledge, until He\textsuperscript{azwj} took a covenant upon the scholars with giving the knowledge to the ignorant ones, because the knowledge was before the ignorance’.\textsuperscript{254}

...\\textsuperscript{254}Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 13 H 14

‘Abu Abdullah Ka’far Bin Muhammad\textsuperscript{asws} said: ‘O Madrak! Our\textsuperscript{asws} matter (Wilayah) isn’t with accepting it only, but with its maintenance and its concealment from other than its rightful ones. Convey the greetings to our\textsuperscript{asws} companions, and the Mercy of Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Blessings, and say to them: ‘May Allah\textsuperscript{azwj} have Mercy on a person turns the cordiality of the people towards us, so he narrates to them with what they are recognising and leaves what they are denying’.\textsuperscript{255}

...\\textsuperscript{255}Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 13 H 15

‘I entered, along with Yunus Bin Abdul Rahman to (see) Al-Reza\textsuperscript{asws} and he complained to him\textsuperscript{asws} what disruption he is facing from his\textsuperscript{asws} companions. So, Al-Reza\textsuperscript{asws} said: ‘Leave them, for their intellects do not reach (yours)’.\textsuperscript{256}

...\\textsuperscript{256}Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 13 H 16

‘Rasool-Allah\textsuperscript{asww} said: ‘Advise each other regarding the knowledge, for a betrayal of one of you regarding his knowledge is severer than his betrayal regarding his wealth, and that Allah\textsuperscript{azwj} would be Questioning you on the Day of Judgment’.\textsuperscript{257}

...\\textsuperscript{257}Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 13 H 16
18 - ما: بإسناد أخي دعبل، عن الرضا، عن آبائه، عن أمير المؤمنين عليه السلام قال: قال رسول الله صلى الله عليه وسلم: لا خير في علم إلا لمستمع واع أو عالم ناطق.

By a chain of a brother of Deobel,

‘From Al-Reza asws, from his asws forefathers asws, from Amir Al-Momineen asws having said: ‘Rasool-Allah asw said: ‘There is no good in a knowledge except for a retaining listener or a speaking scholar’’.  

19 - ما: الحفار، عن إسماعيل، عن محمد بن غالب بن حرب، عن علي بن أبي طالب البازاز، عن موسى بن عمير الكوفي، عن الحكيم بن إبراهيم، عن الأسود بن يزيد، عن عبد الله ابن مسعود، قال: قال رسول الله صلى الله عليه وسلم: ‘أما رجل آتاه الله علمًا فكتمه وهو يعلمه، فهو ضجر يوم القيامة ملجما بلجام من النار’.  

Al Hafaar, from Ismail, from Muhammad Bin Ghalib Bin Harb, from Ali Bin Abu Talib Al Bazaz, from Musa Bin Ja’far Al Kufy, from Al Hakeem Bin Ibrahim, from Al Aswad Bin Yazeed, from Abdullah Bin Masoud who said,

‘Rasool-Allah asw said: ‘Whichever man whom Allah aswj has Given him knowledge, so he conceals it, and he knows it, would meet Allah aswj Mighty and Majestic on the Day of Judgment reined by a reef of Fire’.

20 - : جبرئيل بن أحمد، عن محمد بن أحمد، عن ابن يزيد، عن عمرو بن عثمان، عن أبي جميلة، عن جابر، قال: رويت خمسين ألف حديث ما سمعه أحد مني.

Jibraeel Bin Ahmad, from Muhammad Bin Isa, from Abdullah Bin Jabala, from Zareeh Al Maharby who said,

‘I asked Abu Abdullah asws about Jabir Al-Ju’fy and what he reported, but he asws did not answer me’, and I think he said, ‘I asked him asws in general, but he asws did not answer me. So I asked him asws for the third time, and he said to me: ‘O Zareeh! Leave the mention of Jabir, for the lowly people, when they hear his Hadeeth, they expose it’, or he asws said: ‘They broadcast it’.

21 - : علي بن محمد، عن محمد بن أحمد، عن عبد الله ابن يزيد، عن عمرو بن عثمان، عن أبي جميلة، عن جابر، قال: رويت خمسين ألف حديث ما سمعه أحد مني.

Ali Bin Muhammad, from Muhammad Bin Ahmad, from Ibn Yazeed, from Amro Bin Usman, from Abu Jameela, from Jabir who said,
'I reported fifty thousand Ahadeeth what I did not make hear anyone, from me' 261

‘Abu Ja’far asws narrated to me ninety thousand Ahadeeth, (which) I did not narrate with it to anyone at all, nor will be narrating it to anyone, ever!’

Jabir said, ‘So I said to Abu Ja’far asws, ‘May I be sacrificed for you asws! You asws have loaded upon me a great load with what you asws narrated to me with from your asws secrets which I cannot narrate to anyone with it. So, sometimes there comes such a surge in my chest to the extent I get something from it resembling the insanity’. He asws said: ‘O Jabir! So, when that happens, then go out to the mountain and dig a hole, and immerse your head into it, then say, ‘Muhammad asws Bin Ali asws narrated to me with such and such’’. 262

A group, from Abu Al Mufazzal Al Shaybani, from Muhammad Bin Salih Bin Fayz Al Ajaly, from his father, from Abdul Azeem Al Husny,

‘From Muhammad asws Bin Al-Reza asws, from his asws forefathers asws, from Amir Al-Momineen asws having said: ‘Rasool-Allah asw said: ‘We as, the group of Prophets as have been Commanded that we as speak to the people in accordance to their intellects’. He (the narrator) said, ‘So the Prophet asw said: ‘My asw Lord azwj Commanded me asw with benevolence with the people just as our Commands of fulfilling the Obligations’. 263

261 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 13 H 21
262 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 13 H 22
263 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 13 H 23
Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Ali Bin Sayf Bin Umeyra, from Muhammad Bin Ubeyd who said,

‘I went over to Al-Reza asws, and he asws said to me: ‘Say to the Abbaside: ‘Refrain from the speaking regarding the Tawheed (Oneness) and other matters, and speak to the people with what they are recognising, and refrain from what they are denying.

وإذا سألوك عن التوحيد فقل - كما قال الله عز وجل: قل هو الله أحد الله الصمد لم يلد ولم يولد ولم يكن له كفوا أحد.

And when they ask you about the Tawheed, then say just as Allah azwj Mighty and Majestic has Said: **Say: ‘He, Allah, is One [112:1] Allah is Al-Samad [112:2] He does not beget and is not begotten [112:3] And there does not happen to be anyone a match for Him’ [112:4].**

وإذا سألوك عن السمع فقل - كما قال الله عز وجل - هو السميع العليم. كلم الناس بما يعرفون.

And when they ask you about the Hearing, then say just as Allah azwj Mighty and Majestic has Said: **There isn’t anything like Him [42:11].**

وإذا سألوك عن الكيفية فقل - كما قال الله عز وجل - ليس كمثله شئ.

And when they ask you about the qualitative state (of Allah azwj), then say just as Allah azwj Mighty and Majestic has Said: **and He is the Hearing, the Knowing [2:137].** Speak to the people with what they are understanding”.

From Mas’ada Bin Sadaqa,

‘From Abu Abdullah asws, he (the narrator) said, ‘He asws was asked about the great matters which would be happening from what had not happened yet, so he asws said:

فقال: لم يأت أوان كشفها بعد، وذلك قوله: بل كذبوا بما لم يحيطوا بعلمه ولما يأتهم تأويله.

‘It is not time yet, it would be revealed afterwards, and these are His azwj Words: **But, they are belying what they have no comprehension of its Knowledge, and its explanation has not yet come to them [10:39]**”.

264 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 13 H 24

From Humran who said,

'I asked Abu Ja’far^{asws} about the great matters, from the Return and others, so he^{asws} said: ‘This which you are asking me about, its time has not come yet. Allah^{azwj} said: But, they are belying what they have no comprehension of its Knowledge, and its explanation has not yet come to them [10:39].’\(^{266}\)

He^{asws} said: ‘He lies, woe be unto him! So where would be the Words of Allah^{azwj}. And a Momin man from the people of Pharaoh who had concealed his Eman said, ‘Will you kill a man who is saying, ‘My Lord is Allah’ [40:28]?’

Then Abu Ja’far^{asws} extended his^{asws} voice with it, and he^{asws} said: ‘Let them go wherever they so wish to, but they will not be finding the knowledge except over here!’ Then he^{asws} was silent for a while, then Abu Ja’far^{asws} said: ‘With the Progeny^{asws} of Muhammad^{saww}.’\(^{267}\)

'I went to Abu Ja’far^{asws} and I was a youth, and he^{asws} said: ‘Who are you?’ I said, ‘From the people of Al-Kufa. I came to you to seek the knowledge’. So he^{asws} handed over a book to me and said to me: ‘If you narrate with it until the clan of Umayya are destroyed, then upon you is my^{asws} curse and the curse of my^{asws} forefathers^{asws}; and if you conceal anything from

\(^{266}\) Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 13 H 26
\(^{267}\) Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 13 H 27
it after the destruction of the clan of Umayya, then upon you is my\textsuperscript{asws} curse and the curse of my\textsuperscript{asws} forefathers\textsuperscript{asws}.

Then he\textsuperscript{asws} handed over another book to me, then said: ‘And this one here, if you were to narrate anything from it, ever, then upon you is my\textsuperscript{asws} curse and the curse of my\textsuperscript{asws} forefathers\textsuperscript{asws},’ 268.

Adam Bin Muhammad Al Bajaly, from Ali Bin Al Hassain Bin Haroun, from Ali Bin Ahmad, from Ali Bin Suleyman, from Ibn Fazal, from Ali Bin Hasaan, from Al Mufazzal who said,

‘I asked Abu Abdullah\textsuperscript{asws} about the Tafseer of Jabir. He\textsuperscript{asws} said: ‘Do not narrate to the lowly people with it, for they would waste it. Have you not read in the Book of Allah\textsuperscript{azwj} Mighty and Majestic: So, when it is resonated in the organ [74:8]? From us\textsuperscript{asws} there is a veiled Imam\textsuperscript{asws}. So, when Allah\textsuperscript{azwj} Wants the manifestation of His\textsuperscript{asw} Command, it would resonate in his\textsuperscript{asw} heart, so he\textsuperscript{asw} would appear and rise by the Command of Allah\textsuperscript{azwj},’ 269.

Salmat Bin Al Khattab, from Al Qasim Bin Yahya, from his grandfather, from Abu Baseer and Muhammad Bin Muslim,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Mingle with the people with what they are recognising, and leave from them what they are denying, and do not load upon yourselves and upon us\textsuperscript{asw}. Our\textsuperscript{asw} matter is difficult, becoming more difficult. None can bear it except for an Angel of Proximity, or a Mursil Prophet\textsuperscript{as}, or a Momin servant whose heart Allah\textsuperscript{azwj} Tested for the Eman’’. 270

268 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 13 H 28
269 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 13 H 29
270 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 13 H 30
Muhammad Bin Al Husayn, from Muhammad Bin Sinan, from Ammar Bin Marwan, from Jābir, 

‘From Abu Abdullah asws having said: ‘Our matter is a hidden secret, and secret which a secret cannot benefit, and a secret unupon a secret, and a secret veiled by a secret’’.

Abu Ahmad, from Ja’far Bin Muhammad Bin Malik Al Kufy, from Ahmad Bin Muhammad, from Abu Al Yasr, from Zayd Bin Al Ma’dal, from Aban Bin Usman who said,

‘Abu Abdullah asws said: ‘This matter of ours asws is hidden, veiled by the Covenant. One who violates it, Allah azwj would Humiliate him’.

It is reported from Ibn Mahboub, from Marazim who said,

‘Abu Abdullah asws said: ‘Our asws matter, it is the Truth, and a certain Truth, and it is the apparent, and a hidden of the apparent, and a hidden of the hidden, and it is the secret, and secret of the secret, and a secret in a secret place, and a secret veiled by the secret’’.

Abu Al Khattab, from Musa Bin Sa’dan, from Abdullah Bin Al Qasim, from Hafs Al Tammar who said,

‘I went to Abu Abdullah asws in the days Moalla Bin Khunays was crucified, and he asws said to me: ‘O Hafs! I instructed Al Moalla Bin Khunays with a matter, but he opposed me asws and he was tried with the iron. Iasws looked at him one day and he was bleak, in grief, so Iasws said to him: ‘What is the matter with you, O Moalla? It as if you are remembering your family, and your wealth, and your children, and your dependants’.

He said, ‘Yes’. Iasws said: ‘Come near measws. So, he came near measws, and Iasws wiped his face, and Iasws said: ‘Where do you see yourself?’ He said, ‘I see myself in my house. This

271 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 13 H 31
272 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 13 H 32
273 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 13 H 33
here is my wife, and this is my son’. So Iasws left him until he was satiated from them, and was cheerful from them until he had attained from it what the man attains from his family.

ثم قلت له: إنما مكني مني فيني، فمسحت وجهه، وقلت: أين ترك؟ فقال: أراني معلق في المدينة، هذا بيتكم,

Then Iasws said to him: ‘Come near measws’. So, he came near measws, and Iasws wiped his face, and I said: ‘Where do you see yourself?’ He said, ‘I see myself to be with youasws in Al-Medina. This (here) is yourasws house’.

قال: قلت له: يا معلى إن لنا حديثا، من حفظ علينا حفظ الله عليه دينه ودنياه. يا معلى لا تكونوا أسرى في أيدي الناس

Heasws said: ‘Iasws said to him: ‘O Moalla! There is a Hadeeth of oursasws, one who preserves upon Allahazwj, Allahazwj would Protect his Religion and his world upon him. O Moalla! Do not become a prisoner in the hands of the people by ourasws Hadeeth. If they so desire they would favour upon you and if they so desire they would kill you.

يا معلى إنه من كتم الصعب من حديثنا جعله الله نورا بين عينيه، ورزقه الله العزة في الناس، ومن أذاع الصعب من حديثنا لم يمت

O Moalla! One who conceals the difficult ones from ourasws Hadeeth, Allahazwj would Make a light to be in front of his eyes, and Allahazwj would Grace him the honour among the people. And one who broadcasts the difficult ones from ourasws hadeeth, would not die until he either killed by the weapon or dies a prisoner.

يا معلى بن خنيس وأنت مقتول فاستعد. كش: إبراهيم بن محمد بن العباس، عن أحمد بن إدريس، عن الأشعري، عن ابن أبي الخطاب، مثله.

O Moalla Bin Khunays! And you would be killed, so be prepared”, 274

Ibn Yazeed, from Muhammad Bin Jamhour Al Qummy, raising it, said,

‘Rasool-Allahsaww said: ‘When the innovations appear among myasaww community, then let the scholar manifest his knowledge, for it he does not do so, Allahazwj would Curse him’”. 275

35 - سن: ابن يزيد، عن محمد بن جمهور القمي، رفعه، قال: قال رسول الله صلى الله عليه وسلم: إن العالم الكافئ علمه يبعث أئت أهل القيام راجعاً، شاعت كله كل دابة حتى دول الأرض الصغار.

36 - سن: أبي، عن عبد الله بن المغيرة، ومحمد بن سنان، وطلحة بن زياد، عن أبي عبد الله، عن أبيه عليه السلام قال: قال

 عليه السلام: إن العالم الكافئ علمه يبعث أئت أهل القيام راجعاً، شاعت كله كل دابة حتى دول الأرض الصغار.

274 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 13 H 34
275 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 13 H 35
My father, from Abdullah Bin Al Mugheira, and Muhammad Bin Sinan, and Talha Bin Zayd,

‘From Abu Abdullah[^276]saw having said: ‘The scholar, the concealer of his knowledge, would be Resurrected on the Day of Judgment as the most stinking of smell. Every animal would curse him, to the extent of the small creatures of the earth’”[^276].

Abu Muhammad Al-Askari[^276]saw said: ‘Amir Al-Momineen[^276]saw said: ‘[^276] heard Rasool-Allah[^276]sww saying: ‘One who asks about knowledge, but he (the knower) conceals it where it is its manifestation is Obligation, and the Taqiyya (Dissimulation) has receded, would come on the Day of Judgment reined by a rein of Fire’.

And Amir Al-Momineen[^276]saw said: ‘When the scholar conceals the knowledge from its rightful ones, and the ignorant one is pride in teaching what is inevitable from him, and the rich one is stingy with his acts of goodness, and the poor one sells his Religion for his world, it would change the afflictions into great Punishment’.”[^277]

One of our companions, from Abu Bakr Al Hazramy,

‘From Abu Abdullah[^276]saw having said: ‘The man speaks with a word, and Allah[^276]azwj Writes Eman with it in the heart of another, then He[^276]azwj would Forgive both of them together’.”[^278]

[^276]: Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 13 H 36
[^277]: Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 13 H 37
[^278]: Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 13 H 38
‘Nowma’. It was said, ‘O Abu Al Hassan asws! And what is the Nowma?’ He asws said: ‘The one who the people don’t know what is within himself’. 279

Abu Abdullah asws said: ‘The people were Commanded with two characteristics, but they wasted them both, so they became from these to be upon another thing – abundant patience, and the concealment’. 280

My father, from Abdullah Bin Yahya, from Hareyz Bin Abdullah Al Sijistany, from Moalla Ibn Khunays who said,

‘Abu Abdullah asws said: ‘O Moalla! Conceal our asws matter and do not broadcast it, for the one who conceals our asws matter and does not broadcast it, Allah azwj would Honour him in the world, and Make a light to be for him in front of his eyes in the Hereafter, guiding him to the Paradise.

O Moalla! One who broadcasts our asws Hadeeth and does not conceal it, Allah azwj would Humiliate him in the world, and Snatch away the light from in front of his eyes in the Hereafter, and Make the darkness to guide him to the Fire.

O Moalla! The Taqiyya (Dissimulation) is my asws Religion and the Religion of my asws forefathers asws, and there is no Religion for the one who has not Taqiyya for him.

O Moalla! Allah azwj Loves it that He azwj be worshipped in the private, just as He azwj Loves to be worshipped in the public.

O Moalla! The broadcaster of our asws matter is like the one fighting against it (Religion)’. 281

279 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 13 H 39
280 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 13 H 40
281 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 13 H 41
Ahmad Bin Ali Al Sakry, from Al Husayn Bin Abdullah, from Ibn Awrama, from Ibn Yazeed, from Ibn Umeyra, from Al Mufazzal who said,

'I came to Abu Abdullah asws on the day Moalla was crucified, and I said to him asws, ‘O son of Rasool-Allah asws! What is your asws view of this catastrophe which was descended with the Shias during this day?’ He asws said: ‘And what is it?’ I said, ‘The killing of Al-Moalla Bin Khunays’.

He asws said: ‘May Allah azwj have Mercy on Moalla! asws had been expecting that because he broadcast our asws secret, and there isn’t any establisher of a war against us asws greater than a supporter against us asws than the broadcaster of our asws secrets upon us. So the one who broadcasts our asws secret to other than its rightful one, would not separate from the world until either the weapons hit him or he dies by burning’.

Ibn Al Dulaymi, from Dawood Al Raqy, and Mufazzal who said,

‘We were a group in the presence of Abu Abdullah asws in his asws house. He asws was narrating to us regarding certain things. So, when we were leaving, he asws paused at the door of his asws house before he asws entered (back in), then he turned to face us and he asws said: ‘May Allah azwj have Mercy on you all! Do not broadcast our asws matter and do not narrate with it except to its rightful ones, for the broadcaster of our asws secrets against us is more severe against us asws than an aider of our asws enemies. Leave, may Allah azwj have Mercy on you, and do not be broadcasting our asws secrets’.

Ibn Sinan, from Is’haq Bin Amar who said,
‘Abu Abdullah asws recited this Verse: *That was due to their disbelieving in the Signs of Allah, and their killing the Prophets without the right. That was due to their disobeying, and they were transgressing [2:61]*, and he asws said: ‘By Allah azwj! They neither struck them nor did they kill them with their swords, but they heard their as Ahadeeth, so they broadcast these, and they as were seized upon it, and they as were killed. Thus, that became a killing, and transgression and the disobedience’.

Ibn Fazal, from Yunus Bin Yaqoub, from one who mentioned it,

‘From Abu Abdullah asws having said: ‘The one who broadcast our asws Hadeeth did not kill us asws mistakenly, but he killed us asws with a deliberate killing’.

My father, from Al Qasim Bin Muhammad, from Aban, from Zareys, from Abdul Wahid Bin Al Mukhtar, .

‘From Abu Ja’far asws having said: ‘If there were locks upon your tongues, I asws would have narrated to every person, what is for him (in the future)’.

My father, from Bakr Bin Muhammad Al Azdy, from Abu Baseer who said,

‘I said to Abu Abdullah asws, ‘What is the matter with us that you asws never inform us with what is going to happen (in the future) just as Ali asws used to inform his asws companions?’ So he asws said: ‘Yes, (I asws would) by Allah azwj! (But first) can you give me one Hadeeth I asws have narrated to you, and you have concealed it?’

Abu Baseer said, ‘By Allah azwj! I could not find one Hadeeth I had concealed’.

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284 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 13 H 44
285 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 13 H 45
286 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 13 H 46
287 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 13 H 47
My father, from Hamad in Isa, from Husayn Bin Mukhtar, from Abu Baseer who said,

‘I asked Abu Abdullah\textsuperscript{asws} about many Ahadeeth, and he\textsuperscript{asws} said: ‘Have you concealed upon anything at all?’ So, I remained recalling. When he\textsuperscript{asws} saw what is with me, he\textsuperscript{asws} said: ‘But, as for what you narrated to your companions, there is no problem, but rather, the broadcasting is when you narrate with it to other than your companions’.\textsuperscript{288}

From Muhammad Bin Ajlan who said, 

‘I heard him\textsuperscript{asws} saying: ‘Allah\textsuperscript{azwj} Faulted a people for the broadcasting (Ahadeeth), so He\textsuperscript{azwj} Said: And when there comes to them a Command of the security or the fear, they publicise it [4:83]. Therefore, beware of the broadcasting’.\textsuperscript{289}

It is reported by Muhammad Bin Sinan, from Abdullah Bin Jabalat, from Zareeh Al Maharby who said,

‘I said to Abu Abdullah\textsuperscript{asws} at Al-Medina, ‘What are you\textsuperscript{asws} saying regarding the Ahadeeth (narrated by) Jabir?’ So he\textsuperscript{asws} said: ‘Meet me\textsuperscript{asws} at Makkah’.

He (the narrator) said, ‘So I met him\textsuperscript{asws} at Mina, and he\textsuperscript{asws} said to me: ‘What happened with the Ahadeeth of Jabir? The Ahadeeth of Jabir were played with, so when they fell to the lowly ones, they broadcast it’.\textsuperscript{290}

Muhammad Bin Masoud, from Ali Bin Muhammad, from Muhammad Bin Isa, from Umar Bin Abdul Aziz, from one of our companions, from Dawood Bin Kaseer who said,

‘Abu Abdullah\textsuperscript{asws} said to me: ‘O Dawood! Whenever you narrate with the Hadeeth from us\textsuperscript{asws}, and you publicise with it, I\textsuperscript{asws} will deny it’.\textsuperscript{291}

\textsuperscript{288} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 13 H 48
\textsuperscript{289} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 13 H 49
\textsuperscript{290} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 13 H 50
\textsuperscript{291} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 13 H 51
كش: حمدويه، عن الحسن بن موسى، عن إسماعيل بن مهران، عن محمد ابن منصور، عن علي بن سويد السائي قال:
كتب إلى أبو الحسن موسى عليه السلام وهو في الحبس: لا تفش ما استكتمتك، اخبرك أن من أوجب حق أخيك أن لا تكتمه شيئا بلفعه لأ من دنياه ولا من أخرىه.

Hamdawiya, from Al Hassan Bin Musa, from Ismail Bin Mihran, from Muhammad Ibn Mansour, from Ali Bin Suweyd Al Saiy who said,

‘Abu Al-Hassan Musaأسوـس wrote to me while heأسوـس was in the prison, ‘Do not spread what أسوـس told you to conceal. أسوـس inform you that from the Obligatory rights of your brother is that you do not conceal anything from him, which is beneficial, neither from his world nor from his Hereafter’’.

52: عن ابن أبي عمير، عمن ذكره، عن أبي عبد الله عليه السلام: إن الذين يكتمون ما أنزلنا من البينات والهدى في علي عليه السلام.

From Ibn Abu Umeyr, from the one who mentioned it,

‘From Abu Abdulllahأسوـس: ‘Surely, those who are concealing what We Revealed from the clear Proofs and the Guidance [2:159] – is regarding Aliأسوـس’.

53: عن ابن أبي عمر، عمن ذكره، عن أبي عبد الله عليه السلام: إن الذين يكتمون ما أنزلنا من البينات والهدى في علي عليه السلام.

From Humran,

‘From Abu Ja'farأـسوس regarding the Words of Allahأـزـوـج: Surely those who are concealing what We Revealed from the clear Proofs and the Guidance after having Clarified it for the people in the Book [2:159]: ‘It Means usأسوـس by that, and Allahأـزـوـج is the Helper’’.

54: عن حرمز، عن أبي حزم عليه السلام في قول الله: إن الذين يكتمون ما أنزلنا من البينات والهدى من بعد ما بيناه للناس في الكتاب. يعني بذلك عين، والله المستعان.

From Zayd Al Shahaam who said,

‘Abu Abdullahأسوـس was asked about the Punishment of the grave. Heأسوـس said: ‘Abu Ja’farأسوس narrated to usأسوس that a man came to Salman Al-Farsyرا، and he said, ‘Narrate to me’. But, heرا was silent from him. Then he repeated, but heرا was silent. So, the man turned around and he was saying and reciting this Verse: Surely those who are concealing what We Revealed from the clear Proofs and the Guidance after having Clarified it for the people in the Book [2:159].

292 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 13 H 52
293 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 13 H 53
294 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 13 H 54
He⁰ˢʷˢ said to him, ‘If I⁰ˢ⁰ˢ were to find a trustworthy one I⁰ˢ⁰ˢ would narrate it, but be prepared for Munkar and Nakeer (two Questioning Angels) when they both come in the grave and they ask you about Rasool-Allah⁰ˢ⁰ˢ. So, if you doubt and buckle, they would strike you upon your head with a sledge hammer which would be with them, you would become pulverised from it’.

So I said, ‘Then what?’ He⁰ˢ⁰ˢ said, ‘They would return and Punish’. I said, ‘And what are Munkar and Nakeer?’ He⁰ˢ⁰ˢ said: ‘Sitters in the grave’’. I said, ‘Are they two Angels Punishing the people in their graves?’ He⁰ˢ⁰ˢ said, ‘Yes’’.²⁹⁵

From one of our companions,

‘From Abu Abdullah⁰ˢ⁰ˢ, she (the narrator) said, ‘I said to him⁰ˢ⁰ˢ ‘Inform me about His⁰ⁿᵉʳⁿ_words: Surely, those who are concealing what We Revealed from the clear Proofs and the Guidance after having Clarified it for the people in the Book [2:159]. He⁰ˢ⁰ˢ said: ‘We⁰ˢ⁰ˢ the Meant by it and Allah⁰ⁿᵉʳⁿ is the Helper. The man⁰ˢ⁰ˢ from us⁰ˢ⁰ˢ, when it (Imamate) come to him⁰ˢ⁰ˢ, the does not happen to be for him⁰ˢ⁰ˢ, or there is no leeway for him⁰ˢ⁰ˢ except that he⁰ˢ⁰ˢ clarifies to the people who is the one⁰ˢ⁰ˢ to be (the Imam⁰ˢ⁰ˢ) from after him⁰ˢ⁰ˢ’.²⁹⁶

And it is reported from Muhammad Bin Muslim,

‘He⁰ˢ⁰ˢ said: ‘They are the People of the Book’’.²⁹⁷
‘From Abu Abdullah asws regarding Hisazwj Words: those Allah will Curse them, and the cursing ones will curse them (too) [2:159], he asws said: ‘Weasws are they (Cursing ones)’.\(^{298}\)

The book ‘Al Nawadir’ of Ali Bin Asbat, from Abu Baseer who said,

‘I said to Abu Ja’far asws, ‘Youasws have loaded upon me a heavy load from the knowledge’. So heasws said to me: ‘When you break down cannot tolerate bearing it and die’’.\(^{299}\)

Ibn Usaqat, from Al Qasim Bin Muhammad Bin Al Husayn Bin Hazim, from Ubays Bin Hashim, from Ibn Jabalat, from Marouf Bin Khoubouz, from Abu al Tufayl Aamir Bin Wasila who said,

‘Amir Al-Momineenasws said: ‘Would you like it if Allahazwj and Hisazwj Rasoolasww are belied? Narrate to the people with what they are recognising and withhold from what they are denying?’\(^{300}\)

Ibn Usaqat, from Ali Bin Muhammad, from Yusuf Bin Yaqoub, from Kholaf Al Bazaz, from Yazeed Bin Haroun, from Humeyd Al Taweel who said, ‘Anas Bin Malik said, ‘

‘I heard Rasool-Allahsaww saying: ‘Do not narrate to the people with what they are not recognising. Would you like it Allahazwj and Hisazwj Rasoolasww are belied?’’\(^{301}\)

Ibn Usaqat, from Ibn Mihran, from Ibn Al Batainy, from Abdul A’ala who said,

‘Abu Abdullah Ja’far asws Bin Muhammad asws said to me: ‘O Abdul A’ala! The bearing of ourasws matter is recognising it and accepting it. The bearing of ourasws matter, it is preserving it and

\(^{298}\) Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 13 H 58

\(^{299}\) Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 13 H 59

\(^{300}\) Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 13 H 60

\(^{301}\) Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 13 H 61
veiling it from the one who isn’t from its rightful ones, so convey the greetings to them (meaning the Shias), may Allah^{azwj} have Mercy on them, and say, ‘I^{asws} am saying to them: ‘May Allah^{azwj} have Mercy on a servant who turns the cordiality of the people towards himself and towards us^{asws}, by manifesting to them what they are recognising and withholding from those who they are denying’ 302.

Ibn Uqda, from Muhammad Bin Abdullah, from Ibn Fazal, from Safwan Bin Yahya, from Is’haq Bin Amaar, from Abdul A’ala,

‘From Abu Abdullah Ja’far^{asws} Bin Muhammad^{asws} having said: ‘This matter isn’t its recognition and its Wilayah only, until you veil it from the one who isn’t from its rightful ones, and it suffices you that you should be saying what we^{asws} say, and you should be silence from what we^{asws} are silent (from). So, if you, when you say what we^{asws} are saying, and submit to us^{asws} regarding what we^{asws} are silent from, so you would have believed the like of what we^{asws} believe. And Allah^{azwj} Says: So, if they were to believe with the like of what you are believing in, they would have been Guided [2:137]‘.

Ali^{asws} Bin Al-Husayn^{asws} said: ‘Narrate to the people with what they are recognising, but do not burden them what they cannot tolerate, for you would be making them arrogant towards us^{asws}’. 303

Ibn Uqda, from Abdul Wahid, from Muhammad Bin Abad, from Abdul A’ala who said,

‘Abu Abdullah Ja’far^{asws} Bin Muhammad^{asws} said: ‘The bearing of our^{asws} matter is veiling it and preserving it from other than its rightful ones. So convey the greetings to them – meaning the Shias – and say to them: ‘I^{asws} am saying to them: ‘May Allah^{azwj} have Mercy on a servant who turns the cordiality of the people towards me^{asws} and towards himself by narrating to them with what they are recognising, and veiling from them what they are denying’ 304.

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302 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 13 H 62
303 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 13 H 63
304 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 13 H 64
‘From Amir Al-Momineen asws having said to Huzeyfa Bin Al-Yaman: ‘O Huzeyfa! Do not narrate to the people with what they are not knowing, for they would transgress and disbelieve. From the knowledge there is (some) difficult to bear, even if the mountain were to carry it, it would be frustrated from bearing it. Our asws knowledge, of the People asws of the Household would be denied, and falsified, and its reporters would be killed, and it is evil to ones who follow it, by rebels and enviers due to what Allah azwj has Graced the family of the successor asws, successor asws of the Prophet saww’.

The Prophet saww said: ‘One who conceals beneficial knowledge, Allah azwj would Rein him on the Day of Judgment with a rein of Fire’.

It is reported from Ali asws having said: ‘Allah azwj has not Taken (a covenant) upon the ignorant upon that they should be learning, until He azwj Took (a covenant) upon the scholars that they should be teaching’.

And it is reported from Al-Sadiq asws having said: ‘One to whom the people are needy to in order to ponder in their Religion, and he asks them for the recompense, there would be a right upon Allah azwj the Exalted that He azwj enters him into the Fire of Hell’.

The Prophet saww said: ‘Do not give the wisdom to other than its rightful ones for you will be unjust to it, and do not prevent it from its rightful ones, for you will be unjust to them’.

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305 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 13 H 65
308 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 13 H 68
Ibn Uqda, from Ali Bin Al Hassan Bin Fazal, from his two brothers, Ahmad and Muhammad, from their father, from Sa’alba, from Abu Kahmash, from Imran Bin Maysam, from Malik Zumra who said,

‘Amir Al-Momineen asws said to his asws Shias: ‘Be among the people like the bee is among the birds. There isn’t anything from the birds except and it weakens it, and if they (birds) knew what was inside it, they would not deal with it what they do.

Mingle with the people with your bodies, and fade away from them with your hearts and your deeds. For every person is what he earns from the sins, and one the Day of Judgment he would be with the one he loves. But you will never see what you are loving what you are hoping for (Al-Qaim asws), of group of Shias, until some of you spit in the faces of others, and until some of you brand other others as liars, and until there does not remain anyone from you upon this matter except like the kohl in the eyes, and the salt in the provisions, and it is the least of the provisions’’. 310

Abu Al-Hassan Al-Maazy asws (7th Imam asws) said: ‘Speak the truth, and even if there was your destruction in it, for there is salvation in it for you, and leave the falsehood and even if there was you rescue in it, for therein is your destruction’’. 311

And Al-Sadiq asws said: ‘He isn’t from us, one who broadcasts our asws Ahadeeth, for he would kill usasws with a deliberate killing, not a killing by mistake’’. 312

Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 13 H 69
Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 13 H 70
Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 13 H 71
Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 13 H 72

Page 119 of 461
Ibn Al Waleed, from Al Saffar, from Salmat Bin Al Khattab, from Ahmad Bin Musa, from Abu Saeed Al Zanjany, from Muhammad and Isa, from Abu Saeed Al Madainy who said,

‘Abu Abdullah\textsuperscript{asws} said: ‘Convey the greetings to the ones in our\textsuperscript{asws} Wilayah, and let them know that they should make our\textsuperscript{asws} Ahadeeth to be in fortified fortification, and understanding chests, and sound minds.

والذي فلق الحبة وبرأ النسمة ما الشاتم لنا عرضا والناصب لنا حربا أشد مؤونة من المذيع علينا حديثنا عند من لا يتحمله.

By the One\textsuperscript{aswj} Who Split the seed and Formed the person, there is no abuser to us\textsuperscript{asws} with a hatchet, and the establisher of war to us\textsuperscript{asws}, more severe than a Momin, one who broadcasts our\textsuperscript{asws} Ahadeeth upon us\textsuperscript{asws} in the presence of one who cannot tolerate it’’.

By this chain, from Al Batayni, from Al Hassan Bin Al Sary who said,

‘Abu Abdullah\textsuperscript{asws} said: ‘One who broadcasts our\textsuperscript{asws} Ahadeeth upon us\textsuperscript{asws}, he is at the status of one who fights against us\textsuperscript{asws} of our\textsuperscript{asws} rights’’. 314

By this chain, from Al Batayni, from Al Hassan Bin Al Sary who said,

‘Abu Abdullah\textsuperscript{asws} said: ‘I\textsuperscript{asws} narrated the Hadeeth to the man, so he goes and narrates with it from me\textsuperscript{asws} just as he had heard it, and by it his curse is released upon him, and the disavowment from him’’. 315

(The narrator said), ‘He\textsuperscript{asws} intended by that, he narrates with it to one who cannot tolerate it nor is it correct that he hears it’’. 315

By this chain, from Al Batayni, from Al Qasim Al Sayrafi, from Ibn Muskan,
'From Abu Abdullah\textsuperscript{asws} having said: ‘There a group claiming that I\textsuperscript{asws} am their Imam\textsuperscript{asws}. By Allah\textsuperscript{azwj} I\textsuperscript{asws} am not an Imam\textsuperscript{asws} for them. May Allah\textsuperscript{azwj} Curse them. Every time I\textsuperscript{asws} hide a secret, they divulge it. I\textsuperscript{asws} am saying such and such, and they are saying, ‘But rather, he\textsuperscript{asws} means such and such’. But rather, I\textsuperscript{asws} am an Imam\textsuperscript{asws} for one who obeys me\textsuperscript{asws}.’".

By this chain, from Al Batainy, from Abu Baseer who said,

'I heard Abu Ja’far\textsuperscript{asws} saying: ‘A secret Allah\textsuperscript{azwj} Divulged it to Jibraeel\textsuperscript{as}, and Jibraeel\textsuperscript{as} divulged it to Muhammad\textsuperscript{saww}, and Muhammad\textsuperscript{saww} divulged it to Al\textsuperscript{asws}, and Al\textsuperscript{asws} divulged it to one - Allah\textsuperscript{azwj} so Desired, one after the other, and you are speaking with it in the road?’\textsuperscript{316}

By this chain, from Al Batainy, from Abu Baseer who said,

By this chain, from Al Batainy, from Abu Baseer who said,

By this chain, from Al Batainy, from Abu Baseer who said,

By this chain, from Al Batainy, from Abu Baseer who said,

By this chain, from Al Batainy, from Abu Baseer who said,

By this chain, from Al Batainy, from Abu Baseer who said,

By this chain, from Al Batainy, from Abu Baseer who said,
O Moalla! One who conceals the difficult ones from our \textsuperscript{asws} Ahadeeth, Allah \textsuperscript{azwj} would Make a light to be in front of his eyes, and would Grace him among the people, and one who broadcasts the small ones of our \textsuperscript{asws} Ahadeeth would not die until either the weapon hurts him or he dies confused” \textsuperscript{319}

Hamdawiya, from Ibn Yazeed, from Ibn Abu Umeyr, from Ali Bin Ismail, from Ibn Muskan, from Aban Bin Taglub who said,

‘I said to Abu Abdullah \textsuperscript{asws}, ‘I tend to sit in the Masjid and the people come and they ask me, so if I don’t answer them they will not accept from me, and I dislike it to answer them with your \textsuperscript{asws} words and whatever has come from you \textsuperscript{asws}. So he \textsuperscript{asws} said to me: ‘Look at what you know which is from their words, and inform them with that’” \textsuperscript{320}

I am saying, ‘It is reported by Al Tabarsy in (the book) Majma Al Bayan, from Al Sa’alby, by his chain from Al Hassan Bin Ammar who said,

‘I went to Al-Zuhry after he left the Hadeeth, and I found him at his door, so I said, ‘If you see fit, narrate to me’. He said, ‘But, do you not know I have left the Hadeeth?’ I said, ‘Either you narrate to me or I narrate to you’. He said, ‘Narrate to me’.

So, I said, ‘Al-Hakam Bin Oteyba narrated to me, from Najam Al-Jazaz who said, ‘I heard Ali \textsuperscript{asws} Bin Abu Talib \textsuperscript{asws} saying: ‘Allah \textsuperscript{azwj} did not Take (a covenant) upon the people of ignorance that they learn until, He \textsuperscript{azwj} Took (a covenant) upon the people of knowledge that they teach’. He (the narrator said), ‘Then he narrated to me forty Ahadeeth’.” \textsuperscript{321}

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\textsuperscript{319} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 13 H 79
\textsuperscript{320} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 13 H 80
\textsuperscript{321} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 13 H 81
(The book) Nahj (Al-Balagah) – ‘Amir Al-Momineen\textsuperscript{asws} said: ‘There is no good in the silence from the wisdom just as there is no good in the word with the ignorance’\textsuperscript{322}

وقال عليه السلام: ما أخذ الله على أهل الجهل أن يتعلموا حتى أخذ على أهل العلم أن يعلموا.

And he\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} did not Take (a covenant) upon the people of ignorance that they should learn, until He\textsuperscript{azwj} Took (a covenant) upon the people of knowledge that they should teach’\textsuperscript{323}.

(The book) Kunz of Al-Karajaky – Amir Al-Momineen\textsuperscript{asws} said: ‘The thanks of the scholar upon his knowledge is that he gives it to one who is rightful with it’\textsuperscript{324}.

\begin{footnotes}
\item[322] Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 13 H 82
\item[323] Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 13 H 83
\item[324] Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 13 H 84
\end{footnotes}
(Surah) Maryam: *O father! Surely there has come to me from the knowledge of what has not come to you, therefore follow me, I will guide you to an even path* [19:43].

الشعراء: قالوا بل وجدنا آباءنا كذلك يفعلون

(Surah) Al Shoara: *They said, ‘But, we found our forefathers doing like that’* [26:74].

لقمان: وإذا قيل لهم اتبعوا ما أنزل الله قالوا بل نتبع ما وجدنا عليه آباءنا أو لو كان الشيطان يدعوه إلى عذاب السعير

(Surah) Luqman: *And when it is said to them: ‘Follow what Allah Revealed’, they say, ‘But, we follow what we found our fathers to be upon’. Even though the Satan was calling them to the Punishment of the Blazing Fire!* [31:21].

الصفات: إنهم ألفوا آباءهم ضالين فهم على آثارهم يهرون 70.

(Surah) Al Safaat: *They found their fathers straying [37:69] But, they still rushed upon their tracks [37:70].

الزمر: والذين اجتنبوا الطاغوت أن يعبدوها وأنابوا إلَّا قالوا لغابهم إننا على آثارهم مقتدون

(Surah) Al Zumar: *And those who are shunning the tyrants and distancing from them and are being penitent (repentant) to Allah, for them is the glad tidings,* [39:17].

الزخرف: وكذلك ما أرسلنا من قبلك في قرية من نذير إلا قال مترفوها إنا وجدنا آباءنا على امة وإنا على آثارهم مقتدون 23.

1- كش: محمد بن سعد الكشي، ومحمد بن أبي عوف البخاري، عن محمد بن أحمد ابن حماد المروزي، رفعه قال: قال الصادق عليه السلام: اعرفوا منازل شيعتنا بقدر ما يحسنون من رواياتهم عننا، فإننا لا نعد الفقيه منهم فقيهًا حتى يكون محدثًا،

Muhammad Bin Sa’ad Al Kashy, and Muhammad Bin Abu Awf Al Bukhari, from Muhammad Bin Ahmad Ibn Hamad Al Marouzy, raising it, said,

‘Al-Sadiqasws: ‘Recognise the status of ourasws Shias in accordance with how good they are from their reporting from usasws, for weasws do not count the Faqeeh (understanding one) from them as being a Faqeeh unless he happens to be a Muhaddith (reporter of Hadeeth).’

فقيل له: أو يكون المؤمن محدثًا؟ قال: يكون مفهماً، ومفهماً محدث.
It was said to him<sup>asws</sup>, ‘Or, can the Momin become a Muhaddith?’ He<sup>asws</sup> said: ‘He becomes a giver of understanding, and the giver of understanding is a Muhaddith’.<sup>325</sup>

Hamdawiya and Ibrahim, two sons of Nusayr, from Muhammad Bin Ismail Al Razy, from Ali Bin Habeeb Al Madainy, from Ali Bin Suweyd Al Saaiy who said,

‘Abu Al-Hassan<sup>asws</sup> the 1<sup>st</sup> wrote to me, while he<sup>asws</sup> was in the prison: ‘And as for what you mentioned, O Ali, from the ones you should take the matters of your Religion? Do not take matters of your Religion from other than our Shiias, for if you exceed them, you would be taking your Religion from the betrayers, those who betrayed Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup> and betrayed your entrustments.

They were entrusted upon the Book of Allah<sup>azwj</sup> Majestic and Exalted, but they altered and changed it. Therefore, upon them is the Curse of Allah<sup>azwj</sup> and curse of His<sup>azwj</sup> Rasool<sup>saww</sup> and His<sup>azwj</sup> Angels, and curse of my<sup>asws</sup> forefathers<sup>asws</sup>, the honourable, the righteous, and my<sup>asws</sup> curse, and curse of my<sup>asws</sup> Shias (upon them who changed the religion) up to the Day of Judgment’’.<sup>326</sup>

Jibraeel Bin Ahmad, from Musa Bin Ja’far Bin Wahab, from Ahmad Bin Hatim Bin Mahawiya who said,

‘I wrote to him<sup>asws</sup>, meaning Abu Al-Hassan<sup>asws</sup> the 3<sup>rd</sup>, asking him<sup>asws</sup> about the one to takes as a teacher in my Religion? And his brother wrote with that as well. So he<sup>asws</sup> wrote to both of them: ‘I<sup>asws</sup> understand what you two have mentioned. Rely in your Religion, upon one old in your love, and everyone frequently proceeding in our<sup>asws</sup> matter, so they would suffice you both, if Allah<sup>azwj</sup> so Desires’’.<sup>327</sup>

My father, from Sa’ad, from Al Barqy, from his father, by his chain,

325 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 14 H 1
326 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 14 H 2
327 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 14 H 3
‘Raising it to Abu Abdullaḥ asws having said to a man from his asws companions: ‘Do not become a ‘Imma’ saying, ‘I am with the people and I am like one of the people’’. 328

Majaylawiya, from his uncle, from Muhammad Bin Ali Al Kufy, from Husayn Bin Ayoub Bin Abu Gufeyla Al Sayrafi, from Karam Al Khāṣ’amy, from Al Sumaly who said,

‘Abu Abdullaḥ asws said: ‘Beware of the government, and beware of treading on the heels of the men’. I said, ‘May I be sacrificed for you asws! As for the government, so I have recognised it, and as for treading on the heels of the men, so a third of what is in my hands is from treading on the heels of the men’.

فقال: ليس حيث تذهب، إياك أن تصب رحلا دون الحجة قفصلته في كل ما قال.

So he asws said: ‘It isn’t where you are going (with it). Beware of nominating a man besides the Divine Authority, so you ratify him in everything what he says’. 329

My father, from Sa’ad, from Ibn Abu Al Khatab, from Abu Hafs Muhammad Bin Khalid, from his brother Sufyan Bin Khalid who said,

‘Abu Abdullaḥ asws said: ‘O Sufyan! Beware of the government, for no one has sought it except he was destroyed’. I said to him asws, ‘May I be sacrificed for you asws! We are destroyed then. There isn’t anyone from us except and he loves that he loves to be mentioned and aims that (matters) be taken from him’. So he asws said: ‘It isn’t where you are going towards. But rather, that is that you nominate a man besides the Divine Authority, so you ratify him in everything what he says, and call the people towards his words’. 330

Ibn Al Mutawakkal, from Ali, from his father, from Ibn Abu Umeyr, from Ibrahim Bin Ziyad who said,
'Al-Sadiq asws said: 'He lied, the one who alleges that he recognises us asws and he is attached to the handhold of other than us asws, 331

Abu Muhammad Al-Askari asws said: 'My asws father asws narrated to me asws, from my asws grandfather asws, from his asws father asws, from Rasool-Allah saww that Allah azwj does not Capture the knowledge with a snatching, snatching it from the people, but He azwj Captures it by Capturing (Causing to die) the scholars. So when a scholar does not accommodate (teach) to a scholar, they turn away from him, and seek the chattlels of the world and its Prohibitions, and they prevent the Truth from its rightful ones, and make it to be for other than its rightful ones, and the people take the ignoramuses as chiefs. So, they ask and they issue Fatwas without knowledge, thus going astray and stray others'' 332

Amir Al-Momineen asws said: 'O group of our Shias and the impersonators of our asws cordiality! Beware of the people of opinion, for they are the enemies of the Sunnahs. The Ahadeeth they had memorised have slipped away from them, and they are weary of the Sunnah that they should revive it. So they have taken the servants of Allah azwj as their servants, and His azwj wealth as their wealth. The necks fell upon them, and the people followed them resembling the dogs, and they snatched the truth from its rightful ones, and they made themselves resemble the truthful Imams asws, and they are from the Kafirs, the accursed ones.

They were asked about what they are not doing, but they refused to admit that they were not knowing, so they opposed the Religion with their opinions. Thus, they strayed, and strayed others. But, if the Religion was with the analogies, the underside of the feet would be more foremost with the wiping (during ablution) than its upper part’’. 333

331 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 14 H 7
332 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 14 H 8
333 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 14 H 9
And Al-Reza
asws
said: ‘Ali
asws Bin Al-Husayn
asws said: ‘When you see the man who has good reputation and conduct, and soft-spoken in his speech, and is subdued in his movement, so wait, do not be deceived, for many a time, one who is frustrated of attaining the world and riding the Prohibition from it due to the weakness of his intention and its humiliation, and cowardice of his heart, so he takes on the Religion as his tool. So he does not cease to trap the people with his appearance, and if he is able on a Prohibition, he would break into it.

وإذا وجدتموه يعف عن المال الحرام فرويدا لا يغركم فإن شهوات الخلق مختلفة فما أكثر من ينبو عن المال الحرام وإن كثر، ويحمل نفسه على شوهاء قبيحة فيأتي منها محرما.

And when you find him to be exhausted from the Prohibited wealth, so wait, do not be deceived, for the desires of the people are different. Many a time one does not accept the Prohibited wealth, and even if it was a lot, and he carries himself upon ugly desires and takes the Prohibitions from it.

فإذا وجدتموه يعف عن ذلك أجمع، ثم لا يرجع إلى عقل متيين، فيكون ما يفسده بجهله أكثر مما يصلحه بعقله.

So when you find him exhausted from that, wait, do not be deceived until you look at what are his beliefs and his intellect, for many a time one would leave it all, then he does not return to a strong mind, thus it would so happen that what he spoils due to his ignorance if more than what he correct with his intellect.

فإذا وجدتم عقله متيينا فرويدا لا يعكركم حتى تنظروا ما عقله على عقله، فإنه أكثر من ترك ذلك أجمع، ثم لا يرجع إلى عقل متين، فيكون ما يفسده بجهله أكثر مما يصلحه بعقله.

So when you find him having a strong mind, wait, do not be deceived, until you look at whether his desires overcome upon his intellect, or does he happen to with his intellect against his desires? And how is his love for the false government, and his ascetism with regards to it, for among the people is one loses (both) the world and the Hereafter by leaving the world for the world, and he sees the false government to be superior than the pleasures of the wealth and the Permissible bounties. So he neglects that altogether seeking the government, And when it is said to him, ‘Fear Allah’; pride seizes him with the sin; so Hell would suffice him; and it is an evil habitation [2:206].
فهو يخبط حبط عشواء يقوده أول باطل إلى أبعد غايات الخسارة، ويحده يده بعد طلبه لما لا يقدر عليه في طغيانه. فهو يحل ما خرم الله، ويحرم ما أحل الله، لا يبالي بما فات من دينه إذا سلمت له رئاسته التي قد يتقي من أجلها، فاولئك الذين غضب الله عليهم ولعنهم وأعد لهم عذاباً مهيناً.

So he flounders with a bluff guiding him to the first falsehood to the furthest ends of the loss, and he extends his hand afterwards, seeking it, when he is not able upon it during his tyranny. Then he permits what Allah hasbna has Prohibited, and he prohibits what Allah hasbna has Permitted, not caring of what is lost from his world when his government is safe for him, which he had (actually) feared from its beginning. So, they are those whom Allah is Wrathful upon them, and Cursed them, and Prepared for them an abasing Punishment.

ولكن الرجل كل الرجل نعم الرجل هو الذي جعل هواه تبعاً لأمر الله، وقواته مبذولة في رضى الله، يرى الذل مع الحق أقرب إلَّى عز الأبد من العز في الباطل، ويعلم أن قليل ما يحتمله من ضرائها يؤديه إلى دوام النعيم في دار لا تبود ولا تتفد، وإن كثير ما يلحقه من سرائها إن اتبع هواه يؤديه إلى عذاب لا انقطاع له ولا يزول.

But the man of all men, the best man, he is the one who makes his own desires to be pursuant to the Commands of Allah, and strengthens his resolve in the Pleasure of Allah.

He sees the disgrace with the Truth to be closer to eternal honour than the honour in the falsehood, and he knows that the little what he is enduring from its harm would deposit him to the eternal Bliss in a House which would neither be terminated nor run out, and that the lot of what he gets from its joys in following his desires would deposit him to a Punishment neither having a termination for it nor any decline.

فذلكم الرجل نعم الرجل، فبه فتمسكوا، وبسنته فاقتدوا، وإلى ربكم به فتوسلوا، فإنه لا ترد له دعوة، ولا تخيب له طلبه.

So that is the man, the best man. Attach yourselves with him, and believe in his Sunnah, and make him an intermediary to your Lord, for a supplication would not be rejected for him, nor would he be returned empty-handed.

By the chain going up to Abu Muhammad Al-Askari, from Al-Reza having said: ‘‘Ali Bin Al-Husayn said: ‘‘When you see the man’’ – up to the end of the Hadeeth’’.

334 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 14 H 10
335 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 14 H 11
يقرأ عليهم ويقال: هذا كتاب الله وكلامه، لا يعرفون إن قراء من الكتاب خلاف ما فيه، وإنهم إلا يظنون أن ما يقرأ عليهم روؤاؤهم من تكذيب محمد صلى الله عليه وآله في نبوته وإمامة علي عليه السلام سيد عترته عليه السلام وهم يقراهم لهم وقدوهم مع أنهم محروم عليهم تقييدهم.

By the chain going up to Abu Muhammad Al-Askari asws regarding the Words of the Exalted: 

And from them there are illiterates, not knowing the Book except for wishful thinking, and they are only guessing [2:78]. He asws said: 'Then Allah azwj the Exalted Said: “O Muhammad saww! And from these Jews are illiterates, neither are their reading the Book nor are they writing”, just like as ‘Ummy’ attributed to his mother, i.e., he is just as he came out from the belly of his mother, neither (being able) to read nor write, nor learning the Book, the one descended from the sky, nor being belying with it, nor are they discerning between the two, except guessing, i.e. except if it is recited to them, and it is said, 'This is a Book of Allah azwj and His azwj Speech, not recognising that what is being recited (to them) is opposite from the Book and what is in it, and that they only conjecture, i.e. what is being recited to them by their chiefs is from the belying of Muhammad saww regarding his saww Prophet-hood, and Imamate of Ali asws, chief of his saww family, and they (Jews) are doing their Taqleed (of their Rabbis), along with that it is Prohibited upon them, being in their Taqleed.

فويل للذين يكتبون الكتاب بأيديهم ثم يقولون هذا من عند الله ليشتروا به ثمنا قليلاً.

So woe be unto those who are writing the book with their own hands, then they are saying, ‘This is from the Presence of Allah azwj’, in order to take a small price with it’.

قال عليه السلام: قال الله تعالى: هذا القوم من اليهود كتبوا صفة ، زعموا أنها صفة محمد صلى الله عليه وآله، وهي خلاف صفتة.

وقالوا للمستضعفين منهم: هذه صفة النبي المبعوث في آخر الزمان: أنه طويل، عظيم البدن والبطن، أصهب الشعر، ومحمد صلى الله عليه وآله خلافه وهو يجيء بعد هذا الزمان بخمسمائة سنة،

He asws said: ‘Allah azwj the Exalted Said: ’These are the people from the Jews wrote the description, claiming that this is the description of Muhammad saww, and these are opposite to his saww (actual) description. And they said to the weak ones from them, ‘This is the description of the Prophet saww, the one to be Sent at the end of times – he would be tall, of a large body and belly, of ginger hair’, and Muhammad saww is opposite to it, and he saww would come after this era by five hundred years’.

وإنما أرادوا بذلك لتبقى لهم على ضعفائهم رئاستهم، وتضطرب هم إصابتهم، ويكفرون أنفسهم مؤونة خدمة رسول الله صلى الله عليه وآله وحديمة علي عليه السلام وأهل خاصته،

And rather, they intended by that, there should remain for them their governance upon their weak ones, and their tribal affiliations to remain perpetually for them, and to stop themselves of providing service to Rasool-Allah saww and service to Ali asws and the special ones.
So, Allah the Exalted Said *So woe be unto those who are writing the Book with their own hands* — from these descriptions, the altered, the different to the description of Muhammad and Ali, of the severity for them from the Punishment in the most evil spots of Hell. **So woe is for them** — of the severity for them from the second Punishment, in addition to the first from what they are earning — from the wealth which they are seizing, when their generality of people are affirmed upon the *Kufr* with Muhammad as Rasool of Allah, and the rejection of his successor, his brother Ali, as Guardian of Allah******.

Then he said: ‘A man said to Al-Sadiq, ‘So when this group of the Jews were not knowing the Book except what they had heard from their priests, not having any way for them to others, so how can they be condemned due to their doing Taqleed and the accepting from their priests? And are the generality of the Jews only like ours being in the Taqleed of their priests? So, if it is not allowed for those, the acceptance from their priest, then it is not allowed for these ones, the acceptance from their priests’’.

So he said: ‘Between our general people and our priests, and between the generality of the Jews and their priests, there is a difference from a perspective and an equality from a (another) perspective. As for from where they are same, Allah has Condemned our general people for doing Taqleed of their priests just as He has Condemned their generality. And as for from where they are difference, so no’.

He said, ‘*Explain to me, O son of Rasool-Allah!*’

So, Allah the Exalted Said: ‘Afterwards, they used to know the Book except what they had heard from their priests and anything else from their generality. So, when they were affirmed, they rejected their generality and their priests. So, if it is not allowed for those, the acceptance from their priests, then it is not allowed for these ones, the acceptance from their priests. So, the generality of the Jews were one, as well as the generality of the Christians, in Taqleed of their priests, and in their generality of the generality. And if it is not allowed for those, the acceptance from their priests, then it is not allowed for these ones, the acceptance from their priests.'
He said: ‘The generality of the Jews had recognised their priest being with the open lying, and with consuming the Prohibited, and with the bribery, and with changing the rulings from its Obligatory by the intercession (of someone), and the gifts and the favours, and they recognised them with the severe prejudices which they were dividing their religion with. And they, when they were prejudicial, removed the rights of one they were prejudicial against, and gave to one who was not rightful for it out of prejudice for him, from the wealth of others, and they were unjust to them for their sakes, and they recognised them to be indulging in the Prohibitions, and were compelled with the recognition of their hearts to that, if one were to do what they were doing, so he is an immoral one, it would not be allowed that he be ratified to Allah nor being an intermediary between the people and Allah.

Therefore, due to that is their condemnation when they did Taqleed of one who they recognised and one whom they knew that it is not allowed to accept his Hadeeth, nor (allowed) to ratify him in his stories, nor (allowed) to act with what one would fulfil to them from the one who did not witness him, and it was Obligatory upon them to consider themselves regarding the matter of Rasool-Allah, when it was such that his evidence was clear than what was hidden, and more publicised that what was not manifested to them.

And, similar to that are the generality of our community, when they recognise from their jurists, the apparent immoralities, and the severe prejudices, and the scrambling upon the chattels of the world and its Prohibitions, and the destruction of the one they are prejudicial against, and even though the correction of his matters is more rightful, and the fluttering with the righteousness and the favours upon the one they are prejudicial for, and even though the disgrace and the belittling was more rightful (in his case).

So, the one from our generality does the Taqleed of the likes of these jurists, then they would be like the Jews, those whom Allah the Exalted Condemned with the Taqleed of the immoralities of their jurists.
فأما من كان من الفقهاء صائنا لنفسه، حافظا لديه، حاملا على هواه، مطيعا لأمر مولاه، فلله ععامًا أن يقبلهم، وذلك لا يكون إلا بعض فقهاء الشيعة لا جميعهم.

But, as for one who was from the jurists controlling his self, protecting his Religion, opposing his desires, obedient to the orders of his Master, then it is for the generality that they do his Taqleed. And that cannot happen except for some of the jurists of the Shias, not all of them.

فأما من ركب من القبيحات والفواحش مراكب فقهاء العامة فلا تقبلوا منهم عنا شيئا ولا كرامته، وإنما كثر التخليط فيما يتحمل عنا أهل البيت لذلك، لأن الفسقة يتحملون عنا فيحرمونه بأسره جهلهم، ويبسعون الأشياء على غير وجوهها لقلة معرفتهم.

So, as for one who indulges in the ugly immoralities, the immoralities indulged by the jurists of the general Muslims, do not accept from them anything about us, nor is it honourable (to do so), and rather a lot of them mix up in what they carry from us, the People of the Household, for that, because the immoral ones are carrying from us, and they are altering it, holding it for their ignorance, and placing the things upon other than its (correct) perspective due to the scarcity of their understanding.

وآخرين يعمدون الكذب علينا ليجروا من عرض الدنيا ما هو زادهم إلى نار جهنم، ومنهم قوم نصاب لا يقدرون على القدح فيما فيعلمون بعض علوما الصحيحة فيتهجون به عند شيعتنا، ويتقصون لنا عند نصابنا فيضلون الأشياء لديهم فيقولون: إذن نصابون لا نائبون للسيرة النبوية.

And others are deliberately lying against us in order flow for them the displays of the world, what would be their provision to the Fire of Hell. And from them is a group of Nasibis, not being able upon the insulting regarding us, so they learn some of our correct knowledge, and they are diverting with it in the presence of our Shias, and they are reducing us due to their hostility towards us, then they are adding to it certain additions, and addition to additions from the lies against us which we disavow from these.

فقبلهم المستسلمون من شيعتنا على أنه من علومنا فضلوا وأضلوا، وهو أضر على ضعفاء شيعتنا من جيش يزيد عليه اللعنة على الحسين بن علي عليه السلام وأصحابه، فإأ لهم سلاسلهم الأرواح والأموال، و هؤلاء علماء السوء الناصرون المشهورين بأسم لنا موالون، وأعداونا معادون يدخلون الشك والشبهة على ضعفاء شيعتنا، فيضلونهم ومعونهم عن قصد الحق المصيب.

So the submitters from our Shias accept it on the basis that it is from our knowledge, thereby straying and straying among the others, and they are more harmful upon the weak ones of our Shias than the army of Yazeed, upon him be the curse, upon Al-Husayn Bin Al and his companions, for they are plundering them of the souls and the wealth. And these are the evil priests, the Nasibis, pretending that they are in our Wilayah and are inimical to our enemies, causing the doubt and the suspicion to enter upon the weak ones of our Shias, straying them and preventing them from aiming for the Truth, the correct.
There is no doubt, that one who Allah azwj Knows from his heart, from these general people that he does not want except the preservation of his Religion, and reverence to His azwj Guardian asws, He azwj would not Leave him in the hands of this pretender, the Kafir, but He azwj would Ordain a Momin for him, pausing with him upon the correct, then Allah azwj would Incline him for the acceptance from him. Thus, Allah azwj would Gather for him with that, the good of the world and the Hereafter, and Gather against the one who strayed him, the curse of the world and Punishment of the Hereafter’.

Then he asws said: ‘Rasool-Allah saww said: ‘The evil ones of the priest have defamed us asws, the ones who cut-off the road to us asws, the ones who named our asws adversaries with our asws names, the ones who titled our asws rivals with our asws titles, they are sending salutation upon them although they are more deserving of the curses, and they are cursing us asws and we asws, are overwhelmed by the Honour of Allah azwj, and by the Salawat of Allah azwj and Salawat of His azwj Angels of Proximity upon us asws, and we asws are needless of their salutations upon us asws.

Then he asws said: ‘It was said to Amir Al-Momineen asws, ‘Who is the best of the creatures of Allah azwj, after the Imams asws of Guidance and lanterns in the darkness?’ He asws said: ‘The scholars, when they are righteous’.

Then he asws said: ‘And who is the evilest of the creatures of Allah azwj after Iblees lb and Pharaoh lb, and Nimrod lb, and after the ones who are named with your asws names, and after the ones titles with your asws titles, and the ones taking your asws places, and the ones issuing orders in your asws jurisdiction?’

He asws said: ‘The scholars (priests) when they are corrupt. They are the displayers of the falsehoods, the concealer of the realities, and regarding them Allah azwj Mighty and Majestic
Said: *those Allah will Curse them, and the cursing ones will curse them (too) [2:159] Except those who repent [2:160]*.  

Al Kulayni, from Is'haq Bin Yaqoub who said,

‘I asked Muhammad Bin Usman Al-Amry that he should deliver for me the letter (to the 12th Imam) in which I had asked a question which was difficult upon me. There arrived to me, a signed letter in the handwriting of our Master, and Imam of the time, may Allah azwj Hasten his appearance: ‘And as for the newly occurring events, refer these to the reported Hadeeth, for they are my authorities (proof) upon you, and I am a Divine Authority of Allah azwj’.  

Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Muhammad Bin Al Husayn Bin Sageer, from the one who narrated it, from Rabie Bin Abdullah,

‘From Abu Abdullah having said: ‘Allah azwj Refused that He azwj Flows the things except by the causes, so He azwj Made an explanation to be for every cause, and Made knowledge to be for every explanation, and Made a speaking door to be for every knowledge. The one who recognises him asws, recognises him asws, and one who is ignorant of him asws, is ignorant of him asws. That is Rasool-Allah saww and us asws’.  

Al Qashani from Al Yaqteeni who said,

‘Abu Abdullah asws said: ‘Allah azwj Refused to flow the things except by causes, so He azwj Made a cause to be for everything, and Made an explanation to be for every cause, and Made a key to be for every explanation, and Made a knowledge to be for every key, and Make a speaking door to be for every knowledge. The one who recognises him asws, would recognise
Allah\textsuperscript{azwj} and one who denies him\textsuperscript{asws} would deny Allah\textsuperscript{azwj}. That is Rasool-Allah\textsuperscript{saww} and us\textsuperscript{asws}. 339

Al Sindy Bin Muhammad, from Aban Bin Usman, from Abdullah Bin Suleyman who said,

‘I heard Abu Ja’far\textsuperscript{asws}, and in his\textsuperscript{asws} presence was a man from the people of Al-Basra called Usman the blind, and he was saying, ‘Al-Hassan Al-Basry is claiming that those who are concealing the knowledge, the stench of their bellies would hurt the people of the Fire’.

So, Abu Ja’far\textsuperscript{asws} said: ‘Then the Momin from the people of Pharaoh\textsuperscript{la} is destroyed, and it (knowledge) has not ceased to be concealed since Allah\textsuperscript{azwj} Sent Noah\textsuperscript{as}. Let Al-Hassan go right and left, for by Allah\textsuperscript{azwj}, he will not find the knowledge except over here’. 340

I heard Abu Ja’far\textsuperscript{asws} saying, and a man from the people of Al-Basra had asked him, so he\textsuperscript{asws} said: ‘Usman the blind is reporting from Al-Hassan that those who are concealing the knowledge, the stench of their bellies would hurt the people of the Fire’.

Abu Ja’far\textsuperscript{asws} said: ‘Then the Momin from the people of Pharaoh\textsuperscript{la} is destroyed. He is lying. That (stench would be) from the private parts of adulterers. And the knowledge has not ceased to be concealed before even the son of Adam\textsuperscript{as} was killed. So let Al-Hassan go right and left, he will not find the knowledge except with the People\textsuperscript{asws} of the Household. Jibraeel\textsuperscript{as} descended unto them\textsuperscript{asws}. 341

\section*{References}
339 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 14 H 15
340 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 14 H 16
341 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 14 H 17
From Abu Abdullah \( \text{asws} \), he (the narrator) said, 'He \( \text{asws} \) said to me: 'Al-Hakam Bin Uteyba is from the ones Allah \( \text{azwj} \) said: And from the people there are ones who are saying: We believe in Allah and in the Last Day; and they are not at all Believers [2:8]. So, let Al-Hakam go east and let him go west, but, by Allah \( \text{azwj} \), he will not attain the knowledge except from the People \( \text{asws} \) of the Household. Jibraeel \( \text{as} \) descended unto them \( \text{asws} \)." 342

So he \( \text{asws} \) said: 'O Allah \( \text{azwj} \)! Don not Forgive his sins. What did Allah \( \text{azwj} \) Said of Al-Hakam? And it is a Zikr for you and for your people, and soon you shall be Questioned [43:44]. So, let Al-Hakam go right and left, for, by Allah \( \text{azwj} \), He will not find the knowledge except from the People \( \text{asws} \) of the Household. Jibraeel \( \text{as} \) descended unto them \( \text{asws} \)." 343

From Abu Al Husayn Bin Al Ali, from Abu Is’haq Sa’albat, from Abu Maryam who said,
'Abu Ja’far asws said: ‘Let Salmat Bin Kaheyl and Al-Hakam Bin Uteyba go east and west, they will never find correct knowledge except something coming out from us asws, the People asws of the Household’.  344

From Abu Abdullah asws having said: ‘The scholars asws are inheritors of the Prophets as, and that is because the Prophets as do not leave as inheritance Dirham o Dinars, and rather they leave Ahadeeth from their asws Ahadeeth. So one who takes something from these has taken an abundant share. Therefore, look at this knowledge of yours, where did you take it from, for among us asws, People asws of the Household, in every replacement is an equal one, negating from him the alterations of the exaggerators, and the impersonations of the invalidators, and explanations of the ignorant ones’.  345

From Abu Abdullah asws having said: ‘Rasool-Allah aswaw said: ‘This Religion is carried in every generation by a just one, negating from him asws the explanations of the falsifiers, and alterations of the exaggerators, and the impersonations of the ignorant ones, just as the kiln negates the slag of the iron’.  346

'I asked Abu Ja’far asws about the Words of Allah azwj Mighty and Majestic: And who is more straying than the one who follows his own whims without a Guidance from Allah? [28:50].

344 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 14 H 20
345 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 14 H 21
346 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 14 H 22
He said: ‘Allah Means by it, one who takes his opinion as his Religion, from an imam other than the Imam of Guidance’. 347

24 -  يعقوب بن يزيد، عن إسحاق بن عمار، عن أحمد بن النضر، عن عمرو بن شمر، عن جابر، عن أبي جعفر عليه السلام أنه قال: ‘من كان يعبد الله كذاباً كان صادقاً كاذباً’. بيان: أنه كاذب في الدين.

Yaqoub Bin Yazeed, from Is’haq Bin Amaar, from Ahmad Bin Al Nazar, from Amro Bin Shimr, from Jabir,

‘From Abu Ja’far having said: ‘One who makes it a Religion of Allah, without having heard from a truthful one, Allah would Necessitates the confusion for him up to the Day of Judgment’’. 348

25 -  الحسين بن محمد، عن معلى بن محمد، عن أحمد بن محمد السياري، عن علي ابن عبد الله قال: سأله رجل عن قول الله عز وجل: فمن اتبع هداي فلا يضل ولا يشقى. قال: من قال بالأئمة واتبع أمرهم ولم يجز طاعتهم.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad Al Sayyari, from Ali Bin Abdullah who said,

‘A man asked him about the Words of Allah Mighty and Majestic: then the one who follows Guidance, he will neither stray nor be wretched [20:123]. He said: ‘One who says with the Imams and follows their orders and does not exceed their obedience’. 349

26 -  كتاب زيد الزراد، عن جابر الجعفي، قال: سمعت أبو جعفر عليه السلام يقول: إن لنا أوعية نملاؤها علما وحكما، ليست لها بأهل فما تملاؤها إلا لتنقل إلى شيعتنا فانظروا إلى ما في الأوعية فخذوها، ثم صفوها من الكدورة، تأخذونها بيضاء نقية صافية وإياكم والأوعية فإنه وعاء فتنكبوها.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad Al Sayyari, from Ali Bin Abdullah who said,

‘I heard Abu Ja’far saying: ‘There are containers for us. We fill these with knowledge and wisdom, and there isn’t any rightful ones for it. We do not fill these except in order to transmit to our Shias, therefore look at what is in the container, so take it. Then, clean it from the dirt, taking the white, pure, clean. And beware of the container, for these are receptacles, so avoid these’. 350

27 -  ومنه قال: سمعت أبي عبد الله عليه السلام يقول: اطلبوا العلم من معدن العلم و إياكم والولائج فهؤلاء الصادون عن الله.

And from him who said,

‘I heard Abu Abdullah saying: ‘Seek the knowledge from the mine of the knowledge, and beware of the confidants, among them are the hinderers from Allah’. 351

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347 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 14 H 23
348 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 14 H 24
349 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 14 H 25
350 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 14 H 26
Then he asws said: ‘The knowledge has gone away, and there remains the dust of the knowledge in evil containers, therefore be cautious of its esoteric, for in its esoteric is the destruction. And upon you is with its apparent, for in its apparent is the salvation’. 351

And from him, but this chain,

‘From Abu Abdullah asws having said: ‘The wisdom which happens to be in the heart of the hypocrite, it shudders in his chest until he takes it out, and the Momin retains it, and the world of the hypocrite come to be in the chest of the Momin, and it shudders in his chest until he takes it out, and the hypocrite notices it’. 352

And from from him, but this chain,

‘From Abu Ja’far asws the 2nd having said: ‘One who listens attentively to a speaker, so he has worshipped him, therefore if the speaker was from Allah azwj, so he has worshipped Allah azwj, and if the speaker was speaking from the tongue of Iblees la, so he has worshipped Iblees la’. 354
Ibn Mahboub, from Abu Ayoub, from Muhammad Bin Muslim,

‘From Abu Ja’far\textsuperscript{ASWS} having said: ‘But, there isn’t anything with anyone from the people which is true or correct, except it is something he has taken it from us\textsuperscript{ASWS}, the People\textsuperscript{ASWS} of the Household; nor is there anyone from the people who decides a right, and justice, and correctness, except the key of that fulfilment, and its door, and its first, and its cause is Ali\textsuperscript{ASWS} Bin Abu Talib\textsuperscript{ASWS}. So, whenever the matters are confusing upon the, it would be the mistakes from them when they err, and the correctness is from Ali\textsuperscript{ASWS} Bin Abu Talib\textsuperscript{ASWS}’.

Ibn Marouf, from Hamad Bin Isa, from Rabie, from Fazeyl who said, ‘I heard Abu Ja’far\textsuperscript{ASWS} saying: ‘All what does not come out from this Household, so it is false’\textsuperscript{356}.

Ahmad Bin Muhammad, from Al Ahwazy, from Muhammad Bin Umar, from Al Mufazzal Bin Salih, from Jabir,

‘From Abu Ja’far\textsuperscript{ASWS} having said: ‘We\textsuperscript{ASWS}, the People\textsuperscript{ASWS} of the Household, we\textsuperscript{ASWS} teach from the Knowledge of Allah\textsuperscript{AZwj}, and we\textsuperscript{ASWS} take from His\textsuperscript{AZwj} Wisdom, and we\textsuperscript{ASWS} hear from the words of the truthful ones\textsuperscript{ASWS}, so if you were to follow us\textsuperscript{ASWS}, you will be Guided’\textsuperscript{357}.

Ahmad Bin Muhammad, from Al Hassan Bin Ali Bin Al Numan, from Al Bazanty, from Zurara who said,

‘I was in the presence of Abu Ja’far\textsuperscript{ASWS}, and a man from the people of Al-Kufa said to me, ‘As him\textsuperscript{ASWS} about the words of Amir Al-Momineen\textsuperscript{ASWS}: ‘Ask me about whatever you desire to, and you will not ask me\textsuperscript{ASWS} about anything except I\textsuperscript{ASWS} will inform you with it’’. So I asked him\textsuperscript{ASWS}.

\textsuperscript{355} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 14 H 31
\textsuperscript{356} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 14 H 32
\textsuperscript{357} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 14 H 33
He asws said: ‘There isn’t anyone who has knowledge of anything except it came out from the presence of Amir Al-Momineen asws. So, let the people go wherever they desire to, for, by Allah aswj, the matter will come over here’ – and he asws gestured by his asws to his asws chest’.

Al Abbas Bin Marouf, from Hamad Bin Isa, from Hareyz, from Muhammad Bin Muslim, who said,

 ‘From Abu Ja’far asws, he (the narrator) said, ‘I heard him asws saying, ‘There isn’t with anyone, anything from a truth, nor correct, and there isn’t anyone from the people who decides a decision in which the truth is achieved, except its key is Ali asws. So whenever the matters are confusing with them, the mistake was from them, and the correctness from him asws, or just as he asws said’. 

Muhammad Bin Al Husayn, from Ibn Mahboub, from Ibn Ra’ib, from Muhammad Bin Muslim who said,

‘I heard Abu Ja’far asws saying: ‘There isn’t with anyone, neither a knowledge, nor a truth, nor a legal decision, except it is taken from Ali asws Bin Abu Talib asws, and from us asws People asws of the Household, and there is none from a decision decided with, with a right, and correctness, except the beginning of that, and its key, and its cause, and its knowledge is from Ali asws and from us asws.

So when their matters differ upon them, they analogise and they act with the opinion, and the mistake would be from them when they analogise, and the correctness, when they follow the Ahadeeth, would be from Ali asws.

358 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 14 H 34
359 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 14 H 35
360 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 14 H 36
Ibn Fazal, from Aasim Bin Humeyd, from Abu Is’haq Al Nahwy who said,

‘I heard Abu Abdullah asws saying: ‘Allah azwj Blessed and Exalted Educated Hisazwj Prophet saww upon Hisazwj Love, and Heaswj Said: And you are upon magnificent morals [68:4], and Said: And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7]. And Said: There is one who obeys the Rasool, so he has obeyed Allah [4:80].

And Rasool-Allahsaww delegated to Aliasws, and entrusted himasws. So you (Shias) submitted, and the people rejected. By Allahazwj Weasws would love it if you were to speak when weasws speak, and be silent when weasws are silent, and weasws are in what is between you and Allahazwj. 361

My father, from one who mentioned it, from Zayd Al Shaham,

‘From Abu Ja’farasws regarding the Words of Allahazwj: Then let the human being look at his food (intaake) [80:24]. He (the narrator) said, ‘And what is his food?’ Heasws said: ‘His knowledge which he take, who does he take it from?’ 362

Ali Bin Isaq Al Qasany, from Ibn Masoud Al Maysari, raising it, said,

‘The Messiahas said: ‘Take the Truth from the people of falsehood, and do not take the falsehood from the people of Truth. Become critics of the speech, for how many straying are decorated by Verse from the Book of Allahazwj, just as the decoration of a Dirham of copper.
by the camouflage of the silver. The looking at that (looks) the same, and the experts are knowing with it". ³⁶³

Al Nowfaly, from Al Sakuny,

‘From Abu Abdullah⁴⁰⁰⁰⁻⁴⁰⁰⁰ from Rasool-Allah⁴⁰⁰⁰⁻⁴⁰⁰⁰ having said: ‘Two strangers – a word of wisdom from a foolish one, so accept it, and a word of foolishness from a wise one, so forgive it’’. ³⁶⁴

Al Nowfaly, from Al Sakuny,

‘From Abu Abdullah⁴⁰⁰⁰⁻⁴⁰⁰⁰ from Rasool-Allah⁴⁰⁰⁰⁻⁴⁰⁰⁰ having said: ‘Two strangers – a word of wisdom from a foolish one, so accept it, and a word of foolishness from a wise one, so forgive it’’. ³⁶⁴

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Al Nowfaly, from Al Sakuny,

‘From Abu Abdullah⁴⁰⁰⁰⁻⁴⁰⁰⁰ from Rasool-Allah⁴⁰⁰⁰⁻⁴⁰⁰⁰ having said: ‘Two strangers – a word of wisdom from a foolish one, so accept it, and a word of foolishness from a wise one, so forgive it’’. ³⁶⁴

Al Nowfaly, from Al Sakuny,

‘From Abu Abdullah⁴⁰⁰⁰⁻⁴⁰⁰⁰ from Rasool-Allah⁴⁰⁰⁰⁻⁴⁰⁰⁰ having said: ‘Two strangers – a word of wisdom from a foolish one, so accept it, and a word of foolishness from a wise one, so forgive it’’. ³⁶⁴

Al Nowfaly, from Al Sakuny,

‘From Abu Abdullah⁴⁰⁰⁰⁻⁴⁰⁰⁰ from Rasool-Allah⁴⁰⁰⁰⁻⁴⁰⁰⁰ having said: ‘Two strangers – a word of wisdom from a foolish one, so accept it, and a word of foolishness from a wise one, so forgive it’’. ³⁶⁴

Al Nowfaly, from Al Sakuny,

‘From Abu Abdullah⁴⁰⁰⁰⁻⁴⁰⁰⁰ from Rasool-Allah⁴⁰⁰⁰⁻⁴⁰⁰⁰ having said: ‘Two strangers – a word of wisdom from a foolish one, so accept it, and a word of foolishness from a wise one, so forgive it’’. ³⁶⁴

Al Nowfaly, from Al Sakuny,

‘From Abu Abdullah⁴⁰⁰⁰⁻⁴⁰⁰⁰ from Rasool-Allah⁴⁰⁰⁰⁻⁴⁰⁰⁰ having said: ‘Two strangers – a word of wisdom from a foolish one, so accept it, and a word of foolishness from a wise one, so forgive it’’. ³⁶⁴

Al Nowfaly, from Al Sakuny,

‘From Abu Abdullah⁴⁰⁰⁰⁻⁴⁰⁰⁰ from Rasool-Allah⁴⁰⁰⁰⁻⁴⁰⁰⁰ having said: ‘Two strangers – a word of wisdom from a foolish one, so accept it, and a word of foolishness from a wise one, so forgive it’’. ³⁶⁴

Al Nowfaly, from Al Sakuny,
'From Abu Abdullah asws: ‘A word of wisdom which comes to be in the heart of a hypocrite, so it shudders until he takes it out’”. 368

A group, from Abu Al Mufazzal, from Ubeydullah Bin Al Husayn Bin Ibrahim Al Alawy, from Muhammad Bin Ali Bin Hamza Al Alawy, from his father,

‘From Al-Reza asws, from his asws forefathers asws having said: ‘Amir Al-Momineen asws said: ‘The prestige is a disillusionment, and the opportunity is a chance, and the wisdom is the lost property of the Momin, therefore seek it even if it is with the Polytheist. You happen to be more rightful with it and its deserving one’”. 369

A group, from Abu Al Mufazzal, from Ja’far Bin Muhammad Al Alawy, from Ahmad Bin Abdul Man’am, from Hamad Bin Usman, from Humran who said,

‘I heard Ali asws Bin Al-Husayn asws saying: ‘Do not belittle the precious pearl that you take from the vine cup, for my asws father asws narrated to me asws saying: ‘I asws heard Amir Al-Momineen asws saying: “The word of wisdom shudders in the chest of the hypocrite contending in its habitat, until he speaks with it, and the Momin hears it, and he happens to be more rightful with it, and its deserving one, so he grabs it”’. 370

My father, from the one who mentioned it, from Amro Bin Abu Al Maqdam, from a man,

‘From Abu Ja’far asws regarding the Words of Allah azwj: They are taking their Rabbis and their Monks as lords besides Allah [9:31], he asws said: ‘By Allah azwj! They neither prayed Salat nor Fasted for them, but they obeyed them in disobedience of Allah azwj’. 371

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368 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 14 H 44
369 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 14 H 45
370 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 14 H 46
371 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 14 H 47
48 - محمد بن خالد، عن حماد، عن ربعي عن أبي بصير، عن أبي عبد الله عليه السلام في قول الله: اتخذوا أحبارهم ورهبانهم أربابا من دون الله. فقال: والله ما صلوا ولا صاموا لهم، ولكنهم أحلوا لهم حراما، وحرموا عليهم حلالا فاتبعوهم.

Muhammad Bin Khalid, from Hamad, from Rabie, from Abu Baseer,

‘From Abu Abdullah asws regarding the Words of Allah azwj: They are taking their Rabbis and their Monks as lords besides Allah [9:31]. He asws said: ‘By Allah azwj! They neither prayed Salat nor Fasted for them, but they (priests) permitted for them a Prohibition, and prohibited upon them a Permissible, and they (people) followed them’’. 372

50 - كتاب صفات الشيعة للصدوق: عن ماجيلويه، عن عمه، عن أبي سمينة، عن ابن سنان، عن المفضل كتب: كذب من زعم أنه من شيعتنا وهو متمنك بعودة غزوة.

The book, ‘Sifaat Al-Shia’, of Al-Sadouq, from Majaylawiya, from his uncle, from Abu Sameena, from Ibn Sinan, from Al-Mufazzal who said, ‘Al-Sadiq asws said: ‘He lied, the one who claims that he is from our asws Shias and he is attached with the handhold of other than us asws’’. 373

51 - سن: أبي، عن عبد الله بن يحيى، عن ابن مسكان، عن أبي بصير قال: سألت أبا عبد الله عليه السلام عن قول الله: اتخذوا أحبارهم ورهبانهم أربابا من دون الله. فقال: أما والله ما دعوهم إلى عبادة أنفسهم ولو دعوهم إلى عبادة أنفسهم ما أجابوهم، ولكن أحلوا لهم حراما، وحرموا عليهم حلالا، فاتبعوهم من حيث لا يشعرون.

My father, from Abdullah Bin Yahya, from Ibn Muskan, from Abu Baseer who said,

‘I asked Abu Abdullah asws about the Words of Allah azwj: They are taking their Rabbis and their Monks as lords besides Allah [9:31], so he asws said: ‘But, by Allah azwj! They (priests) did not call them to the worship of themselves, and had they called them to the worship of themselves, they (people) would not have responded to them, but they (priests) permitted for them a Prohibition, and prohibited for them a Permissible, so they worshipped them from where they were not aware’’. 374

Abu Ja’far asws said: ‘The Quran is a witness of the Truth, and Muhammad asaww is ingrained to that, so one who takes a course to a course of Allah azwj, he would not cut off the courses with it, and one who takes other than that as a course would be with every liar. Therefore, fear Allah azwj, for Allah azwj has Clarified for you all the Signs of your Religion, and Minaret of your guidance.

372 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 14 H 48
373 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 14 H 49
374 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 14 H 50
 فلا تأخذوا أمركم بالوهن، ولا أديانكم هزؤاً فتدحض أعمالكم، وتخطؤا سبيلكم، ولا تكونوا في حزب الشيطان فضلاً. يهلك من هلك، ويهيئ من حي، وعلى الله البيان.

So do not take your matters with feebleness, no your Religions as a mockery for you will refute your actions, and you will be mistaken your way, and do not become among the party of Satan asws, for you will stray. He is destroyed the one who is destroyed, and he is revived, the one who is revived, and upon Allah azwj is the explanation.

بين لكم فاهتدوا، ويقول العلماء فانتفعوا، والسبيل في ذلك إلى الله فمن يهدى الله فهو المهتدي، ومن يضلل فإن نجد له ولياً مرشداً.

He azwj has Explained for you, therefore take guidance, and by the words of the scholars asws, suffice (with them asws), and the way in that is to Allah azwj. So the one whom Allah azwj Guides, he is the guided one, and one whom He azwj Lets to stray, you will never find a guide for him or a leader”.

52 - بعض أصحابنا رفعه إلى أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه واله: إن لكم معالم فاتبعوها، ونهاية فانتهوا إليها. بيان: المعالم ما يعلم به الحق، والمراد بها هنا الأئمة عليهم السلام، والمراد بالنهاية إما حدود الشرع وأحكماه أو الغايات المقررة في ترقياتهم بحسب استعداداتهم في مراتب الكمال.

One of our companions,

‘Raising it to Abu Abdullah asws having said: ‘Rasool-Allah asww said: ‘For you (Shias) there are landmarks (Imams asws), so follow these, and an end point, so end up to these’”.

53 - دعوات الراوندي: من وصية ذي القرنين: لا تتعلم العلم ممن لم ينفعه (هذام) فإن من لم ينفعه علمه لا ينفعك.

(The book) Da’waat of Al rawandy,

‘From a bequest of Zulqarnayn: Do not learn the knowledge from one whom he (himself) does not benefit with it, for the one who does not benefit from his own knowledge, cannot benefit you”.

54 - ومنه، قال أبو عبيد في قريب الحديث: في حديث النبي صلى الله عليه وسلم حين أتاه عمر فقال: إذا نسمع أحاديث من اليهود تعجبنا، فزى أن نكتب بعضها؟

And from him, ‘Abu Ubeyd said in (the book) ‘Kareeb Al Hadeeth’,

375 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 14 H 51
376 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 14 H 52
377 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 14 H 53
‘In a Hadeeth of the Prophet saww when Umar came to him saww and said, ‘We hear Ahadeeth from the Jews and these fascinate us, so what do you saww see if we were to write some of these?’

فقال رسول الله صلى الله عليه واله: أفتهوك و أنتم كما تهوكت اليهود والنصارى؟! لقد جئتكم بما بضعة نبية، ولو كان موسي حيا ما وسعه إلا الباعي.

So Rasool-Allah saww said: ‘Do you all want to be baffled just as the Jews and the Christians are baffled? I saww have come to you with white, pure, and if Musa as was alive, he as would have had no leeway except following me saww’, 378

(The book) Nahj (Al Balagah) –

‘He asws said: ‘The speech of the wise ones, when it was correct, it would be a cure, and when it was a mistake, it would be a disease’. 379

وقال عليه السلام: خذ الحكمة أنى كانت فإن الحكمة تكون في صدر المنافق فتنخلج في صدره حتى تخرج فتتسكن إلى صاحبها في صدر المنام. 56

And he asws said: ‘Take the wisdom wherever it may be, for the wisdom happens to be in the chest of a hypocrite, so it shudders in his chest until it exits and settles in its correct owner, in the chest of the Momin’. 380

وقال عليه السلام: إن كلام الحكماء إذا كان صوابا كان دواءا، وإذا كان خطأما كان داءا. 55

And he asws said in (a Hadeeth) similar to that: ‘The wisdom is a lost property of the Momin, so take the wisdom, and even if it is from the people of hypocrisy’. 381

وقال رسول الله صلى الله عليه واله: كلمة الحكمة ضالة المؤمن فحيث وجدها فهو أحق بها. 57

And he asws said: ‘From Amir Al-Momineen asws having said: ‘Rasool-Allah saww said: ‘A word of wisdom is a lost property of the Momin, so wherever he finds it, he would be more rightful with it’. 382

From Al Mufeed, from Ibrahim Bin Al Hassan Bin Jamhour, from Abu Bakr Al Mufeed Al Jarjany, from Al Moammar Abu Al Dunya,

From Al Mufeed, from Ibrahim Bin Al Hassan Bin Jamhour, from Abu Bakr Al Mufeed Al Jarjany, from Al Moammar Abu Al Dunya,

From Al Mufeed, from Ibrahim Bin Al Hassan Bin Jamhour, from Abu Bakr Al Mufeed Al Jarjany, from Al Moammar Abu Al Dunya,

From Al Mufeed, from Ibrahim Bin Al Hassan Bin Jamhour, from Abu Bakr Al Mufeed Al Jarjany, from Al Moammar Abu Al Dunya,

378 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 14 H 54
379 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 14 H 55
380 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 14 H 56
381 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 14 H 57
382 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 14 H 58
شا: روى ثقاة أهل النقل عند العامة والخاصة، عن أمير المؤمنين عليه السلام في كلام افتتاحه: الحمد لله والصلاة على

وأن أغض الخلق عند الله رجل وكله إلى نفسه، جائر عن قصد السبيل، مشغوف بكلام بدعة، قد هج فيهما بالصوم و الصلاة،

وأن أغض الخلق عند الله رجل وكله إلى نفسه، جائر عن قصد السبيل، مشغوف بكلام بدعة، قد هج فيهما بالصوم و الصلاة،

And that the most hateful of the people in the Presence of Allahazwj is a man allocated to himself, one who is tyrannical in aiming for the way, engaging in the words of heresy, having glowing in it with the Fasting and the Salat. So he is a fascination for the one who is fascinated by him, straying from guidance everyone in front of him, a strayer for the one who believes in him, bearing the sins of others, pledged with his own sins.

He has been foolishly ignorant among the ignoramuses overwhelming him, deceived by the dusk of sedition, blind from the guidance. The quasi-people (ignorant ones) have named him as a scholar, and he did not enrich safely during it even for a day. Early, he increases from whatever was little from him, better than what from more, until when he is saturated from the dealings, and increases from without having any benefit.

وإن نزلت به إحدى المهمات هيأ لها حشوا من رأيه ثم قطع عليه، فهو من لبس الشبهات في مثل غزل العنكبوت، لا يدري

He sits between the people as a judge, in order to bring into focus what is obscure upon other. He opposes the one who preceded him (as a judge), not safe from his judgment being broker by the one (judge) to come after him, just like his deed with the one (judge) who was before him.

وإن نزلت به إحدى المهمات هيأ لها حشوا من رأيه ثم قطع عليه، فهو من لبس الشبهات في مثل غزل العنكبوت، لا يدري

\[
\text{It is reported by the reliable ones of the copiers of the general Muslims and the special ones (Shias),}
\]

From Amir Al-Momineen asws in a speech he asws opened: 'The Praise is for Allahazwj, and the Salawat be upon His asws Prophet aswaw. As for after, so it is myasws responsibility and am pledged with what i asws am saying, and asws am claiming with it, that there is nothing better above piety as a cultivation of a people, nor a better quenching from it for the rotten roots, and that the good, all of it is one who recognises his own worth, and it suffices with the person that he does not recognises his own worth.

And that the most hateful of the people in the Presence of Allahazwj is a man allocated to himself, one who is tyrannical in aiming for the way, engaging in the words of heresy, having glowing in it with the Fasting and the Salat. So he is a fascination for the one who is fascinated by him, straying from guidance everyone in front of him, a strayer for the one who believes in him, bearing the sins of others, pledged with his own sins.

He has been foolishly ignorant among the ignoramuses overwhelming him, deceived by the dusk of sedition, blind from the guidance. The quasi-people (ignorant ones) have named him as a scholar, and he did not enrich safely during it even for a day. Early, he increases from whatever was little from him, better than what from more, until when he is saturated from the dealings, and increases from without having any benefit.

وأن أغض الخلق عند الله رجل وكله إلى نفسه، جائر عن قصد السبيل، مشغوف بكلام بدعة، قد هج فيهما بالصوم و الصلاة،
And if one of the important issues descends with him, he rushes towards it, cramming it with his opinion, then cuts upon it. So, he is one who wears the confusion like a web spun by the spider, not knowing whether he is correct or mistaken. And he does not see from behind what has reached a doctrine. If he analogises something with something, he does not falsify his own opinion, and if he is wrong in a matter, he conceals it, as he knows from himself from the ignorance, and the deficiency, and the necessity, perhaps it would be said, ‘He does not know’.

Then he goes ahead without any knowledge diving into mistakes, riding the confusion, floundering in the ignorance, not excusing himself from what he does not know so he could be safe, nor does he bite into the knowledge with cutting incisors so he could be needless, throwing the narration like throwing at the wild winds. The inheritances weep from him, and the bloods shriek from him, and by his judgment he permits the Prohibited private parts, and prohibits the Permissible(s) by it. He does not give up whatever is referred to him, nor does he regret upon what is left out from it.

O you people! Upon you is with the obedience and the recognition of one, there is no excuse of being ignorant with it, for the knowledge which Adam descended with, and the entirety of what the Pophets up to Muhammad the seal of the Prophets, in the family of Muhammad. So where would you go? But, where are you going?

O one who copied from the ancestors of the owners of the ship (of Noah)! So, this is its example among you, therefore, sail it and you will be rescued in your lives like the ones who were rescued (beforehand). Similar to that, he would be rescued in his guidance, the one who enters into it.

I pledge with that, a true vow, and I am not from the pretenders. The woe be unto the one who stays behind, then the woe be unto the one who stays behind. But, has it not reached you what was said regarding them by your Prophet? Where he said during
the Farewell Hajj: ‘I saww leave behind among you all the two weight things. If you were to attach yourselves with these two, you will never go astray after me saww – the Book of Allah azwj and my saww family asws, the People asws of my saww Household, and these two will never separate from each other until they come to the Fountain’.

فانظروا كيف تخلفوني فيهما ؟ ألا هذا عذب فرات فاشربوا، وهذا ملح اجاج اجتنبوا.

So, look at how you are opposing me asws in these two? Indeed! This is fresh water, therefore drink from it, and that is salty bitter (water), so keep away from it”.

From Sa‘ad,

‘From Abu Ja‘far asws, he (the narrator) said, ‘I asked him asws about this Verse and it isn’t righteousness that you should be coming to the houses from its backs, but the righteous is one who fears; and come to the houses from its doors [2:189], so he asws said: ‘The Progeny asws of Muhammad saww are the Doors of Allah azwj and His azwj Way, and the Calles to the Paradise, and the Guides to it, and the pointers upon it up to the Day of Judgment’”.

From Jabir Bin Yazeed,

‘From Abu Ja‘far asws regarding His azwj Words: it isn’t righteousness that you should be coming to the houses [2:189], the Verse. He asws said: ‘It Means that one should come to the matter from its (correct) perspective, from whichever matters it may be’.

It is reported by Saeed Bin Mankhal in a Hadeeth of his, raising it, said,

‘The houses are the Imams asws, and the doors are their asws doors’.

From Jabir,
‘From Abu Ja’far\textsuperscript{asws}: \textit{and come to the houses from its doors} [2:189], he\textsuperscript{asws} said: ‘Come to the matters from its (correct) perspectives’’.\textsuperscript{387}

The Prophet\textsuperscript{saww} said: ‘Take the knowledge from the mouths of the men’’.\textsuperscript{388}

And he\textsuperscript{saww} said: ‘Beware of the people with the books and do not be deceived by the journalists’’.\textsuperscript{389}

And he\textsuperscript{saww} said: ‘The wisdom is a lost property of the Momin, he should take it from wherever he finds it’’.\textsuperscript{390}

It is reported from Abu Abdullah\textsuperscript{asws} having said: ‘One who enters into this Religion by the men, the men would exit him from it just as he had entered into it, and one who enters into it by the Book and the Sunnah, the mountain would move before he moves (from his Religion)’’.\textsuperscript{391}

\begin{exe}
\item[64] ‘From Abu Ja’far\textsuperscript{asws}: \textit{and come to the houses from its doors} [2:189], he\textsuperscript{asws} said: ‘Come to the matters from its (correct) perspectives’’.

\item[65] The Prophet\textsuperscript{saww} said: ‘Take the knowledge from the mouths of the men’’.

\item[66] And he\textsuperscript{saww} said: ‘Beware of the people with the books and do not be deceived by the journalists’’.

\item[67] And he\textsuperscript{saww} said: ‘The wisdom is a lost property of the Momin, he should take it from wherever he finds it’’.

\item[68] It is reported from Abu Abdullah\textsuperscript{asws} having said: ‘One who makes it a Religion of Allah\textsuperscript{azwj} without hearing from a truthful scholar, Allah\textsuperscript{azwj} would Necessitate him the temptation to the perishing; and one who claims he heard from the door other than which Allah\textsuperscript{azwj} has Opened for His\textsuperscript{azwj}

\end{exe}

\begin{exe}
\item[387] Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 14 H 63

\item[388] Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 14 H 64

\item[389] Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 14 H 65

\item[390] Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 14 H 66

\item[391] Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 14 H 67

\end{exe}

\textit{Salam Bin Muhammad, from Ahmad Bin Dawood, from Ali Bin Al Husayn Bin Babuwayh, from Sa’ad, from Ibn Abu Al Khattab, from Al Mufazzal Bin Zurara, from Al Mufazzal Bin Umar who said,}

‘Abu Abdullah\textsuperscript{asws} said: ‘One who makes it a Religion of Allah\textsuperscript{azwj} without hearing from a truthful scholar, Allah\textsuperscript{azwj} would Necessitate him the temptation to the perishing; and one who claims he heard from the door other than which Allah\textsuperscript{azwj} has Opened for His\textsuperscript{azwj}'}
creatures, so he is a Polytheist, and that is the door which is the trustworthy, the secure upon the hidden Secrets of Allah. 392
CHAPTER 15 – CONDEMNATION OF THE EVIL SCHOLARS AND THE NECESSITY OF GUARDING FROM THEM

The Verses – (Surah) Al A’raaf: And recite to them the one We Gave Our Signs to, but he detached from it and he followed the satan, so he was from the deviators [7:175] And had We so Desired, We would have Raised him with these, but he adhered to the ground and followed his whims. So, his example is like the dog, if you attack upon him he lolls out his tongue, or if you leave him, he lolls out his tongue. That is an example of the people who belied Our Signs [7:176].

المؤمن: فلما جاءتهم رسلهم بالبينات فرحوا بما عندهم من العلم وحاق بهم ما كانوا به يستهزؤن [40:83]

(Surah) Al Momin: Then when their Rasools came to them with the clear proofs, they rejoiced due to what was with them from the knowledge, and it caught up with the what they were mocking with.

المجتمعة: مثل الذين حملوا التوراة ثم لم يحملوها كمثل الحمار يحمل أسفارا بأسفارا بابس مثل القوم الذين كذبوا بأيات الله [42:14]

That is the Grace of Allah. He Gives it to ones He so Desires to, and Allah is with the Mighty Grace [62:4].

‘From Ja’far asws, from his asws father, asws. ‘Ali asws said: ‘Beware of the ignorant ones from the worshippers, and the immoral ones from the scholars, for they are a Fitna (strife) of all Fitnas (strifes)’. 393

393 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 15 H 1
My father, from Muhammad Al Attar, from Ibn Isa, from his father, from Ibn Azina, from Aban Ibn Abu Ayyash, from Suleym Bin Qays Al Hilali,

From Amir Al-Momineen’saww, from the Prophet saww having said in a speech of his saww: ‘The scholars are two (types of) men – A male scholar who takes with his knowledge, so this one is saved, and a scholar, neglecter of his knowledge, so this one is destroyed, and that the people of the Fire would be hurt by the smell of the scholar, neglecter of his knowledge, and that the one of most intense regret and remorse of the people of the Fire would be a man who called a servant to Allahazwj Mighty and Majestic, so he responded to him and accepted from him, and obeyed Allahazwj Mighty and Majestic, and Allahazwj Entered him into the Paradise, and Entered the caller into the Fire due to him having neglected his knowledge and pursued his desires (instead)’.

Then Amir Al-Momineen’saww said: ‘Indeed! The most scared of what iasws am scared upon you are two characteristics – pursuing the desires and long hopes. As for pursuing the desires, it hinders from the Truth, and long hopes makes you forget the Hereafter’.

Al Faamy, from Ibn Batat, from Al Barqy, from his father, by his chain,

‘Raising it to Amir Al-Momineen’saww having said: ‘Two (types of) men from the world broke my asws back – a man eloquent of the tongue who is immoral, and a man ignorant of heart who is a performer of rituals. This one hinders (others) by his tongue of immorality (from knowledge), and this one (hinders others) by his rituals from his ignorance. Therefore, fear the immoral ones from the scholars, and the ignorant ones from the worshippers, they are a Fitna (strife) of all Fitnas (strifes), for iasws heard Rasool-Allah saww saying: ‘O Ali’asws! The destruction of my saww community would be upon the hands of every hypocrite eloquent of tongue’.”

394 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 15 H 2
395 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 15 H 3
Ibn Al Mutawakkal, from Al Sa’ad Abady, from Al Barqy, from his father, from Muhammad Bin Sinan, from Ziyad Bin Al Munzar, from Sa’ad Bin Tareyf, from Al Asbagh Bin Nabata who said,

‘Amir Al-Momineen\(^{asws}\) said: ‘The Fitna (strife) are three – love for the women, and it is a sword of Satan\(^{la}\); and drinking the wine, and it is a trap of Satan\(^{la}\); and love of the Dinar (money), and it is an arrow of Satan\(^{la}\).

فمن أحب النساء لم ينتفع بعيشه، ومن أحب الأشربة حرمت عليه الجنة، ومن أحب الدينار والدرهم فهو عبد الدنيا.

So, one who loves the women would not benefit by his life, and one who loves drinks (the wine), the Paradise would be Prohibited unto him, and one who loves the Dinar and the Dirham, so he is a slave of the world’’.\(^{396}\)

وقال: قال عيسى ابن مريم عليه السلام: الدينار داء الدين، والعالم طبيب الدين فإذا رأيتم الطبيب يجر الداء إلى نفسه فاقمموه واعلموا أنه غير ناصح لغيره.

And he said,

‘Isa\(^{as}\) Bin Maryam\(^{as}\) said: ‘The Dinar is a disease of the Religion, and the scholar is a physician of the religion. So when you see the physician flowing the disease unto himself, then accuse him and know that he is not an adviser to others’’.\(^{397}\)

My father, from Al Humeyri, from Haroun, from Ibn Ziyad,

‘From Ja’far\(^{asws}\) Bin Muhammad\(^{asws}\), from his\(^{asws}\) father\(^{asws}\), from his\(^{asws}\) forefathers\(^{asws}\): ‘Ali\(^{asws}\) said: ‘In Hell there is a grinder grinding. Will you not ask me what it would be grinding?’ It was said to him\(^{asws}\), ‘And what would it be grinding, O Amir Al-Momineen\(^{asws}\)؟’

قال: العلماء الفجيرة، والقراء الفسقة، والجبابرة الظلمة، والوزراء الخونة، والاعرفاء الكاذبة.

He\(^{asws}\) said: ‘The immoral scholars, and the immoral readers, and the unjust tyrants, and the treacherous Viziers, and the lying gnostic’.\(^{398}\)

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\(^{396}\) Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 15 H 4

\(^{397}\) Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 15 H 5
And in the Fire there is a city called Al Haseyna. Will you not ask me asws what is therein? It was said, ‘And what is in it, O Amir Al-Momineen asws?’ So he asws said: ‘Therein are the hands of the breakers (of the allegiance)’. 398

Ibn Al Waleed, from Al Saffar, from Al Qashany, from Al Isfahany, from Al Manqary, from Hafs Bin Giyas,

‘From Abu Abdulla asws having said: ‘When you see the scholar loving the world, then accuse him upon your Religion, for every lover is encompassed by what he loves’. 399

And he asws said: ‘Allah azwj Mighty and Majestic Revealed unto Dawood as: “Do not make to be between Me azwj and you as, a scholar fascinated with the world, for he would block you from the road of My azwj Love, because they are bandits of Me azwj servants intending Me azwj. The least of what I azwj would be Doing with them is that I azwj shall Remove the sweetness of My azwj whispering from their hearts’’. 400

My father, from Sa’ad, from Ibn Abu Muhammad Al Khatab, from Ibn Mahboub, from Hamad Ibn Usman,

‘From Abu Ja’far asws regarding the Words of Allah azwj Mighty and Majestic: And the poets, the deviators follow them [26:224]. He asws said: ‘Have you (ever) seen anyone following the poets? But rather, they are a people who are pondering for other than Religion, so they stray and stray (others)’. 401

1. Ibn Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 15 H 6
‘Raising it to Amir Al-Momineen\textsuperscript{asws} having said: ‘Allah\textsuperscript{azwj} Mighty and Majestic would Punish six (people) due to six (traits) – The Arabs due to the prejudice, and the Bedouin chiefs due to the arrogance, and the rich ones due to the tyranny, and the jurists due to the envy, and the traders due to the betrayal, and the people of Al-Rastaq (a town) due to the ignorance’\textsuperscript{402}’

\textbf{IV -} ل: ماجيلويه، عن محمد العطار، عن محمد بن أحمد، عن الخشاب، عن ابن مهران وابن اسباط فيما أعلم، عن بعض راحاموا قال: قال أبو عبد الله عليه السلام إن من العلماء من يحب ان يخزن علمه ولا يؤخذ عنه فذاك في الدرك الأول من النار،

\textsuperscript{402} Bih\textsuperscript{ar} Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 15 H 10
And from the scholars is one who places himself for the Fatwas and is saying, ‘Ask me!’ And perhaps he does not get one word correct, and Allah does not love the pretenders. So that one would be in the sixth level of the Fire.

And from the scholars is one who takes his knowledge (from) opinions and his intellect. So that one would be in the seventh level of the fire”.

12 – ما المفيد، عن أبي الحسن أحمد بن محمد بن الحسين، عن أبيه، عن الفلاشيا، عن الإصهامي، عن المنخرى، عن حفص قال: سمعت آبا عبد الله جعفر بن محمد علىهم السلام يقول: قال عيسى ابن مريم عليهم السلام: تعلموا للدنيا وأنتم ترزقون فيها، ولا تعلموا للآخرة ولا ترزقون فيها إلا بالعمل.

Woe be unto, O evil scholars! You are taking recompense, and you are not doing the deeds. Soon, the Lord of the deeds would be Seeking His deeds, and soon you will be exiting from the world to the darkness of the grave. How can he happen to be from the people of knowledge, one who is travelling to his Hereafter and he is (still) facing towards his world? And what harms him is greater than what is beneficial to him”.

13 – ثلث: أبي، عن علي، عن أبيه، عن النوفلي، عن السكوني، عن الصادق، عن آبائه عليهم السلام قال: قال رسول الله صلى الله عليه وسلم: إذا ظهر العلم، واحترز العمل، واتبعت الأنس، واتبعت الأشراف، فهناك لنعورهم الله أكرمهم واعمِي أبصارهم.

My father, from Ali, from his father, from Al nowfaly, from Al Sakuni,

‘From Al-Sadiq’, from his forefathers having said: ‘Rasool-Allah said: ‘When the knowledge appears and the deeds are observed, and the hearts differ, and the relationships

Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 15 H 11

Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 15 H 12
are cut off, over these, Allah\textsuperscript{azwj} Curses them, so He\textsuperscript{azwj} Mutes them and Blinds their sights”. 405

14 - ثو: بهذا الإسناد قال: قال رسول الله صلى الله عليه وسلم: سيأتي على امتي زمان لا يبقى من القرآن إلا رسمه، ولا من الإسلام إلا اسمه، يسمون به وهم أبعد الناس منه، مساجدهم عامرة وهي خراب من الهدى، فقهاء ذلك الزمان شر فقهاء تحت ظل السماء، منهم خرجت الفتنة وإليهم تعود.

By this chain, said,

‘Rasool-Allah\textsuperscript{saww} said: ‘There would be coming an era upon my\textsuperscript{saww} community, there would not remain from the Quran except for its ritual, nor from Al-Islam except for its name. They would be named by it (as being Muslims) and they would be remotest of the people from it. Their Masjids would be well built and these would be in ruins from the guidance. The jurists of that era would be the evilest jurists ever to have walked until the shade of the sky. The Fitna (sedition) emerge from them, and to them it would return”, 406

15 - غو، روي عن النبي صلى الله عليه وسلم أنه قال: الفقهاء أمام الناس ما لم يدخلوا في الدنيا. قيل: يا رسول الله! وما دخولهم في الدنيا؟ قال: تابعوا السلاطين فإذ فعلوا ذلك فاحذروهم على دينكم.

It is reported from the Prophet\textsuperscript{saww} having said: ‘The jurists are the trustees of the Rasools\textsuperscript{as} as long as they do not enter into the world’. It was said, ‘O Rasool-Allah\textsuperscript{saww}! And what is their entering into the world?’ He\textsuperscript{saww} said: ‘Following the ruling authorities. So, when they do that, then be cautious of them upon your Religion’. 407

16 - حصص: قال رسول الله صلى الله عليه وسلم: من تعلم علمحا ليحيي له السفهاء أو ليباهي له العلماء، أو يصرف به الناس إلى نفسه يقول: أنا ليسكم فليتاعوا مقعده من النار، إن الرئاسة لا تصلح إلا لأهلها، فمن دعي الناس إلى نفسه وفيهم من هو أعلم منه لم ينظر الله إليه يوم القيامة.

Rasool-Allah\textsuperscript{saww} said: ‘One who learns knowledge in order to dispute the foolish ones with it, or to boast to the scholars with it, or to turn the people towards him with it saying, ‘I am your leader’, so let him take his seat from the Fire. The governance is not correct except for its rightful ones. So, one who calls the people to himself, and among them there is one who is more knowledgeable than him, Allah\textsuperscript{azwj} would not even Look (Consider) him on the Day of Judgment”’. 408

17 - نجح: قال أمير المؤمنين عليه السلام رض عليه الله، قد قتلته جهله وعلمه مع يافعه.

(The book) Nahj (Al Balagah) –

\footnotesize
405 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 15 H 13
406 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 15 H 14
407 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 15 H 15
408 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 15 H 16
'Amir Al-Momineen\textsuperscript{asws} said: ‘Often a scholar, his ignorance kills him, and his knowledge which is with him does not benefit him’\textsuperscript{.} 409

\textsuperscript{18} كنر الكراجكي: قال أمير المؤمنين عليه السلام: أشد الناس بلاءا وأعظمهم عناء من بلي بلسان مطلق، وقلب مطبق، فهو ليخمد إن سكت ولا يحسن إن نطق.

(The book) Kunz of Al Karajaky –

‘Amir Al-Momineen\textsuperscript{asws} said: ‘The most sever of the people of affliction and of the greatest burden is one who is afflicted by an unrestrained tongue, and a compliant heart, for he is not praised if he is silent, and is no good if he speaks’\textsuperscript{.} 410

\textsuperscript{19} وقال رسول الله صلى الله عليه واله: إن الله لا يقبض العلم انتزاعا ينتزعه من الناس، ولكن يقبض العلم بقبض العلماء حتى إذا لم يبق علم إخوه الناس رؤساء جهالا فاستلوا فاغتفوا بغير علم فضلوا وأضلوا.

And Rasool-Allah\textsuperscript{asww} said: ‘Allah\textsuperscript{azwj} does not Capture the knowledge with a snatch, Snatching it from the people, but He\textsuperscript{azwj} Captures the knowledge by Capturing (causing to die) the scholar, until when there does not remain a scholar, the people take the ignoramuses are chiefs, so they ask them, and they issue Fatwas without knowledge, thus going astray and straying (others)’\textsuperscript{.} 411

\textsuperscript{20} منة المرinode: عن النبي صلى الله عليه واله قال: إن أخوف على امتي مؤمنا ولا مشركا، فأما المؤمن فيحجزه إيمانه، وأما المشرك فيقمعه كفره ولكن أخوف عليكم عظمة عقلهم يقول ما تعرفون وبعمل ما تتكرون.

Maniyat Al Mureed –

‘From the Prophet\textsuperscript{asww} having said: ‘I\textsuperscript{asws} am not scared upon my\textsuperscript{asww} community of a Momin or a Polytheist. As for the Momin, his Eman would preserve him, and as for the Polytheists, his Kufr would suppress him, but I\textsuperscript{asww} fear upon you a hypocrite of an eloquent tongue saying what you are recognising and he does what you are denying’\textsuperscript{.} 412

\textsuperscript{21} وقال صلى الله عليه واله: إن أخوف ما أخوف ما أخوف عليكم يعدي كل منافق عليكم اللسان.

And he\textsuperscript{asww} said: ‘The scariest of what I\textsuperscript{asww} am scared of upon you all after me\textsuperscript{asww} is every hypocrite of an eloquent tongue’\textsuperscript{.} 413

\textsuperscript{22} وقال صلى الله عليه واله: ألا إن شر الشر شرا وخير الخير خيرا وان كان بعض العلماء

\textsuperscript{409} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 15 H 17
\textsuperscript{410} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 15 H 18
\textsuperscript{411} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 15 H 19
\textsuperscript{412} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 15 H 20
\textsuperscript{413} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 15 H 21
And he said: ‘Indeed! The evilest of all evils are the evil scholars, and the best of the best are the good scholars’.

And he said: ‘One who says, ‘I am knowledgeable’, so he is ignorant’.

And he said: ‘The Religion will prevail until it exceeds the oceans, and rush into the Way of Allah. Then there would come from after you, some people who would be reading the Quran, saying, ‘We read the Quran, who is more well read than us? And who is more understanding than us? And who is more knowledgeable than us?’ Then he turned towards his companions and he said: ‘Is there any good in them?’ They said, ‘No’. He said: ‘They would be from you all, from this Verse: and these are they who are the fuel of the Fire’.

And Amir Al-Momineen said: ‘My back is split by an immoral scholar, and an ignorant ritualist. As for the ignorant one, he overwhelms the people by his ritual performance, and the scholar deceives them by his immorality’.

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414 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 15 H 22
415 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 15 H 23
416 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 15 H 24
CHAPTER 16 – THE FORBIDDANCE OF SPEAKING WITHOUT KNOWLEDGE, AND ISSUING OF FATwas BY OPINION, AND EXPLANATION OF ITS STIPULATIONS

الآيات، البقرة: فويل للذين يكتبون الكتاب بأيديهم ثم يقولون هذا من عند الله ليشتروا به ثمنا قليلا فويل لهم مما كتبته أيديهم وويل لهم مما يكسبون 78

The Verses – (Surah) Al Baqarah: So woe be unto those who are writing the Book with their own hands, then they are saying, ‘This is from the Presence of Allah azwj’, in order to be taking a small price through it. So, woe is for them from what they hands wrote, and woe is for them from what they are earning [2:79].

و قال تعالى " أم تقولون على الله ما لا تعلمون 79"

or are you saying upon Allah what you are not knowing?" [2:80].

آل عمران: وإن منهم لفريقا يلوون ألسنتهم بالكتاب لتحسبوه من الكتاب وما هو من الكتاب ويقولون هو من عند الله وما هو من عند الله و يقولون على الله الكذب وهم يعلمون 77

(Surah) Aal e Imran: Most surely there is a party among those who are twisting their tongues with the Book it order for it to be Reckoned as being from the Book, and it is not from the Book; and they are saying, ‘It is from the Presence of Allah’, and it is not from the Presence of Allah; and they are saying the lie upon Allah while they are knowing [3:78].

و قال تعالى " فمن افترى على الله الكذب من بعد ذلك فاولئك هم الظالمون 93"

So the one who forges the lie upon Allah from after that (establishment of truth), they are the unjust ones [3:94].

 النساء: انظر كيف يفترون على الله الكذب وكفى به إما مبينا 49

(Surah) Al Nisaa: Look how they are fabricating the lie upon Allah, and it shall be sufficed with as a manifest sin [4:50].

المائدة: ومن لم يحكم بما أنزل الله فولئك هم الكافرون 43

(Surah) Al Maida: And the ones who do not judge with what Allah Revealed, so them, they are the Kafirs [5:44].

و قال " ومن لم يحكم بما أنزل الله فولئك هم الظالمون 44"
And Said: **And the one who does not judge with what Allah Revealed, so them, they are the unjust** [5:45].

" وقال ": ومن لم يحكم بما أنزل الله فاولئك هم الفاسقون 46

And Said: **And the one who does not judge with what Allah Revealed, so them, they are the transgressors** [5:47].

" وقال تعالى ": ولكن الذين كفروا يفترون على الله الكذب وأكبر هم لا يعقلون 102

And the Exalted: **but those who are committing Kufr are fabricating the lie upon Allah azwj, and most of them are not understanding** [5:103].

الانعام: ومن أظلم من افترى على الله الكذب أو كذب بأياته إنه لا يفلح النظالمون 21

(Surah) Al An'am: **And who is more unjust than the one who fabricates a lie upon Allah or belies His Signs? Surely the unjust ones will not succeed** [6:21].

" وقال تعالى ": أفتراءا عليه سيجزيهم بما كانوا يفترون 137

And the Exalted Said: **fabricating upon Him. He will be Recompensing them due to what they were fabricating** [6:138].

" وقال تعالى ": قد خسر الذين قتلوا أولادهم سفها بغير علم وحرموا ما رزقهم الله افتراءا على الله قد ظلوا وما كانوا مهتدين 139

They have incurred losses, those who are killing their children foolishly, without knowledge, and they are forbidding what Allah has graced them, fabricating against Allah. They have strayed, and they were not rightly Guided [6:140].

الاعراف: قل إنما حرم ربي الفواحش " إلى قوله ": وأن تقولوا على الله ما لا تعلمون 32

(Surah) Al A’raf: **Say: ‘But rather, My Lord Prohibited the immoralities – up to His azwj Words: and that you say upon Allah what you don’t know’** [7:33].

" وقال تعالى ": فمن أظلم من افترى على الله الكذب أو كذب بأياته 36

And the Exalted Said: **So, who is more unjust than the one who fabricates a lie upon Allah or belies His Signs?** [7:37].

" وقال تعالى ": لم يؤخذ عليهم ميثاق الكتاب أن لا يقولوا على الله إلا الحق 168

And the Exalted Said: **Was not a Covenant of the Book Taken upon them that they would not be saying upon Allah except the Truth** [7:169].
(Surah) Yunus\textsuperscript{as}: \textit{So, who is more unjust than the one who fabricates a lie upon Allah or belies His Signs? Surely, the criminals will not succeed} [10:17].

And the Exalted Said: \textit{Say: 'What is your view of what Allah Sent down for you of sustenance, so you are making (some) of it Prohibited and Permissible?' Say: 'Did Allah Permit for you, or are you fabricating upon Allah?'} [10:59] \textit{And what are the thoughts of those who are fabricating the lie upon Allah, of the Day of Judgment?} [10:60].

(Surah) Hud\textsuperscript{as}: \textit{And who is more unjust than the one who fabricates a lie upon Allah? They would be presented to their Lord and the witnesses would be saying, 'They are those who disbelieved upon their Lord. Indeed, the Curse of Allah is upon the unjust} [11:18].

(Surah) Al Nahl: \textit{But rather, the lie is fabricated by those who do not believe in the Signs of Allah} [16:105].

And the Exalted Said: \textit{And do not say when your tongues describe the lie, 'This is Permissible and this is Prohibited', to fabricate the lie upon Allah. Surely, those who are fabricating the lie upon Allah will not succeed} [16:116] \textit{A little enjoyment, and for them would be a painful Punishment} [16:117].
(Surah) Al Kahf: *Then who is more unjust than the one who fabricates a lie upon Allah?* [18:15].

طه: قال لهم موسى ويلكم لا تفتروا على الله كذببا فيسبحكم بذاعب وقد خاب عن عزم 60

(Surah) Ta Ha: *Musa said to them: ‘Woe be unto you! Do not fabricate a lie upon Allah for He would Destroy you all with Punishment, and the one who fabricates would be disappointed’* [20:61].

النور: وتقولون بأفواهكم ما ليس لكم به علم وتخسرون هينا وهو عند الله عظيم 16

(Surah) Al Noor: *and you were saying with your mouths what there wasn’t any knowledge for you of it, and you were reckoning it as trivial, and it, in the Presence of Allah, is grievous* [24:15].

العنكبوت: وليسئلن يوم القيمة عما كانوا يفترون 12

(Surah) Al Ankabout: *and they would be Questioned on the Day of Judgment about what they were fabricating* [29:13].

And the Exalted Said: *And who is more unjust than the one who fabricates a lie against Allah, or belies the Truth when it came to him? Isn’t the abode of the Kafirs in Hell?* [29:68].

الزمر: ومن أظلم ممن كذب على الله وكذب بالصدق إذ جاءه أليس في جهنم مثوى للكافرين 31

(Surah) Luqman: *And from the people is one who disputes regarding Allah without any Knowledge nor any Guidance, nor any illuminating Book* [31:20].

الرمل: فمن أظلم من كاذب على الله وكاذب بالصدق إذ جاهه أليس في جهنم مثوى للكافرين 19

(Surah) Al Zumar: *So who is more unjust than the one who lies upon Allah and belies the truth when it comes to him? Isn’t in Hell an abode for the Kafirs?* [39:32].

And the Exalted Said: *Yes! My Signs had come to you, but you belied them and were arrogant, and you were from the Kafirs!* [39:59].

الجاثية: وما فهم بذلك من علم إن هم إلا يظنون 23
(Surah) Al Jaasiya: *And there is no knowledge for them with that. Surely they are only guessing [45:24].*

(Surah) Al Ahqaf: *Or they are saying, ‘He has fabricated it’. Say: ‘If I have fabricated it, then you will not be controlling anything for me from Allah (anymore) [46:8].*

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

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

So Alqama and Ubeyda stood up to him asws and they said, ‘O Amir Al-Momineen asws! So what shall we do with what we have been informed in this Parchment (Quran) about the
companions of Muhammad ﷺ? He asws said: ‘You should both ask about that, the scholars asws of the Progeny of Muhammad asws. It is as if he asws meant himself asws’. 418

2 - لى: ابن مسروق، عن ابن عامر، عن معلى، عن ابن أسباط، عن جعفر بن سمعاء، عن غير واحد، عن زرارة بن أعين قال:

سأله أبا جعفر الباقر عليه السلام: ما حق الله على العباد؟ قال أبا جعفر آن يقولوا ما يعلمون، ويفقوا عند ما لا يعلمون.

Ibn Masroor, from Ibn Aamir, from Moala, from Ibn Asbaat, from Ja’far Bin Sama’at, from someone else, from Zurara Bin Ayn who said,

‘I asked Abu Ja’far Al-Baqir asws, ‘What is a Right of Allah azwj upon the servants?’ He asws said: ‘That they should be saying what they are knowing, and they should be pausing at what they are not knowing’’. 419

3 - لى: أبي، عن علي، عن أبيه، عن ابن أبي عمير، عن يونس بن يعقوب، عن أبي يعقوب إسحاق بن عبد الله، عن أبي عبد الله الصادق عليه السلام قال: إن الله تبارك وتعالى عير عباده بآيتين من كتابه: أن لا يقولوا حتى يعلموا، ولا يردوا ما لم يعلموا.

My father, from Ali, from his father, from Ibn Abu Umeyr, from Yunus Bin Yaqoub, from Abu Yaqoub Is’haq Bin Abdullah,

‘From Abu Abdullah Al-Sadiq asws having said: ‘Allah azwj Blessed and Exalted Warned His azwj servants by two Verses from His azwj Book, that they should not be speaking until they know, nor should they reject what they do not know.

قال الله عز و جل: ألم يؤخذ عليهم ميثاق الكتاب أن لا يقولوا على الله إلا الحق. وقال: بل كذبوا بما لم يحيطوا بعلمه ولما يأتهم تأويله.

Allah azwj Mighty and Majestic Said: Was not a Covenant of the Book Taken upon them that they would not be saying upon Allah except the Truth [7:169]. And Said: But, they are belying what they have no comprehension of its Knowledge, and its explanation has not yet come to them [10:39]’‘. 420

4 - ب: أبو البختري، عن جعفر، عن أبيه عليهما السلام أن عليا عليه السلام قال لرجل وهو يوصيه: الخمسة: لا يرجون أحدكم إلا إله، ولا يخفف إلا ذنبه، ولا يستحيي أن يتعلم ما لم يعلم، ولا يستحيي إذا سئل عما لا يعلم أن يقول: لا أعلم، واعلموا أن الصبر من الإيمان بمنزلة الرأس من الجسد.

Abu Al Bakhtary,

‘From Ja’far asws, from his asws father asws that Ali asws said to a man and he asws was advising him: ‘Take five from me asws – Not one of you should not hope except with his Lord aswj, nor fear except his sins, nor be embarrassed from learning what he does not know, nor be embarrassed when he is asked about what he does not know that he should be saying, ‘I

418 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 16 H 1
419 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 16 H 2
420 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 16 H 3
don’t know’. And know that the patience is from the Eman is at the status of the head from the body’.  

5 - ل: أبي عن محمد العطار، عن أحمد وعبد الله ابن محمد بن عيسى، عن علي بن الحكيم، عن ابن عميرة، عن مفضل بن يزيد، قال:

My father, from Muhammad Al Attar, from Ahmad and Abdullah, two sons of Muhammad Bin Isa, from Ali Bin Al Hakam, from Ibn Umeyra, from Mufazzal Bin Yazeed who said,

‘Abu Abdullah asws said: ‘I asws forbid you from two characteristics regarding which the men are destroyed – to make it a Religion with the falsehood, and issue Fatwas to the people with what you do not know’.

6 - ل: أبي، عن علي، عن أبيه، عن اليقطيني، عن يونس، عن ابن الحجاج قال: قال لي أبو عبد الله عليه السلام: إياك وخصائص فيها هلك من هلك: إياك أن تفتح الناس برأيك، أو تدين بما لا تعلم.

My father, from Ali, from his father, from Al Yaqteeny, from Yunus, from Ibn Al Hajjaj who said,

‘Abu Abdullah asws said to me: ‘Beware of two characteristics regarding which are destroyed the ones who are destroyed. Beware of issuing Fatwas to the people by your opinion, or making a Religion with what you do not know’.

7 - ل: ابن المتوكل، عن محمد العطار، عن الأشعري، عن الواسطي يرفعه إلى زرارة، عن أبي عبد الله عليه السلام قال: إن من حقيقة الإيمان أن تتوفر الحق وإن ضرك على الباطل وإن نفعك، وأن لا يجوز منطقك علمك. سن: أحمد، عن الواسطي مثله.

Ibn Al Mutawakkal, from Muhammad Al Attar, from Al Ash’ary, from Al Wasity, raising it to Zurara,

‘From Abu Abdullah asws having said: ‘From the realities of the Eman is that you prefer the Truth and even if it harms you, and upon the falsehood and even if it benefits you, and even if the logic of your knowledge does not allow it’.

8 - ل: أبو متصور أحمد بن إبراهيم، عن زيد بن محمد البغدادي، عن أبي القاسم عبد الله ابن أحمد الطائي، عن أبيه، عن علي بن موسى الرضي، عن أبيه عليه السلام قال: قال علي عليه السلام: خمس لو رحلت فيهن ما قدرتم على مثلهن: لا يخفف عبد إلا ذنبه، ولا يرجو إلا ربه عز وجل، ولا يستحيي الجاهل إذا سئل عن ما لا يعلم أن يقول: الله أعلم، ولا يستحيي أحده إذا لم يعلم أن يتعلم، والسحر من الإيمان بمثل الرأس من الجسد، ولا إيمان من صبر له.

Abu Mansour Ahmad Bin Ibrahim, from Zayd Bin Muhammad al Baghdady, from Abu Al Qasim Abdullah Bin Ahmad Al Taiy, from his father,
‘From Ali asws Bin Musa Al-Reza asws, from his asws forefathers asws having said: ‘Ali asws said: ‘Five (matters), if you were to adopt these, you will not be able upon the likes of these – A servant should not fear except his sins, nor should he hope except in his Lord aswj Mighty and Majestic, nor should the ignorant one be embarrassed when he is asked about what he does not know, that he should be saying, ‘Allah aswj is more Knowing’, nor should anyone be embarrassed when he does not know that he learns; and the patience from the Eman is at the status of the head from the body, and there is no Eman from the one who has not patience for him’’. 425

By three chains from Al-Reza asws, similar to it except that in it is: ‘And the ignorant one should not be embarrassed when he is asked about what he does not know that he learns, nor should any of you be embarrassed when he is asked about what he does not know that he should be saying, ‘I don’t know’’. 426

‘Ali asws said: ‘Take words from me asws, if you were to ride a donkey to attain these, you will not attain the likes of these: ‘No one should hope except to his Lord aswj, nor fear except his sins, nor be embarrassed when he does not know that he learns, nor be embarrassed when he is asked about what he does not know that he should be saying, ‘Allah aswj is more Knowing’. And know that the patience from the Eman is as the status of the head from the body, and there is no good in a body having no head for it’’. 427

My father, from Al Hassan Bi Ahmad Al Maliky, from his father, from Ibrahim Bin Abu Mahmoud,

‘From Al-Reza asws in a lengthy Hadeeth, said: ‘O Ibn Abu Mahmoud! When the people take to the right and to the left, then necessitate (for yourself) our asws way, for the one who necessitates us asws, we asws will necessitate him, and one who separates us asws, we asws would separate him.

425 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 16 H 8
426 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 16 H 9
427 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 16 H 10
The least of what the man exits from the Eman by is that he is saying for the pebble, 'This is a kernel'. Then he makes it a Religion with that and disavows from the ones who oppose him. O Ibn Abu Mahmoud! Memorise what I am narrating to you with, for I have gathered for you therein the good of the world and the Hereafter’’. 428

And by the three chains,

‘From Al-Reza asws, from his asws forefathers asws, from Amir Al-Momineen asws having said: ‘Rasool-Allah asaww’ said: ‘One who issues Fatwas to the people without knowledge, is cursed by the Angels of the skies and the earth’’. 429

And it isn’t for you that you speak with whatever you like to, because Allah azwj Mighty and Majestic Said: And do not stand on what there isn’t any knowledge for you of it [17:36],
and because Rasool-Allah$^{saww}$ said: ‘May Allah$^{azwj}$ be Merciful on a servant who says good (things), so he obtains (something), or remains silent, so he is safe.

وليس لك أن تسمع ما شئت لأن الله عز وجل يقول: إن السمع والبصر والفؤاد كل أولئك كان عمه مسؤولا.

And it isn’t for you that you listen to whatever you like to, because Allah$^{azwj}$ Mighty and Majestic is Saying: *Surely the ears, and the eyes, and the heart, each of these would be Questioned about it [17:36]*’. 430

فقال عليه السلام: ليس اولئك بمستأكلين، إنما المستأكل بعلمه الذي يفتي بغير علم ولا هدى من الله عز وجل ليبطل به الحقوق، طمعا في حطام الدنيا.

So he$^{asws}$ said: ‘Those ones are not the eaters (with the knowledge). But rather, the eater with his knowledge is the one who issues Fatwas without knowledge or Guidance from Allah$^{azwj}$ Mighty and Majestic in order to invalidate by it the rights, in greed regarding the chattels of the world’. 431

Ibn Al Waleed, from Al Saffar, from Ibn Hisham, from Ibn Abu Umeyr, from Hamza Bin Humran who said,

‘Abu Abdullah$^{asws}$ said: ‘One who answers regarding everything what he is asked about, is insane’. 432
‘From Abu Ibrahim asws (7th Imam asws) having said: ‘Rasool-Allah saww said: ‘Fear belying Allah azwj. It was said, ‘O Rasool-Allah saww! How is that?’ He saww said: ‘One of you says, ‘Allah azwj Says (such and such)’, and Allah azwj Mighty and Majestic is Saying: “You are lying, I azwj did not Say it”. And he is saying, ‘Allah azwj did not Say so’, and Allah azwj Mighty and Majestic is Saying: “You are lying, I azwj have Said it”’. 433

Majaylawiya, from his uncle, from Al Kufy, from Abdul Rahman Bin Muhammad Al Asady, from Abu Khadeeja,

‘From Abu Abdullah asws having said: ‘The lying upon Allah azwj Mighty and Majestic, and upon His azwj Rasool saww, and upon the successors azws, is from the major sins. And Rasool-Allah saww said: ‘One who says upon me saww what I saww did not say, so let him take his seat from the Fire’’. 434

18 – اش: سعد، عن اليقطيني، عن أخيه جعفر بن عيسى، وعلي بن إسماعيل، عن الرضا عليه السلام قال: والله ما أحد يكذب علينا إلا ويذيقه الله حر الحديد.

Sa’ad, from Al Yaqteeny, from his brother Ja’far Bin Isa, and Ali Bin Ismail,

‘From Al-Reza azws having said: ‘By Allah azwj! There is no one who belies upon us asws except and Allah azwj would Make him taste the heat of the iron’’. 435

My father, from Muhammad Bin Sinan, from Abu Al Jaroud, from Abu Ubeyda, from Abu Sakheela who said,

‘I heard Ali asws upon the pulpit of Al-Kufa saying: ‘O you people! There are three, who have no Religion for them – There is no Religion for one who makes it a Religion by fighting
against a Verse from the Book of Allah azwj, and there is no Religion for one who makes it a Religion by fabrication a falsity upon Allah azwj; and there is no Religion for one who makes it a Religion by obeying the one who disobeys Allah azwj Blessed and Exalted’.

Then he asws said: ‘O you people! There is no good in a Religion there being no pondering in it, nor is there any good in a world there being no management in it, nor is there any good in a ritual there being no devoutness in it’.

Ali Bin Hasaan Al Wasity and Al Bazanty, from Dorost, from Zurara who said,

‘I said to Abu Abdullah asws, “What is a Right of Allah azwj upon His azwj creatures?” He asws said: ‘A Right of Allah azwj upon His azwj creatures is that they should be saying what they know, and they should be pausing from what they don’t know. So, when they do that, then, by Allah azwj he has fulfilled His azwj Right to Him azwj.’

My father, from Ibn Al Mugheira, from Ibn Al Hajjaj,

‘From Abu Abdullah asws having said: ‘Beware of two destroying characteristics – If you issue Fatwas to the people by your opinion, or you are saying what you don’t know’.

Ibn Fazal, from Sa’alba, from Ibn Al Hajjaj who said,

‘I asked Abu Abdullah asws about the gatherings of people of opinion, so he asws said: ‘Sit with them and beware of two characteristics, regarding which the men are destroyed – If you make it a Religion with something from your opinion, or you issue Fatwas to the people without knowledge’.

Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 16 H 19
Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 16 H 20
Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 16 H 21
Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 16 H 22
Ibn Mahboub, from Ibn Raib, from Abu Ubeyda,

‘From Abu Ja’far\textsuperscript{asws} having said: ‘One who issues Fatwas to the people without knowledge or any Guidance from Allah\textsuperscript{azwj}, gets cursed by the Angels of Mercy and the Angels of Punishment, and he would be loaded by the burdens of the ones who acted by his Fatwa’’.\textsuperscript{440}

My father, from Yunus, from Dawood Bin Farqad, from one who narrated it, from Abdullah Bin Shabramat who said,

‘I do not remember a Hadeeth I heard from Ja’far Bin Muhammad\textsuperscript{asws} except my heard almost cracks. He\textsuperscript{asws} said: ‘My\textsuperscript{asws} father\textsuperscript{asws} said, from my\textsuperscript{asws} grandfather\textsuperscript{asws}, from Rasool-Allah\textsuperscript{saww}.’\n
Ibn Shabramat said, ‘And I swear by Allah\textsuperscript{azwj}! Neither did his\textsuperscript{asws} father\textsuperscript{asws} lie upon his\textsuperscript{asws} grandfather\textsuperscript{asws}, nor did his\textsuperscript{asws} grandfather\textsuperscript{asws} lie upon Rasool-Allah\textsuperscript{saww}. He\textsuperscript{asws} said: ‘Rasool-Allah\textsuperscript{saww} said: ‘One who acts by the analogies, so he is destroyed and destroys (others), and one who issues Fatwas to the people, and he does not know the Abrogating (Verses) from the Abrogated, and the Decisive from the Allegorical, so he is destroyed and destroys (others)’’.\textsuperscript{441}

Al Washa, from Aban Al Ahmar, from Ziyad Bin Abu Raja’a,

‘From Abu Ja’far\textsuperscript{asws} having said: ‘Whatever you know, so speak, and what you do not know, then say, ‘Allah\textsuperscript{azwj} is more Knowing’. The man takes advantage of a Verse from the Quran, and he falls with regards to it, (from) further than the sky’’.\textsuperscript{442}

My father, from Hamad Bin Isa, from Hareyz, from Al Haysam, from Muhammad Bin Muslim,
‘From Abu Abdullah\textsuperscript{asws} having said: ‘When the man is asked about what he does not know, then let him say, ‘I don’t know’, and he should not say, ‘Allah\textsuperscript{azwj} is more Knowing’, for a doubt would occur in the heart of the companion (questioner). And when the questioned one says, ‘I don’t know’, then the questioner cannot blame him’’.\textsuperscript{443}

From Hamad Bin Isa, from Rabie, from Muhammad Bin Muslim,

‘From one of the two (5\textsuperscript{th} or 6\textsuperscript{th} Imam\textsuperscript{asws}) having said for the scholar: ‘When he is questioned about something and he does not know it, he should be saying, ‘Allah\textsuperscript{azwj} is more Knowing’, and it isn’t for other than the scholar that he should be saying that’’.\textsuperscript{444}

My father, from Ibn Al Mugheira, from Fazeyl Bin Usman, from a man,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Whenever you are asked about what you don’t know, then say, ‘I don’t know’, for (saying), ‘I don’t know’ is better than the issuance of Fatwas’’.\textsuperscript{445}

Ja’far Bin Muhammad, from Ubeydullah Al Ashary, from Ibn Al Qadah,

‘From Abu Abdullah\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws} having said: ‘Ali\textsuperscript{asws} said in a speech of his\textsuperscript{asws}: ‘The scholar should not be embarrassed when he is asked about what he does not know that he should be saying, ‘I don’t know’’.\textsuperscript{446}

Ibn Fazal, from Ibn Bakeyr, from Ubeyd Bin Zurara, from a man he did not name,

‘He asked Abu Abdullah\textsuperscript{asws}, Two men were arguing regarding something, so one of them said, ‘I testify that this is such and such’, by his opinion, and he was in accordance with the Truth, and the other one paused, and he said, ‘The (decisive) word is the word of the

\begin{footnotes}
\footnote{Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 16 H 26}
\footnote{Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 16 H 27}
\footnote{Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 16 H 28}
\footnote{Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 16 H 29}
\end{footnotes}
scholars’. So he\textsuperscript{asws} said: ‘This (pausing one) is superior of the two men’, so he\textsuperscript{asws} said: ‘The more pious of the two’\textsuperscript{.}\textsuperscript{447}

My father, from Muhammad Bin Sinan, from Ibn Bakeyr, from Zurara,

‘From Abu Ja’far\textsuperscript{asws} having said: ‘If the servants, when they were ignorant, were to pause, they would not repudiate and would not disbelieve’\textsuperscript{.}\textsuperscript{448}

My father, from one who narrated it,

‘Raising it to Abu Abdullah\textsuperscript{asws} having said: ‘There is no leeway for you regarding what descends with you from what you do not know except the pausing from it, and the proving with regards to it, and the referring to the Imams\textsuperscript{asws} of the Muslims until they\textsuperscript{asws} make you recognise the Truth in it, and they\textsuperscript{asws} carry you upon the aim regarding it. Allah\textsuperscript{azwj} Mighty and Majestic Said: And We did not Send before you except men We Had Revealed unto, therefore ask the people of Al Zikr if you don’t know [16:43]’\textsuperscript{.}\textsuperscript{449}

Ibn Fazal, from Ibn Bakeyr, from Hamza Bin Al Tayyar,

‘He presented to Abu Abdullah\textsuperscript{asws} one of the sermons of his father, until when he reached a particular place from it, he\textsuperscript{asws} said: ‘Pause!’ Abu Abdullah\textsuperscript{asws} said: ‘Write!’ And he\textsuperscript{asws} dictated to him: ‘It is such that there would be no benefit for you regarding what descends with you from what you do not know, except the pausing from it, and the proof in it, and referring it to the Imams\textsuperscript{asws} of Guidance until they\textsuperscript{asws} carry you upon the aim in it’\textsuperscript{.}\textsuperscript{450}

\textsuperscript{447} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 16 H 30
\textsuperscript{448} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 16 H 31
\textsuperscript{449} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 16 H 32
\textsuperscript{450} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 16 H 33
Al-Sadiq asws said: ‘The issuance of Fatwas is not Permissible for one who does not issue Fatwas from Allah azwj Mighty and Majestic by his clear conscience, and sincerity of his deed, and his publicity, and proof from his Lord azwj during every state, because the one who issues Fatwa so he has judged, and the judging is not correct except by the Permission from Allah azwj and His azwj proof, and the one who judges with the Hadeeth without scrutiny, so he is an ignorant one taking with his ignorance sinning with his judgment.

The Prophet saws said: ‘The most audacious of you all with the Fatwa is the most audacious of you upon Allah azwj Mighty and Majestic. Or, doesn’t the Mufti (issuer of Fatwas) know that he is the one who enters to be in between Allah azwj the Exalted and His azwj servants, and he is the barrier between the Paradise and the Fire?’

Sufyan Bin Ayayna said, ‘I benefited others with my knowledge, and I have deprived myself of its benefits, and the Fatwa regarding the Permissible (s) and the Prohibitions is not Permissible between the people except for one who was the most following with the Prophet as, of the people of his era and his area and his city.

Amir Al-Momineen asws said: ‘Do you recognise the Abrogating (Verses) from the Abrogated?’ He said, ‘No’. He asws said: ‘So do you radiate upon the intended meaning of Allah azwj Mighty and Majestic regarding the examples of the Quran?’ He said, ‘No’. He asws said: ‘Then you are destroyed, and destroying (others).

And the Mufti (issuer of Fatwas) is needy to the understanding of the Meanings of the Quran and the realities of the Sunnahs, and the esoteric (meanings) of the signals, and the ethics, and the consensus, and the differing(s), and the notifications upon the principles what a consensus can be formed upon and what can be differed upon. The it is the excellent choosing, then the righteous deeds, then the wisdom, then the piety, then (the judgment) if (you are) able to’. 451

451 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 16 H 34
The Prophet saww said: ‘The one who issues Fatwas to the people without knowledge would be spoiling more from the Religion than what he would be correcting’. 452

And he saww said: ‘One who acts by the analogies, so he is destroyed and destroys (others), and one who issues Fatwas to the people and he does not know the Abrogating (Verses) from the Abrogated, and the Decisive from the Allegorical, so he is destroyed and destroys (others)’. 453

Al Ja'alby, from Abdullah Bin Is'haq, from Is'haq Bin Ibrahim Al Bagwy, from Abu Qatar, from Hisham Al Damqawany, from Yahya Bin Abu Kaseer, from Urwat, from Abdullah Bin Umar who said,

‘Rasool-Allah saww said: ‘Allah azwj does not Capture the knowledge with a snatching, Snatching it (from) between the people, but He azwj Captures the knowledge by Capturing (causing to die) the scholars, and when there does not remain a scholar, the people take the ignoramuses as chiefs, so they ask them, and they speak without knowledge, thus going astray and straying (others)’. 454

Abu Al Ghalib Al Zarary, from his uncle Ali Bin Suleyman, from Al Tayalisy, from Al A’ala, from Muhammad who said,

‘I heard Abu Ja’far asws saying: ‘There is no Religion for one who makes it a Religion by obeying one who disobeys Allah azwj, nor is there a Religion for one who makes it a Religion by fabricating falsities upon Allah azwj, and there is no Religion for one who makes it a Religion by repudiating something from the Verses of Allah azwj’. 455

Abu Al Qattar, from Abdullah Bin Abi Zakariya, from A'Shaq Bin Al Aswad, from Al Tani, from Muhammad who said,
‘From Abu Abdullah asws, he (the narrator) said, ‘He asws said to me: ‘It has reached me asws that you tend to sit in the congregation, and you issue Fatwas to the people?’

قال: قلت: نعم وقد أردت أن أسألك عن ذلك قبل أن أخرج، إذني أعد في الجامع فيجي الرجل فيسألك عن الشيء، فإذا عرفه بالخلاف لك kèm أخبرته بما يقولون. ويجي الرجل أعفره يحكم أو يمودوكهم فأخبره بما جاء عنكم، ويجي الرجل لا أعفره ولا أدرى من هو فأقول: جاء عن فلان كذا، وجاء عن فلان كذا فأخبرني فيما بين ذلك قال:

So he asws said to me: ‘Do that, for I asws do that (as well)’. 456

40 - نادر الراوندي: بإسناده عن موسى بن جعفر عن آبائه عليهم السلام قال: قال رسول الله صلى الله عليه وسلم: من أفبرب بالجاهل عن علمه عتبة من الملائكة السماء والملائكة الأرض.

(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 issues Fatwas without knowledge gets cursed by the Angels of the sky and Angels of the earth’’. 457

41 - نهج: قال أمير المؤمنين عليه السلام: من ترك قول لا أدري اصبت مقاتله. بيان: أي من أجاب عن كل سؤال هلك، وفي بعض النسخ: اصبت كلمته "يتقدم الموحدة" أي امتهن كلمته في الجواب إلى الجهل.

(The book) Nahj (Al Balagah) –

‘Amir Al-Momineen asws said: ‘One who neglects saying he doesn’t know, would meet his killer’. 458

42 - نهج: لا تقل ما لا تعلم بل لا تقل كل ما تعلم، فإن الله سبحانه قد فرض على جواهرك كلها فراش يحتضن بما علَيك يوم القيامة.

456 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 16 H 39
457 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 16 H 40
458 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 16 H 41
(The book) Nahj (Al-Balagah) – ‘Do not say what you do not know, but say all what you know, for Allah^{asws} the Glorious has Obligated Obligations upon your body parts, all of them. These would argue against you on the Day of Judgment’.

And he^{asws} said: ‘A sign of the Eman is that you prefer the truthfulness where it harms upon, over the lie where it benefits you, and that there should not be any extra in your narration from your own knowledge, and that you should fear Allah^{azwj} in a Hadith of others’.

(The book) Nahj (Al-Balagah) – ‘In a bequest to Al-Hassan^{asws}: ‘Do not say what you do not know, and say what you do know’.

(The book) Kunz of Al Karajaky –

‘Amir Al-Momineen^{asws} said: ‘If there was silence from the one who does not know, the differing(s) would have been silenced’.

(The book) Maniyat Al Mureed –

‘From the Prophet^{saww} having said: ‘The (pretender) as one satiated (with knowledge) with what he has not been given (from the knowledge), is like one wearing two clothes of lies’.

(The book) Maniyat Al Mureed –

‘From the Prophet^{saww} having said: ‘One who issues Fatwas without proof’ – and in a word, ‘without knowledge’ – ‘so rather, its sin is upon the one issued it’.

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459 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 16 H 42
460 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 16 H 43
461 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 16 H 44
462 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 16 H 45
463 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 16 H 46
And he saww said: ‘The most audacious one of you upon the Fatwa is the most audacious of you upon the Fire’.

And he saww said: ‘The most severe of Punishment from the people on the Day of Judgment would be either a man who killed a Prophet, or a Prophet killed him, or a man without knowledge who strays the people, or an artist who draws (makes) the images’.

It is reported from Al-Qasim Bin Muhammad Bin Abu Bakr – one of the jurists of Al-Medina, there being consensus between the Muslims upon his understanding and his knowledge – he was asked about something, so he said, ‘I am not good at it’. The questioner said, ‘I came to you not knowing anyone else’. Al-Qasim said, ‘Do not look at the length of my beard and the abundance of the people around me. By Allah! I am not good at it’.  

So a Sheykh sitting by his side said, ‘O my cousin! Necessitate it (carry on), for I do not see there being any one nobler than you in the gathering today’. Al Qasim said, ‘By Allah! Because his cutting off my tongue is more beloved to me that if I were to speak with what there is no knowledge with me, about it’. (P.S.- This is not a Hadeeth)

The Verses – (Surah) Aal e Imraan:

Behold! You are the ones who disputed about that of which you had knowledge; but why are you disputing regarding what there is no knowledge with you? And Allah Knows while you do not know.

(Surah) Al A’raaf: Are you disputing me regarding names which you and your forefathers named, which Allah did not Send an Authorisation for?

(Surah) Al Anfaal: They are disputing with you regarding the Truth after its clarification.

(Surah) Al Nahl: and have disputations with them by that which is best.

(Surah) Al Kahf: therefore, do not contend regarding them except (with) an apparent contention, and do not inquire regarding any one of them.

And the Exalted Said: and the human being was always argumentative in most things.

"And those who are committing Kufr argue with the falsehood in order to refute the truth with it. And they are taking My Signs and what I Warn as a mockery."
(Surah) Maryam: *and to warn by it a contentious people [19:97].*

(Surah) Al Hajj: *And from the people there is one who disputes regarding Allah without knowledge and follows every rebellious satan [22:3].*

And from the people there is one who disputes regarding Allah with neither having knowledge nor a Guidance nor an illuminating Book [22:8]. Twisting his neck haughtily in order to stray (others) from the Way of Allah. For him would is disgrace in the world, and on the Day of Judgment We will Make him taste the Punishment of burning [22:9].

And the Exalted Said: *And if they contend with you, say: ‘Allah is more Knowing with what you are doing [22:68].*

(Surah) Al Furqan: *So do not follow the Kafirs, and strive against them a mighty striving with it [25:52].*

(Surah) Al Naml: *Say: ‘Come with your proof if you were truthful [27:64].*

(Surah) Al Ankabout: *And do not debate with the People of the Book except by that which is best, except those of them who are unjust [29:46].*

(Surah) Al Momin: *None dispute the Signs of Allah except those who commit Kufr, [40:4].*

And He the Glorious Said: *and they argued with falsehood in order to refute the Truth with it [40:5].*
And the Exalted Said: Those who dispute regarding the Signs of Allah without any authority given to them, (are committing) a hateful atrocity in the Presence of Allah and the presence of those who believe [40:35].

" وقال سبحانه ": إن الذين يجادلون في آيات الله بغير سلطان أنهم إن في صدورهم إلا كبير ما هم بالغيه 55

And the Glorious Said: Surely, those who dispute regarding the Signs of Allah without any Authorisation Given to them, there is nothing in their chests except self-greatness (pride) what they will not be reaching it. [40:56].

" وقال تعالى ": ألم تر إلى الذين يجادلون في آيات الله أن يصرفون 68

And the Exalted: Have you not seen those who are disputing regarding the Signs of Allah, how they are turned away? [40:69].

" حمكش: والذين يحاجون في الله من بعد ما استجيب له حجتهم داحضة عند ربهم وعليهم غضب وعذاب شديد 15

(Surah) Al Shura: And those who are arguing regarding Allah from after He has been Answered to, their argument is invalid in the Presence of their Lord, and upon them is Wrath, and for them is severe Punishment [42:16].

" وقال تعالى ": ألا إن الذين يمارون في الساعة لفي ضلال بعيد 17

And the Exalted Said: Surely, those are disputing regarding the Hour are in a far straying [42:18].

" وقال تعالى ": ويعلم الذين يجادلون في آياتنا ما لهم من محيص 34

And the Exalted Said: And those who are disputing regarding Our Signs may know there is no way out for them [42:35].

الزخرف: ما ضربوه لك إلا جدلا بل هم قوم خصمون 57

(Surah) Al Zukhruf: They are not striking (an example of) him to you except for quarrelling. But, they are a disputing people [43:58].

1 - ح: روي عن النبي صلى الله عليه وسلم أنه قال: نحن المجادلون في دين الله azwj

It is reported from the Prophet having said: ‘We are the defenders (by debating) regarding the Religion of Allah 468

468 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 17 H 1
By the chain from Abu Muhammad Al-Askari having said: ‘The debating in the Religion was mentioned in the presence of Al-Sadiq, and that Rasool-Allah saww and the Imams asws had forbidden from it. So-Al Sadiq asws said: ‘It has not been forbidden from, absolutely. But, there is forbiddance from the debating with other than which is good. Are you not listening to Allah azwj Mighty and Majestic Saying: And do not dispute with the people of the Book except by what is best [29:46]? And the Words of the Exalted: Call to the Way of your Lord with the wisdom and goodly exhortation, and have disputations with them by that which is best [16:125].

The debating by that which is best had been the conduct of the scholars in the Religion, and the debating with other than that which is good is prohibited. Allah azwj the Exalted Prohibited it upon our asws Shias. And how can Allah azwj Prohibit the debating as a whole, and He azwj is Saying: And they (non-Muslims), are saying ‘He will never enter the Paradise except one who would be a Jew or a Christian’. [2:111].

And Allah azwj the Exalted Said: These are their aspirations. Say, ‘Give your proof if you are truthful’. [2:111]. Thus, He azwj Made the knowledge as truthful and the Eman with the proof. And can the proof be come with except in the dispute with that which is good?

It was said, ‘O son asws of Rasool-Allah saww! So, what is the debating by that which is best, and which isn’t good?’

He saww said: ‘As for the debating with other than that which is best, so (it is when) you debate the falsehood, and a false (argument) is referred against you, but you do not rebut it with an argument which Allah azwj has Pitched, but you fight his words and fight a truth –
wanting that falsifier that he would be assisting with the falsehood, so you would fight that truth — fearing that there would happen to be for him a proof against you in it, because you don’t know how to finish off from it. So that is Prohibited unto our⁵⁵⁵⁸⁴ Shias that they should become a strife upon the weak ones of their brethren and upon the falsifiers.

And as for the falsifiers, so they are making weak, the weak ones from you, when you abuse his debate and weaken whatever is in hands a proof for him against his falsehood.

And as for the weak ones, so they hearts are gloomy due to what they are seeing from the weakness of the truthful one in the hands of the falsifier.

And as for the debate by that which is best, so it is what Allah⁵⁵⁵⁸⁵⁵ the Exalted Commanded with, if you were to debate with it (against) the one who rejects the Resurrection after the death, and His⁵⁵⁵⁸⁵⁵ the Exalted Said Relating about it: And he strikes out an example for Us and forgets his own creation. He says, ‘Who will revive the bones and these have rotted away?’ [36:78] Say: ‘He Who Revived these the first time, and He is Knowing with all creation [36:79] He Who Made fire for you from the green tree, so then you are igniting from it [36:80].

فأراد الله من نبيه أن يجادل المبطل الذي قال: كيف يجوز أن يبعث هذه العظام وهي رميم ؟ فقال الله تعالى: قول يحييها الذي أنشأها أول مرة. أفيعجز من ابتدى به لا من شيء أن يعيده بعد أن بيلى ؟ بل ابتداؤه أصعب عندكم من إعادةه.

Allah⁵⁵⁵⁸⁵⁵ Wanted from His⁵⁵⁵⁸⁵⁵ Prophet⁵⁵⁵⁸⁵⁵ that he⁵⁵⁵⁸⁵⁵ debate the falsifier who said, ‘How is it allowed that these bones be Revived and these are rotted away?’ Allah⁵⁵⁵⁸⁵⁵ the Exalted Said: ‘He Who Revived these the first time [36:79]. Would He⁵⁵⁵⁸⁵⁵ be frustrated, the One⁵⁵⁵⁸⁵⁵ who Initiated with it? There is none from the things if He⁵⁵⁵⁸⁵⁵ Repeats it after it is worn-out, but its Initiating is more difficult in your presence than its repeating.

Then He⁵⁵⁵⁸⁵⁵ Said: He Who Made fire for you from the green tree [36:80]. i.e., when it was that He⁵⁵⁵⁸⁵⁵ had Hidden the hot fire inside the wet tree to be extracted from (striking of two twigs to kindle a flame), so He⁵⁵⁵⁸⁵⁵ is Making you understand that He⁵⁵⁵⁸⁵⁵ is Able upon Repeating what is decayed.
Then Heazwj Said: *Or isn’t He Who Created the skies and the earth Able upon Creating the likes of them? Yes, and He is the All-Knowing Creator* [36:81] – i.e., when it was so that the creation of the skies and the earth was greater and further in your imaginations and your measurement that Heazwj would be Able upon it from Returning the decayed. So how are you accepting from Allahazwj, the creation of this as more astounding with you and more difficult in front of you, and you are not accepting what is easier with you – from the returning of the decayed (bones)?

قال الصادق عليه السلام: فهذا الجدال بالتي هي أحسن لأن فيها قطع عذر الكافرين وإزالة شبههم.

So Al-Sadiqasws said: ‘So this is the debating by that which is best, because therein is cutting off of the excuses of the Kafirs and the removal of their doubts’.

وأما الجدال غير التي هي أحسن بأن يجد من يجلد حقا لا يمكنوا أن تفرق بينه وبين باطل من يجادله وإذا تدفعه عن باطله Polynomial (الحق) هذا هو الأثر لنك مثله، يجد من حقا، وجدت أن حقا آخر.

And as for the debating which is other than best – so (it is when) you (end up) fighting (against) that which is true, (and) you cannot differentiate between it and the falsehood of the one who is debating it. And rather, you repel him from his falsehood by your rejecting the truth. So, this, is from the Prohibited, because you would be like him. Him fighting the truth, and you fighting against another truth’.

م: فقال: فقام إليه رجل وقال: يا ابن رسول الله كيف جادل رسول الله صلى الله عليه السلا؟

He (the narrator) said, ‘A man stood up to himasws and said, ‘O sonasws of Rasool-Allahsaww! Did Rasool-Allahsaww debate?’

 فقال الصادق مهما ظننت برسول الله صلى الله عليه وسلم عن شيء فلما تظن به خلافة الله أو ليس الله تعالى قال ؟: وجادلهم بالتي هي أحسن. وقال: فلا تظنوا أن رسول الله صلى الله عليه وسلم يجادل ما أمره الله به فلم يجد نص نص الله بما أمره الله به ولم يجر على الله بما أمره الله به !.

So Al-Sadiqasws said: ‘Shh, silence! Are you conjecturing with Rasool-Allahsaww of something? Do not conjecture with himsaww having opposed Allahazwj. Or, hasn’t Allahazwj the Exalted Said: *and have disputations with them by that which is best* [16:125]? And Said: *He Who Revived these the first time* [36:79]. For whom did Allahazwj Strike the two examples? Are you conjecturing that Rasool-Allahsaww would oppose what Allahazwj Commanded with,
so he saww did not argue with what Allah azwj Commanded with, and did not inform about Allah azwj with what He azwj Commanded that he saww should inform with?”.469

In a report of Yunus Bin Zabyan,

‘From Al-Sadiq asws regarding what is reported from the Prophet saww from the summary of his saww speeches, he saww said: ‘The most pious of the people is one who leaves the bitter dispute, and even if he was rightful (for it)’”.470

4 - لى: في رواية يونس بن ظبيان، عن الصادق عليه السلام فيما روي عن النبي صلى الله عليه واله من جوامع كلماته أنه قال:

أوعز الناس من ترك المراء وإن كان مفعلا.

My father, from Sa’ad, from Al Nahdy, from Ibn Mahboub, from Al Khazaz, from Muhammad Bin Muslim who said,

‘Al-Sadiq asws was asked about the wine, so he asws said: ‘Rasool-Allah saww said: ‘The first of what my saww Lord azwj Mighty and Majestic Forbade from is worshipping the idols, and drinking the wine, and contentious disputes of the men’”.471

5 - لى: أبي، عن الحميري، عن ابن عيسى، عن أبيه، عن ابن أبي عمر، عن محمد بن حمران، عن الحذاء قال: قال أبو جعفر عليه السلام يا زياد إياك والخصومات فإنها تورث الشك، وتحبط العمل، وتردي صاحبها، وعسى أن يتكلم الرجل بالشيء لا يغفر له.

My father, from Al Humeyri, from Ibn Isa, from his father, from Ibn Abu Umeyr, from Muhammad Bin Humran, from Al Haza’a who said,

‘Abu Ja’far asws said: ‘O Ziyad! Beware of the disputes, for these inherit the doubts, and frustrates the deeds, and deteriorates the person, and perhaps if the man speaks with something, he would not be Forgiven for it’”.472

6 - ابن المتوكل، عن الحميري، عن ابن عيسى، عن أبيه، عن ابن محبوب، عن عنيسة العباد، عن أبي عبد الله الصادق عليه السلام قال:

إياكم والخصومة في الدين فإنها تشغيل القلب عن ذكر الله غز وحول وتثور النفاق وتكسب الضغان وتستجير الكذب.

Ibn Al Mutawakkal, from Al Humeyri, from Ibn Isa, from Ibn Mahboub, from Anbasat Al Aabid,

469 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 17 H 1
470 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 17 H 2
471 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 17 H 4
472 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 17 H 5
From Abu Abdullah Al-Sadiq\textsuperscript{asws} having said: ‘Beware of the disputing in the Religion, for these pre-occupy the hear from the Zikr of Allah\textsuperscript{azwj} Mighty and Majestic, and inherits the hypocrisy, and earns the grudges, and cause the lies to flow’.

My father, from Sa’ad, from Ibn Hashim, from Al Dahqan, from Dorost, from Abdullah Bin Sinan,

From Al-Sadiq\textsuperscript{asws} having said: ‘One who contends (disputes) the men, his magnanimity will go away’.

Rasool-Allah\textsuperscript{saww} said: ‘I\textsuperscript{saww} am a guarantor of the house in the lower outskirts of the Paradise, and a house in the middle of the Paradise, and a house in the upper part of the Paradise, for one who neglects the bitter dispute and even if he is rightful, and for one who neglects the lies and even if he is opposed, and for one who is of good mannerisms’.

From Abu Abdullah\textsuperscript{asws} having said: ‘Who will guarantee for me\textsuperscript{asws} four with four houses in the Paradise? One who spends and does not fear poverty, and he is fair with the people from himself, and he initiates the greeting in the world, and he neglects the bitter disputes and even if he was rightful’.

\textsuperscript{473} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 17 H 6
\textsuperscript{474} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 17 H 7
\textsuperscript{475} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 17 H 8
\textsuperscript{476} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 17 H 9
Ibn Al Waleed, from Al Humeyri, from Haroun, from Ibn Sadaqa,

‘From Ja’far asws Bin Muhammad asws, from his asws father asws having said: ‘Rasool-Allah saww said: ‘The sin upon the sin, and frequent debating with the women – meaning discussing with them – and bitterly disputing the idiot, you say and he says, and he does not return to good, and gatherings of the dead’. It was said to him saww ‘O Rasool-Allah saww! And what are the dead?’ He saww said: ‘Every rich and luxurious one’’. 477

Ibn Al Mutawakkal, from Al Humeyri, from Ibn Mahboub, from Abu Walaad,

‘From Abu Abdullah asws having said: ‘Ali Bin Al-Husayn asws was saying: ‘(The cause) for the perfection of the Religion of a Muslim is his neglect of the speech in what has no meaning for him, and scarcity of the bitter dispute, and his forbearance, and his patience, and his good manners’’. 478

My father and Ibn Al Waleed both together, from Muhammad Al Attar, and Ahmad Bin Idrees both together, from Al Ash’ary who said, ‘It was narrated to me by one of our companions – meaning Ja’far Bin Muhammad Bin Ubeydullah – from Abu Yahya Al Wasity, from one who mentioned it,

‘He said to Abu Abdullah asws, ‘What is your asws view of these (bad) characteristics, all of it, from the people?’

فقال: ألق منهم التارك للسواك، والمتربع في موضع الضيق، والداخل فيما لا يعنيه، والمماري فيما لا علم له به، والمتمرض من غير علة، والمتشعث من غير مصيبة، والمحالف على أصحابه في الحق وقد انفقوا عليه، والمتاجر يفتخر بأباه وهو خلو من صالح أعمالهم فهو مثل الخليل يقشر لها من هنا حتى يوصل إلى جوهرته، وهو كما قال الله عز وجل: إن هم إلا كاذبة، بل هم أضل سبيلا.

So he asws said: ‘You will meet from them, the neglecter of brushing the teeth, and the squatter in the narrow place, and the one entering into what has no meaning for him, and the one bitterly disputing regarding that where there is no knowledge for him with it, and the one who makes himself to be sick without there being an illness, and the untidy one without having any difficulties, and the one opposing his companions regarding the Truth and there has been a consensus upon it, and the boastful one priding with his forefathers and he is empty from their righteous deeds, so he is at the status of the ‘Khalanj’ (multi-layered plant), you peel a leaf from a leaf until you arrive to its essence, and he is as Allah asw
Mighty and Majestic Said: **Surely, they are only like the cattle. But, they are more straying of the way [25:44]**.\(^{479}\)

\(^{13}\) ن: بإسناد التميمي، عن الرضا، عن آبائه، عن علي عليه السلام قال: لعن الله الذين يجادلون في دينه وله ذائعاً ملؤوناً على لسان نبيه صلى الله عليه واله.

By a chain of Al Tameemi,

‘From Al-Reza\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws}, from Ali\textsuperscript{asws} having said: ‘Allah\textsuperscript{azwj} Curses those who are arguing in His\textsuperscript{azwj} Religion. Those are the ones cursed upon the tongue of His\textsuperscript{azwj} Prophet\textsuperscript{asw}.’\(^{480}\)

\(^{14}\) ما: في وصية أمير المؤمنين عليه السلام عند وفاته: دع المماراة ومجاراة من لا عقل له ولا علم.

In a bequest of Amir Al-Momineen\textsuperscript{asws} during his\textsuperscript{asws} time of passing away: ‘Leave the bitter dispute, and a one keeping up with him, there neither being no intellect for him nor any knowledge’ .\(^{481}\)

\(^{15}\) ما: المفيد، عن الحسن بن حمزة الحسني، عن علي بن إبراهيم، عن أبيه، عن أبي عبد الله بن عبد الله، عن أبي عبد الله جعفر بن محمد الصادق عليه السلام أنه قال: لأصحابه: استمعوا مني كلاماً هو خير لكم من الدهم الموقفة: لا يتكلم أحدكم بما لا يعنيه، وليدع كثيراً من الكلام فيما يعنيه حتى يجد له موضعاً، فرب متكلم في غير موضعه جنى على نفسه بكلامه,

Al Mufeed, from Al Hassan Bin Hamza Al Hasny, from Ali Bin Ibrahim, from his father, from Ibn Bazie, from Ubeydullah Bin Abdullah,

‘From Abu Ja’far\textsuperscript{asws} Bin Muhammad Bin Al-Sadiq\textsuperscript{asws} having said to his\textsuperscript{asws} companions: ‘Listen from me\textsuperscript{asws} a speech which is better for you all than the black horses – Not one of you should speak with that holds no meaning for him, and let him leave most of the speech in what does have meaning for him until he finds a place for him, for sometimes a speaker in another subject would shield upon himself by his speech.

ولأ يمارين أحدكم سفيهاً ولا حليماً فإنه من مارى حليماً أقصاه، ومن مارى سفيهاً أرداه، واذكروا أخاكم إذا غاب عنكم بأحسن ما تحبون أن تذكروا به إذ غبت عنه، وأعلموا عمل من يعلم أنه مجازى بالإحسان ماخوذ بالأجر.

Not one of you should dispute with one of limited understanding nor a forbearing one, for the one who disputes with a forbearing one, he would distance him, and one who disputes one of limited understanding, he would rebut him. And remember your brother when he is absent from you with excellent of what you would love to be remembered with when you

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\(^{479}\) Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 17 H 12

\(^{480}\) Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 17 H 13

\(^{481}\) Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 17 H 14
are absent from him. And do the deeds of a worker who knows that he would be recompenses with the goodness, (be) seized for the crimes”. 482

16 - ما: بإسناد أبي قتادة، عن أبي عبد الله عليه السلام قال: وصية ورقة بن نوفل لخديجة بنت خويلد عليها السلام إذا دخل عليها يقول لها، يا بنت أخي لا تغربي جاهل ولا عائلا فإنك متي ماربت جاهل أدلك، ومتى ماربت عائلا متعك علمه، وإنما يسعد بالعلماء من أطاعهم. الخير.

By a chain of Abu Qatada,

‘From Abu Abdullahasws having said: ‘Waraqa Bin Nowfal bequeathed to Khadeeja Bint Khuwaylidasws, when he went over to herasws, he said to herasws, ‘O daughterasws of my brother! Do not dispute with an ignorant one nor a scholar, for when you dispute with an ignorant one he would disgrace youas, and when you dispute with a scholar, he would deprive youas of his knowledge, and rather he ascends with the scholars, the one who obeys them’. 483

17 - ما: جماعة، عن أبي المفضل الشيباني، عن محمد بن محمد بن معقل، عن محمد بن الحسن بن بنت إلياس، عن أبيه، عن

A group, from Abu Al Mufazzal Al Shaybani, from Muhammad Bin Muhammad Bin Ma’qal, from Muhammad Bin Al Hassan Bin Bint Ilyas, from his father,

‘From Al-Rezasws, from hisasws fatherasws, from hisasws grandfatherasws, from hisasws forefathers, from Alisws having said: ‘Rasool-Allahsaww said: ‘Beware of evil of the people, for it manifests the ugliness and buries the good’. 484

18 - ع: أبي، عن سعد، عن يعقوب بن زيد، عن الغفاري، عن أبي جعفر بن إبراهيم، عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وسلم: أورع الناس من ترك المراء وإن كان محقا، فإن كان محرضا فإن قاضي شئه في الناس، فإن كان محرضا فإن قاضي شئه في الناس.

My father, from Sa’ad, from Yaqoub Bin Yazeed, from Al Hafary, from Abu Ja’far Bin Ibrahim,

‘From Abu Abdullahasws having said: ‘Rasool-Allahsaww said: ‘Beware of arguing with every fascinated one, for every fascinated one, the indoctrination of his proof is up to the end of his term. So, when his term expires, his temptation burns him in the Fire’’. 485

19 - مع: في كلمات النبي صلى الله عليه وسلم: أورع الناس من ترك المراء وإن كان محقا.

482 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 17 H 15
483 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 17 H 16
484 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 17 H 17
485 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 17 H 18
Among the speeches of the Prophet  by a report of Al-Sumaly, from Al-Sadiq asws: ‘The most pious of the people is one who neglects the bitter disputing and even if he was rightful’.

20 - ابي، عن علي، عن أبيه، عن السكوني، عن أبي عبد الله، عن آبائه عليهم السلام قال: إن من التواضع أن يرضى الرجل بالجلس دون المجلس، وأن يسلم على من بلقي، وأن ترك المرة وإن كان محقفا، ولا يجب أن يحمد على النقية.

My father, from Ali, from his father, from Al Nowfaly, from Al Sakuny,

‘From Abu Abdullah asws, from his asws forefathersasws’ having said: ‘The humbleness is that he pleases the man with the gathering, besides the gathering, and that he greets upon the one whom he meets, and that he neglects the bitter disputes and even if he was rightful, and he does not love that he be praised upon the piety’.

21 - سن: أبي، عن القاسم بن محمد، عن البطائني، عن أبي بصير، عن أبي جعفر عليه السلام قال: ناصروا الناس فإن الناس لو استطاعوا أن يحبونا لأحبونا إن الله أخذ ميثاق الناس فلا يزيد فيهم أحد أبدا ولا ينقص منهم أحد أبدا.

My father, from Al Qasim Bin Muhammad, from Al Batiny, from Abu Baseer,

‘From Abu Ja’far asws having said: ‘Do not quarrel with the people, for the people, if they were able to love us asws, they would have loved us asws. Allahazwj Took the Covenant of the people, therefore there will neither increase in them even one, ever, nor would there reduce anyone from them ever!’

22 - ير: محمد بن عيسى، عن حماد بن عيسى، عن الحسين بن المختار، عن أبي عبد الله عليه السلام قال: يهلك أصحاب الكلام وينجو المسلمون إن المسلمين هم النجباء.

Muhammad Bin Isa, from Hamad Bin Marouf, from Al Husayn Bin Al Mukhtar,

‘From Abu Abdullah asws having said: ‘The people of Al-Kalaam (theologians) are destroyed, and the submitters (to the Ahadeeth) are saved, the submitters (to the Ahadeeth), they are the excellent ones’.

23 - ير: أحمد بن محمد، عن ابن معروف، عن عبد الله بن تحيي، عن ابن الحضري قال: سمعت أبا عبد الله عليه السلام يقول: يهلك أصحاب الكلام وينجو المسلمون إن المسلمين هم النجباء، يقولون: هذا ينقاد وهذا لا ينقاد. أما والله لو علموا كيف كان أصل الخلق ما اختلف إثنان.

Ahmad Bin Muhammad, from Ibn Marouf, from Abdullah Bin Yahya, from Ibn Azina, from Al Haaramy who said,

486 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 17 H 19
487 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 17 H 20
488 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 17 H 21
489 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 17 H 22
'I heard Abu Abdullah\textsuperscript{asws} saying: ‘The people of Al-Kalaam (theologians) are destroyed, and the submitters (to the Hadeeth) are saved. The submitters (to the Hadeeth), they are the excellent ones’’.\textsuperscript{490}

 فلا تحاصموا الناس فإن المحاصمة مرضة للقلب، إن الله قال لبني صلى الله عليه وآله: إنك لا تهدي من أحببت ولكن الله يهدي من يشاء. وقال: أفأنت تكره الناس حتى يكونوا مومين.

Do not quarrel with the people for your Religion, for the quarrelling is a sickness of the heart. Allah\textsuperscript{azwj} Said to His\textsuperscript{azwj} Prophet\textsuperscript{saww}: \emph{Surely, you cannot guide the one you love, but Allah will Guide the one He so Desires to [28:56].} And Said: \emph{And if your Lord so Desired, the ones in the earth would believe, all of them in their entirety. So, will you force the people until they become Momin\textsuperscript{een}? [10:99].}

Leave the people, for the people take from the people, and you (Shias) are taking from Rasool-Allah\textsuperscript{asws} and Ali\textsuperscript{asws}, and not someone else. \textsuperscript{asws} I heard my\textsuperscript{asws} father\textsuperscript{asws} saying: ‘Allah\textsuperscript{azwj}, when He\textsuperscript{azwj} Decrees upon a servant that he enters into this matter (Al-Wilayah), he would be quicker to it than the bird is to its nest’’.\textsuperscript{491}

My father, from Safwan and Fazalat, from Dawood Bin Farqad who said,

‘He (6\textsuperscript{th} Imam\textsuperscript{asws}) said: ‘My\textsuperscript{asws} father\textsuperscript{asws} was saying: ‘What is with you and inviting the people (to Al-Wilayah)! It is such that no one would enter into this matter (Al-Wilayah) except one Allah\textsuperscript{azwj} Mighty and Majestic Decrees so for him’’.\textsuperscript{492}

\footnotesize\textsuperscript{490} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 17 H 23
\footnotesize\textsuperscript{491} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 17 H 24
\footnotesize\textsuperscript{492} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 17 H 25
My father, from Abdullah Bin Yahya, from Ibn Muskan, from Sabit who said,

‘Abu Abdullah asws said: ‘O Sabit! What is it with you and the people?’’. 493

My father, from Al Nazar, from Yahya Al Halby, from Ayoub Bin Al Hurr who said,

‘I heard Abu Abdullah asws saying: ‘A man came to my asws father asws and he said, ‘I am a man a debating man. Can I debate the one whom I would like to enter into this matter?’

فقال له أبي: لا تخصم أحدا فإن الله إذا أراد بعبد خيرا نكت في قلبه حتى أنه ليبصر به الرجل منكم يشتهي لقاءه.

My asws father asws said to him: ‘Do not debate anyone, for Allah azwj, When He azwj Intends good with a servant, Puts a spot into his heart until he would see with it the man from you all, desiring to meet him”. 494

My father, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza, from Abu Baseer,

‘From Abu Abdullah asws having said: ‘Do not quarrel with the people, if they were able to love us asws, they would have loved us asws. Allah azwj Took a Covenant from our asws Shias on the (same) day He azwj Took a Covenant of the Prophetsas. Therefore, there will neither increase anyone among them, nor will anyone reduce from them, ever”’. 495

My father, from Al Qasim Bin Muhammad, from Al Batainy, from Abu Baseer who said,

‘I said to Abu Ja’far asws, ‘Shall I invite the people to what is in my hands (Al-Wilayah)?’ So he asws said: ‘No’. I said, ‘If someone asks me for guidance, shall I guide him?’
He asws said: ‘Yes, if they seek your guidance, guide them, and if they seek an increase from you, increase it for him, so if he rejects you, then reject him’. 496

Beware of the quarrelling for it inherits the doubt, and drops the deed, and deteriorates its owner, and perhaps if he speaks with something, he may not be Forgiven for it’. 497

Al-Sadiq asws said: ‘The bitter disputing is a destroying sickness, and there isn’t for the human being any characteristic eviler than it, and it is a mannerism of Iblees and his attribute, therefore do not dispute in any situation you were except the one who was ignorant with himself and with others been deprived from the realities of the Religion’. 498

It is reported that a man said to Al-Husayn Bin Ali asws, ‘Remain seated until we argue regarding the Religion’. So he asws said: ‘O you! I asws am insightful with my Religion, open upon my Guidance. So, if you are ignorant with your Religion, then go and seek it. What is it to me and the quarrelling?

And the Satan casts uncertainty to the man and whispers to him and is saying, ‘Quarrel with the people regarding the Religion’, perhaps he is thinking you are frustrated and ignorant.

Then the bitter arguments are not empty from four aspects – Either if you and your companion dispute regarding you both know, so both of you have neglected the advice and are seeking the scandal and place that knowledge, or you are both ignorant so you are both
manifesting ignorance and are quarrelling ignorantly, or you know it and you are being unjust to your companion for your seeking his faults, or your companions knows, so you have neglected his sanctity and do not place him at his status. And all this is absurd.

So, one who is just and accepts the truth and neglects the disputing, so he has affirmed his Eman, and improved the company of his Religion, and safeguarded his intellect. 499

فمن أنصف وقبل الحق وترك المماراة فقد أوثق إيمانه، وأحسن صحبة دينه، وصان عقله.

From the book Al Masheykha of Ibn Mahboub, from Abdullah Bin Sinan,

‘From Abu Hamza who said, ‘I heard Abu Ja’farasws saying: ‘But rather, ourasws Shias are the mute ones’’, 500

والنقد – يعني أصحاب الكلام – أما لو علموا كيف كان بدؤ الخلق وأصله لما اختلف اثنان.

From the book Al Masheykha of Ibn Mahboub, from Abdullah Bin Sinan who said,

‘I heard Abu Abdullahasws saying: ‘They are saying they are guided, and they are not guided – meaning the people of Al-Kalaam (theologians) – but if they knew how was the beginning of the creation and its origin, not two would differ’’. 501

From Abdul Wahid Bin Abdullah Bin Yunus, from Muhammad Bin Ja’fa Al Qarshy, from Muhammad Ibn Al Husayn Bin Abu Al Khattab, from Muhammad Bin Sinan, from Abu Muhammad Al Ghafary,

‘From Abu Abdullahasws, from hisasws forefathersasws having said: ‘Rasool-Allahasws said: ‘Beware of arguing with every fascinated one, for every fascinated one, the indoctrination of his proof is up to the end of his term. So, when his term expires, his sins inflame him and burn him’’. 502

499 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 17 H 32
500 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 17 H 33
501 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 17 H 34
36 - حسن بن حرطة الطبري، عن علي بن حاتم الفزائي، عن محمد بن حضرموت المخزومي، عن محمد بن شمون، عن عبد الله
بن عبد الرحمن، عن الحسن بن يزيد، عن حضرموت بن محمد، عن أبيه عليه السلام قال: من أعاذنا بن سلنده على عدونا أطلقه الله
ببجحته يوم موقبه بين بديء عز وجل.

Al Hassan Bin Hamza Al Tabary, from Ali Bin Hatim Al Qazwiny, from Muhammad Bin Ja’far Al Makhzumy, from Muhammad Bin Shamoun, from Abdullah Bin Abdul Rahman, from Al Husayn Bin Yazeed,

‘From Ja’farasws Bin Muhammadasws, from hisasws fatherasws having said: ‘One who assists usasws by his tongue against ourasws enemies, Allahaswj would Make him speak with Hisaswj Arguments on the Day he pauses in front of the Mighty and Majestic’’. 503

37 - حمدي، عن ابن عقدة، عن أحمد بن يوسف، عن محمد بن يزيد، عن أحمد
بن رزق، عن أبي زياد الفقيمي، عن
المصدق، عن أبابه عليه السلام قال: قال رسول الله صلى الله عليه وسلم: من حسن إسلام المرء تركه الكلام فيما لا يعنيه.

Al Ja'alby, from Ibn Aqda, from Ahmad Bin Yusuf, from Muhammad Bin Yazeed, from Ahmad Bin Rizq, from Abu Ziyad Al Fuqaymi,

‘From Al-Sadiqasws, from hisasws forefathersasws having said: ‘Rasool-Allahasw said: ‘From the excellent Islam of the person is that he neglects the speaking regarding what has no meaning for him’’. 504

38 - كش: حمدي، عن اليقطيني، عن ابن أس..، عن أحمد بن زياد، عن عبد الأعلى، قال: قلت لأبي عبد الله عليه السلام: إن الناس يعيبون علي بالكلام، وأنا اكلم الناس. فقال: أما مثلك من يقع ثم يطير فنعم، وأما من يقع ثم لا يطير فلا.

Hamdawiya, from Al Yaqteeny, from Ibn Asbaat, from Ibn Umeyra, from Abdul A’ala who said,

‘I said to Abu Abdullahasws, ‘The people are faulting upon me with the speech, and I speak to the people’. Heasws said: ‘As for the likes of you, one who falls then flies, yes, and as for one who fall then does not fly, so no’. 505

39 - كش: حمدي، عن محمد ابن نصير، عن محمد بن عيسى، عن علي بن الحكم، عن أبان الأحمر، عن الطيار، قال: قلت لأبي
عبد الله عليه السلام: بلغني أنك كرهت مناظرة الناس. فقال: أما كلام مثلك فلا يكره، من إذا طار يحسن أن يقع، وإن وقع
حسن أن يطير، فمن كان هكذا لا نكره.

Hamdawiya and Muhammad, two sons of Nusayr, from Muhammad Bin Isa, from Ali Bin Al Hakam, from Aban Al Ahmar, from Al Tayyar who said,

‘I said to Abu Abdullahasws, ‘It has reached me that youasws dislike debating the people’. So heasws said: ‘As for the speech of the likes of you, Iasws do not dislike it, one, when he flies

503 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 17 H 36
504 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 17 H 37
505 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 17 H 38
good if he falls, and if he falls good if he flies. So, one who was like this, we\textsuperscript{asws} do not dislike it for him’’.\textsuperscript{506}

Hamdawiya and Muhammad, from Muhammad Bin Isa, from Ibn Abu Umeyr, from Hisham Bin Al Hakam who said,

‘Abu Abdullah\textsuperscript{asws} said: ‘What happened to Ibn Al-Tayyar?’ He (the narrator) said, ‘I said, ‘He died’. He\textsuperscript{asws} said: ‘May Allah\textsuperscript{azwj} have Mercy on him and Make him meet freshness and joy, for he has of intense debating on our\textsuperscript{asws} behalf, the People\textsuperscript{asws} of the Household’’.\textsuperscript{507}

Hamdawiya and Muhammad, from Muhammad Bin Isa, from Yunus, from Abu Ja’far Al Ahowl,\textsuperscript{508}

‘From Abu Abdullah\textsuperscript{asws} having said: ‘What happened to Ibn Al Tayyar?’ I said, ‘Expired’. So he\textsuperscript{asws} said: ‘May Allah\textsuperscript{azwj} have Mercy on him and Enter the Mercy and the freshness upon him, for he was debating on our\textsuperscript{asws} behalf, the People\textsuperscript{asws} of the Household’’.\textsuperscript{509}

Nazar Bin Salih who said,

‘Abu Abdullah\textsuperscript{asws} was saying to Abdul Rahman Al-Hajjaj: ‘O Abdul Rahman! Speak to the people of Al-Medina, for I\textsuperscript{asws} loved to see among men the Shia like you’’.\textsuperscript{510}

Hamdawiya, from Ibn Yazeed, from Ibn Abu Umeyr, from Muhammad Bin Hakeem who said,

‘The people of Al Kalaam (theologians) were mentioned to Abu Al-Hassan\textsuperscript{asws}, so he\textsuperscript{asws} said: ‘But, Ibn Hakeem! Leave it’’.\textsuperscript{511}

\textsuperscript{506} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 17 H 39

\textsuperscript{507} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 17 H 40

\textsuperscript{508} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 17 H 41

\textsuperscript{509} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 17 H 42

\textsuperscript{510} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 17 H 43
Hamdawiya, from Muhammad Bin Isa, from Yunus, from Hamad who said,'

Abu Al-Hassan\textsuperscript{asws} had instructed Muhammad Bin Hakeem that he sits with the people of Al-Medina in the Masjid of Rasool-Allah\textsuperscript{asww} and that he speaks to them and debates them to the extent that he speaks to them regarding the occupant of the grave (Rasool-Allah\textsuperscript{asww}). And when he went to him\textsuperscript{asws}, he said, 'I did not say to them and what they said to you\textsuperscript{asws}. And he\textsuperscript{asws} was pleased with that from him''.

\textsuperscript{511}

Al-Reza\textsuperscript{asws} said: 'Do not dispute the scholar for they will reject you, and do not dispute the foolish ones, for they would be ignorant upon you''.

\textsuperscript{512}

I am saying, 'Al Seyyid Ibn Tawoos said in (the book) Kash Al Muhajjat, 'It has been reported from the book of Abu Muhammad Abdullah Bin Hamad Al Asnary, and I copied it from the original read upon the sheykh Haroun Bin Musa al Tal’akbary, reporting from Abdullah Bin Sinan who said,

'I wanted to see Abu Abdullah\textsuperscript{asws}, so Momin al Taaq said to me, 'Seek permission for me to see Abu Abdullah\textsuperscript{asws}. So, I said to him, 'Yes', and I went to him\textsuperscript{asws} and let him\textsuperscript{asws} know of his place. But he\textsuperscript{asws} said: 'There is no permission for him to see me\textsuperscript{asws}. I said, 'May I be sacrificed for you\textsuperscript{asws}? He has cut himself off (from others) to you, and he is friendly to you\textsuperscript{asws} and he argues regarding you\textsuperscript{asws}, and there is no ability for anyone from the creatures of Allah\textsuperscript{azwj} that he debates him'.

فقال: بل يخصمه صبي من صبيان الكتاب فقلت: جعلت فذاك هو أجمل من ذلك وقد خاصم جميع أهل الأديان فخصمهم فكيف يخصمه غلام من الغلمان وصبي من الصبيان ؟!

So he\textsuperscript{asws} said: ‘But a young child from the children of the Book can debate him’. I said, ‘May I be sacrificed for you\textsuperscript{asws}? He is more debating than that, and debated the entirety of the

\textsuperscript{511} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 17 H 44
\textsuperscript{512} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 17 H 45
people of (other) religions had debated him, and he has debated them, so how can a young boy from the boys debate him, a child from the children?’

فقال: يقول له الصبي: أخبرني عن إمامك أمرك أن تخاصم الناس ؟ فلا يقدر أن يكذب علي يقول: لا. فيقول له: فأنت تخصم الناس من غير أن يأمرك إمامك فأنت عاص له. فيخصمه.

So he\textsuperscript{asws} said: ‘The child would say to him, ‘Inform me about your Imam\textsuperscript{asws}. Did he\textsuperscript{asws} instruct you that you should debate the people?’ So, he would not be able to lie upon me\textsuperscript{asws}, and he would be saying, ‘No’. Then he would be saying to him, ‘Then you are debating the people from without your Imam\textsuperscript{asws} having instructed you, therefore you are disobedient to him\textsuperscript{asws}.

يا ابن سنان لا تأذن له علي فإن الكلام والخصومات تفسد النية وتمحق الدين.

O Ibn Sinan! There is no permission for him to see me\textsuperscript{asws}, for the speech and the debating spoil the intention and obliterate the Religion”\textsuperscript{513}.

ومن الكتاب المذكور، عن عاصم الحناط، عن أبي عبيدة الحذاء قال: قال لي أبو جعفر عليه السلام: إياك وأصحاب الكلام والخصومات ومجالستهم فإنهم تركوا ما امروا بعلمه، وتكلفوا ما لم يؤمروا بعلمه حتى تكلفوا علم السماء.

And from the book Al Mazkour, from Aasim Al Hanaat, from Abu Ubeyda al Haza’a who said,

‘Abu Ja’far\textsuperscript{asws} said to me and I was in his\textsuperscript{asws} presence: ‘Beware of the people of Al-Kalaam (theologians) and the debates, and their gatherings, for they neglected what they had been instructed of its knowledge, and they encumbered themselves with learning what they had not been instructed with its knowledge, to the extent that they encumbered themselves with the knowledge of the sky.

يا أبا عبيدة خالط الناس بأخلاقهم وزائلهم بأعمالهم. يا أبا عبيدة إنا لا نعد الرجل فقيها عالما حتى يعرف لحن القول وهو قول الله عز وجل: ولتعرفنهم في لحن القول.

O Abu Ubeyda! Mingle with the people in accordance with their morals and transient of their deeds. O Abu Ubeyda! We\textsuperscript{asws} do not count the man to be an understanding one (Faqeeh), a scholar, until he is known by the tone of the words, and these are the Words of Allah\textsuperscript{azwj} Mighty and Majestic: \textit{and you can (already) recognise them by their tone of speech [47:30]}.\textsuperscript{514}

And from the book Al Mazkour, from Jameel who said,

\textsuperscript{513} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 17 H 46

\textsuperscript{514} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 17 H 47
‘I heard Abu Abdullah asws saying: ‘Theologians of this gang are from the evils ones, ones who are from them’’. 515

“Theologians of this gang are from the evils ones, ones who are from them”.

50 - كِنْز الكَراَجَكِيَّ: قَالَ امْرِيَّ الْمُؤْمِنِينَ ﷺ: إِنَّمَا يَكُونُ الْحَجَّرُ لِإِبْكَامِ الْحَجَّرِ وَلَقَدْ يُورِثُ الشَّكَّ فِي دِينِ الْلَّهِ

(The book) Kunz of Al Karajaky –

‘Amir Al-Momineen asws said: ‘Beware of the arguing, for it inherits the doubt in the Religion of Allah’. 516

“Beware of the arguing, for it inherits the doubt in the Religion of Allah”.

51 - ﷺ قَالَ ﷺ ﻋَلَيْهِ ﺍﻟْهُ: ذَرُوا الْمَرَاءَ فَإِنَّهُ لا تَفْهِمُ حُكْمَتَهُ وَلَا تَوْمَنُ فِنْتَهِهِ

(The book) Maniyat Al Mureed –

‘The Prophet saww said: ‘Leave the bitter disputes for you cannot understand the wisdom of it, nor can you be safe from its Fitna (strife)’. 517

“Leave the bitter disputes for you cannot understand the wisdom of it, nor can you be safe from its Fitna (strife)”.

51 - ﷺ قَالَ ﷺ ﻋَلَيْهِ ﺍﻟْهُ: ﻣِنْ تَرَكَ الْمَرَاءَ وَهُوَ ﻣُحقٌ ﺑِنِي ﻝَهُ ﺑِيْتٌ ﻓِي ﺎَﻟْفَ ﺑَيْنَﻩُ ﻓِي ﺧَيْبَةَ ﺑَيْنَ ﻻِلَيْهِ 

And he saww said: ‘One who neglects the bitter disputes and he is rightful, a house would be built for him in the upper part of the Paradise; and one who neglects the bitter disputes and he was false, a house would be built for him in the lower part of the Paradise’. 518

52 - ﷺ قَالَ ﷺ ﻋَلَيْهِ ﺍﻟْهُ: ﻓَلا ﻳَكُنْ ﻓِيْلَحِيْهِ إِلَى إِبْدَعِ الْمَرَاءَ وَإِنْ كَانَ مَحَّقَّا

And he saww said: ‘A people did not stray except they strengthened the arguing (debating)’. 519

53 - ﷺ قَالَ ﷺ ﻋَلَيْهِ ﺍﻟْهُ: ﻻ ﻳَسْتَكْمِلِ ﻋَبْدُ ﺑَعْقِدَةِ إِبْدَعَيْهِ إِلَى بَدْعِ الْمَرَاءَ وَإِنْ كَانَ مَحَّقَّا

And he saww said: ‘A servant will not perfect the realities of the Eman until he leaves the bitter disputes and even when he was rightful’. 520

54 - وَرَوَى عَنِ ﺍٰبِي الْدِرْدَاءِ وَأَبِي ﺍٰمَامَةَ وَوَاَلَةَ وَأَنْسَ قَالَ أَمْرُ قَالَ اٰللَّهُ ﷺ ﺍٰلْبَيْدَاءَ ﺍٰللَّهُ ﷺ ﺍٰلْبَيْدَاءَ ﺍٰلْبَيْدَاءَ ﺍٰلْبَيْدَاءَ ﺍٰلْبَيْدَاءَ ﺍٰلْبَيْدَاءَ ﺍٰلْبَيْدَاءَ ﺍٰلْبَيْدَاءَ ﺍٰلْبَيْدَاءَ ﺍٰلْبَيْدَاءَ ﺍٰلْبَيْدَاءَ ﺍٰلْبَيْدَاءَ ﺍٰلْبَيْدَاءَ ﺍٰلْبَيْدَاءَ ﺍٰلْبَيْدَاءَ ﺍٰلْبَيْدَاءَ ﺍٰلْبَيْدَاءَ ﺍٰلْبَيْدَاءَ ﺍٰلْبَيْدَاءَ ﺍٰلْبَيْدَاءَ ﺍٰلْبَيْدَاءَ 

515 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 17 H 48
516 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 17 H 49
517 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 17 H 50
518 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 17 H 51
519 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 17 H 52
520 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 17 H 53
It is reported from Abu Darda’a and Abu Amama and Wasila and Anas who said,

‘Rasool-Allahsaww came out to us one day and we were bitterly disputing regarding something from the matters of Religion. So he saww was unhappy with intense displeasure, the like of which he saww had not been displeased before, then he saww said: ‘But rather, the ones before you were destroyed by this! Leave the bitter disputes, for the momin does not dispute bitterly. Leave the bitter dispute for the disputant has completed its loss. Leave the bitter dispute for the disputant, I saww will not intercede for him on the Day of Judgment.

ذروا المراء فأنا زعيم بثلاثة أبيات في الجنة: في رياضها، وأوسطها، وعليها، لمن ترك المراء وهو صادق، ذروا المراء فإن أول ما تناهي عنه ربي بعد عبادة الأومن المراء.

Leave the bitter dispute, for I saww am a guarantor with three houses in the Paradise – In its lower part, and its middle, and its upper part, for one who leave the bitter dispute and (although) he is truthful. Leave the bitter dispute, for the first one who forbade the bitter dispute was my saww Lordazwj, after (Forbidding) the worship of the idols’. 521

And from him saww having said: ‘Three, one who meets Allah azwj with these would enter the Paradise from whichever door he so desires to – One who is good in his manners, and fears Allah azwj in the private and the open, and neglects the bitter dispute and even if he was rightful’. 522

And from Abu Abdullahasws having said: ‘Amir Al-Momineen asws said: ‘Beware of the bitter disputes, and the debating, for these are two sicknesses of the hearts upon the brethren, and the hypocrisy grows upon these two’. 523

And from Abu Abdullahasws having said: ‘Jibraeelas said to the Prophet saww: ‘Beware of having arguments with the men’. 524

521 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 17 H 54
522 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 17 H 55
523 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 17 H 56
524 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 17 H 57
The book of Aasim Bin Humeyd, from Abu Ubeyda Al Haz'a who said,

‘I heard Abu Ja’far asws saying: ‘Beware of the debaters and the liars, for they neglect what knowledge they have been instructed with, and they are encumbering themselves with the knowledge what they have not been encumbered with, to the extent of the knowledge of the sky.

يا أبا عبيدة خالف الناس بأحلافهم، يا أبا عبيدة إننا لا نعد الرجل فيما عاقب حتى يعرف لحن القول. ثم قرأ عليه السلام:

O Abu Ubeyda! Mingle with people based on their morals. O Abu Ubeyda! We asws do not count the men among us asws as being an intellectual until he is recognised by the tone of the voice’. Then he asws recited: and you can (already) recognise them by their tone of speech [47:30], and Allah azwj Knows your deeds”. 525

The book of Ja’far Bin Muhammad Bin Shari’ih, from Humeyd Bin Shuyayb, from Jabir Al Jufy who said,

‘I heard him asws saying: ‘The people came over to my asws father asws and they mentioned to him asws their disputing with the people, so he asws said to them: ‘Are you understanding the Book of Allah azwj what was in it, whether it is an Abrogating (Verse) or an Abrogated one?’ They said, No’.

So he asws said to them: ‘Then what carried you all upon the debating? Perhaps you would be Permitting a Prohibition, or prohibiting a Permissible without knowing. But rather, he should speak regarding the Book of Allah azwj, the one who recognises the Permissible(s) of Allah azwj and His azwj Prohibition’.

قالوا له أيتريد أن تكون مرحلة؟! قال لهم أبي: ويحكم ما أنا بمريحني ولكن أمرتكم بالحق.

They said to him, ‘Do you asws want us to become Murjiites?’ My asws father asws said to them: ‘Woe be unto you all! I asws am not a Murjiite, but I asws am instructing you with the Truth’. 526

525 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 17 H 58
526 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 17 H 59
عندك قالوا للذين اوتوا العلم ماذا قال آنفا اولئك الذين طبع الله على قلوبهم. " وقال " إنك لا تسمع الموتى ولا تسمع الصم الدعاء إذا ووا مدبرين وما أنت بحاجي العمي عن ضلالتهم الآية.

And by this chain, from Jabir who said,

‘I heard Abu Abdullah asws saying: ‘Rasool-Allah saww would call his saww companions, and the one whom Allah abwj Intended good with him, would hear and understand what he is being called to; and one whom He abwj Intended evil with him, He abwj Seal upon his heart, so he would neither hear nor understand, and these are the Words of Allah azwj Mighty and Majestic: until when they exit from your presence, so they are saying to the one Given the Knowledge, ‘What is that he said just now?’ They are those Allah has Sealed upon their hearts [47:16]. And Said: You can neither make the dead to hear, nor can you make the deaf to hear the call when they turn back retreating [27:80] Nor can you guide the blind out of their straying [27:81].’\(^\text{527}\)

The book of Masna Bin al Waleed, from Abu Baseer who said,

‘I heard Abu Abdullah asws saying: ‘He will not dispute, until he doubts in his Religion or one who had not devoutness (piety) for him’. \(^\text{528}\)

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\(^{527}\) Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 17 H 60

\(^{528}\) Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 17 H 61
CHAPTER 18 – CONDEMNATION OF DENYING THE TRUTH AND THE TURNING AWAY FROM IT, AND THE SLANDERING UPON ITS PEOPLE

The Verses – (Surah) Al Baqarah: *Then you turned around, except for a few of you, and (now even) you are turning around*. [2:83].

(Surah) Al Anaam: *So, who is more unjust than the one who belies the Signs of Allah and turns away from these? We would be Recompensing those who are turning away from Our Signs with the evil Punishment due to what they were shunning* [6:157].

(Surah) Yunus: *And what is there after the Truth except for the straying? So how come you are turning away?* [10:32].

(Surah) Al Ra’ad: *And if you were to follow their whims after what has come to you from the Knowledge, there would neither be for you a Guardian nor a Protector from Allah* [13:37].

(Surah) Al Kahf: *And who is more unjust than one is reminded of the Signs of his Lord, but he turns away from it* [18:57].

(Surah) Ta Ha: *And one who turns away from My Zikr, then surely for him would be a straitened life and We will Resurrect him on the Day of Judgment as blind* [20:124] He shall say, ‘Lord! Why did You Resurrect me as blind, and I used to be a seeing one?’ [20:125] He will say: “Like that, We Gave you Our Signs, but you forgot them! And Like that, today We will Forget you!” [20:126].
النمل: حتى إذا جاؤا قال أكذبتم بآياتي ولم تحيطوا بها علما [27:84].

العنكبوت: ومن أظلم ممن افترى على الله كذبا أو كذب بالحق لما جاءه أليس في جهنم مثوى للكافرين [29:68].

التنزيل: فمن أظلم من ذكر بآيات ربه ثم أعرض عنها إنا من المجرمين متقنون [32:22].

الزمر: ومن أظلم ممن كذب على الله وكذب بالصدق إذ جاءه أليس في جهنم مثوى للكافرين، الذي جاء بالصدق وصدق به أولئك هم المتقدمون [39:32، 33].

الجاثية: ويل لكل أفاك أثيم يسمع آيات الله تتلى عليه ثم يصر مستكبراً كأن لم يسمعها فبشره بعذاب أليم وإذا علم من آياتنا شيئاً اتخذها هزواً أولئك لهم عذاب مهين [45:7، 8].

الاحقاف: والذين كفروا عما انذروا معرضون [46:3].

الإيضاح: والذين كفروا عما انذروا معرضون [46:3].

(Surah) Al Naml: Until when they come, He will say: “Did you belie My Signs while you had no comprehensive knowledge of them?” [27:84].

(Surah) Al Ankabout: And who is more unjust than the one who fabricates a lie against Allah, or belies the Truth when it came to him? Isn’t the abode of the Kafirs in Hell? [29:68].

(Surah) Al Tanzeel: And who is more unjust than the one who is reminded of the Signs of his Lord, then turns away from them? We will be Taking revenge from the criminals [32:22].

(Surah) Al Zumar: So who is more unjust than the one who lies upon Allah and belies the truth when it comes to him? Isn’t in Hell an abode for the Kafirs? [39:32] And the one who came with the truth, and he ratified it, those, they are the pious [39:33].

(Surah) Al Jaasiya: Woe is for every sinful liar [45:7] He hears the Verses of Allah being recited to him, then he becomes arrogant as if he had not heard these, therefore give him the news of a painful Punishment [45:8].

(Surah) Al Ahqaaf: Those who are committing Kufr are turning away from what they are being warned of [46:3].

My father, from Sa’ad, from Al Barqy, from Muhammad Bin Ali Al Kufy, from Ali Bin Al Numan, from Abdullah Bin Talha,
‘From Abu Abdullah\textsuperscript{saww} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘A servant will never enter the Paradise (if) in his heart there is arrogance the weight of a mustard seed; and a servant will never enter the Fire (if) in his heart there is Eman the weight of a mustard seed’’.\textsuperscript{529}

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Ibn Al Waleed, from Al Saffar, from Ibn Hashim, from Ibn Marar, from Yunus, from Al Hazaz, from Muhammad Bin Muslim,

‘From one of the two – meaning Abu Ja’far\textsuperscript{saww} and Abu Abdullah\textsuperscript{saww}, having said: ‘He will not enter the Paradise, one who had in his heart, arrogance the weight of a mustard seed’’.

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Ibn Al Mutawakkal, from Sa’ad Abady, from Al Barqy, from Ibn Fazal, from Ibn Muskan, from Ibn Farqad,

‘From One who heard Abu Abdullah\textsuperscript{saww} saying: ‘He will not enter the Paradise, one in his heart there is the arrogance the weight of a mustard seed; and he will not enter the Fire, on in his heart there is Eman the weight of a mustard seed’’.

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By this chain, from Ibn Fazal, from Ali Bin Uqba, from Ayoub Bin Hur, from Abdul A’ala,

\textsuperscript{529} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 18 H 1
\textsuperscript{530} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 18 H 2
\textsuperscript{531} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 18 H 3
‘From Abu Abdullah\textsuperscript{asws} having said: ‘The arrogance is that one despises the people and belittles the Truth’’.\textsuperscript{532}

5 - مع: أبي، عن سعد، عن أحمد بن محمد، عن سيف، عن عبد الأعلى قال: قال أبو عبد الله عليه السلام: قال رسول الله صلى الله عليه وسلم: إن أعظم الكبر غمص الخلق وسفه الحق. قلت: وما غمص الخلق وسفه الحق؟ قال: يجهل الحق ويطعن على أهله، ومن فعل ذلك فقد نازع الله عز وجل في رده.

My father, from Sa’ad, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf, from Abdul A’ala who said,

‘Abu Abdullah\textsuperscript{asws} said: ‘Rasool-Allah\textsuperscript{saww} said: ‘The greatest of arrogance is despising the people and belittling the Truth’. I said, ‘And what is despising the people and belittling the Truth?’ He\textsuperscript{asws} said: ‘He ignores the Truth and slanders upon its people; and one who does that, so he has Snatched Allah\textsuperscript{azwj} Mighty and Majestic of His\textsuperscript{saww} Cloak (of Greatness)’’.\textsuperscript{533}

6 - مع: ماجيلويه، عن عمه، عن محمد الكوفي، عن ابن بقاح، عن ابن عميرة، عن عبدالأعلى، عن أبي عبد الله عليه السلام قال: من دخل مكة مبرءا من الكبر غفر ذنبه. قلت: وما الكبر؟ قال: يجهل الحق ويطعن على أهله. Majaylawiya, from his uncle, from Muhammad Al Kufy, from Ibn Baqah, from Ibn Umeyra, from Abdul A’ala,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘One who enters Makkah free from the arrogance, his sins are Forgiven’. I said, ‘And what is the arrogance?’ He\textsuperscript{asws} said: ‘Despising the people and belittling the Truth’. I said, ‘And how is that?’ He\textsuperscript{asws} said: ‘He ignores the Truth and slanders upon its people’’.\textsuperscript{534}

P.S. – Hadeeth no. 7 is missing.

8 - محج: قال عليه السلام: من صار الحق صصرعه.

(The book) Nahj (Al Balagah) –

‘He\textsuperscript{asws} said: ‘One who wrestles the Truth, it will wrestle him’’.\textsuperscript{535}

9 - منية المريد: قال النبي صلى الله عليه وسلم: لا يدخل الجنة من في قلبه حبosa من كبر. فقال بعض أصحابه: هلكنا يا رسول الله إن أحدنا يحب أن يكون نعله حسنا ولثوبه حسنا. (The book) Maniyat Al Mureed –

\textsuperscript{532} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 18 H 4
\textsuperscript{533} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 18 H 5
\textsuperscript{534} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 18 H 6
\textsuperscript{535} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 18 H 8
'The Prophet saww said: ‘He will not enter the Paradise, one in his heart there is arrogance the weight of a mustard sees’. So one of his companions said: ‘We are destroyed, O Rasool-Allah saww! One of loves that his slippers happen to be beautiful, and his clothes beautiful’.

فقال النبي صلى الله عليه واله: ليس هذا الكبر إنما الكبر بطر الحق وغمص الناس.

So the Prophet saww said: ‘This isn’t the arrogance. But rather, the arrogance is ignoring the Truth and despising the people’.

\footnote{Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 18 H 9}
CHAPTER 19 – MERITS OF WRITING THE HADEETH AND ITS REPORTING

1 - Li: ‘Abd al-Rasool Allah ﷺ said: ‘A Momin, when he dies and leaves one paper having knowledge upon it, on the Day of Judgment that paper would become a veil between him and the Fire, and Allah Almighty would Give him, with each letter written upon it, a city vaster than the world, seven times over. 537

2 - ونقل من خط الشهيد الثاني قدس سره، نقلنا من خط قطب الدين الكيدري عن النبي صلى الله عليه وسلم، ﷺ وسورة، وزاد في آخره: ‘And there is none from a Momin who sits for an hour in the presence of a scholar, except his Lord will settle you with him in the Paradise, and I don’t mind. 538

3 - لى: إبن ادريس، عن أبيه، عن الأشعري، عن محمد بن حسان الرازي، عن محمد بن علي، عن عيسى بن عبد الله العمري، عن أبيه، عن علي عليه السلام قال: ﷺ: ‘O Allah! Have Mercy of my Caliphs’ – thrice. It was said, ‘O Rasool-Allah ﷺ! And who are your Caliphs?’ He ﷺ said: ‘Those who are following my Ahadeeth, and my Sunnah, then they are teaching these to my community. 539

537 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 19 H 1
538 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 19 H 2
539 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 19 H 3
By the three chains,

‘From Al-Reza asws, from his asws forefathers asws having said: ‘Rasool-Allah saww said: ‘O Allahazwj! Have Mercy on my saww Caliphs’ – three times. It was said, ‘O Rasool-Allah saww! And who are your saww Caliphs?’ He saww said: ‘Those who would be coming from after me saww, and they would be reporting my saww Ahadeeth and my saww Sunnah, and they would be submitting these to the people from after me saww’. 540

Ibn Al Waleed, from Al Saffar, from Ibn Yazeed, from Ibn Abu Umeyr, from Khabat Bin Maslamat, from Al Fazeyl who said,

‘Abu Ja’far asws said to me: ‘O Fazeyl! Our asws Ahadeeth revive the hearts’’. 541

My father, from Ali, from his father, from Ibn AbuUmeyr, from Muhammad Bin Humran, from Khaseyma who said,

‘Abu Ja’far asws said: ‘Visit each other in your houses, for in that there is revival for our asws matter (Wilayah). May Allah azwj have Mercy on a servant who revives our asws matter’. 542

My father, from Ali, from his father, from Al Nowfaly, from Ali Bin Dawood Al Yaqouby, from Isa Bin Abdullah Bin Umar Bin Ali Bin Abu Talib, from his father, from his grandfather,

‘From Al asws having said: ‘Rasool-Allah saww said: ‘O Allahazwj! Have Mercy on my saww Caliphs. O Allahazwj! Have Mercy on my saww Caliphs. O Allahazwj! Have Mercy on my saww Caliphs’. It was said, ‘O Rasool-Allah saww! And who are your saww Caliphs?’ He saww said: ‘Those who would be
coming from after me\textsuperscript{saww}. They would be reporting my\textsuperscript{saww} Ahadeeth, and my\textsuperscript{saww} Sunnah''\textsuperscript{543}.

8 - یر: أحمد بن محمد، عن محمد بن إسماعيل، عن سعدان بن مسلم، عن معاوية بن عمار قال: قلت لأبي عبد الله عليه السلام: رجل راوية الحديث يبث ذلك إلى الناس ويشدده في قلوب شيعتكم، ولعل عابدا من شيعتكم ليست له هذه الرواية أيهما أفضل؟ قال: راوية الحديث يبث في الناس ويشدد في قلوب شيعتنا أفضل من ألف عابد.

Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Sa'dan Bin Muslim, from Muawiya Bin Amaar who said,

‘I said to Abu Abdullah\textsuperscript{asws}, ‘A man, a reporter of your\textsuperscript{asws} Ahadeeth, disperses that to the people and strengthens the hearts of your\textsuperscript{asws} Shias, and perhaps a worshipper from your Shias, who hasn’t this reporting for him. Which of the two is superior?’ He\textsuperscript{asws} said: ‘A reporter of our\textsuperscript{asws} Ahadeeth dispersing among the people and strengthening the hearts of our\textsuperscript{asws} Shias is superior to a thousand worshippers’\textsuperscript{544}.

9 - ير: ابن عيسى، عن ابن محبوب، عن معاوية بن وهب قال: سألت أبي عبد الله عليه السلام عن الرجلين: أحدهما فقيه راوي الحديث والآخر ليس له مثل روايته؟ فقال الراوية للحديث المتفقه في الدين أفضل من ألف عابد لا فقه له ولا رواية.

Ibn Isa, from Ibn Mahboub, from Muawiya Bin Wahab who said,

‘I asked Abu Abdullah\textsuperscript{asws} about two (types of) men – one of the two being an understanding one, a reporter of the Ahadeeth, and the other who hasn’t for him the likes of his (the other one’s) reports?’ So, he\textsuperscript{asws} said: ‘The reporter of the Ahadeeth, the understanding one in the Religion is superior than a thousand worshippers (when) there being no understanding for him nor any reports (Ahadeeth)’\textsuperscript{545}.

10 - سن: القاسم، عن جده، عن ابن مسلم، عن أبي عبد الله عليه السلام قال: قال أمير المؤمنين عليه السلام: ذكرنا أهل البيت شفاء من الوعك والأسقام ووسواس الريب، وحبنا رضي الرب تبارك وتعالى.

Al Qasim, from his grandfather, from Ibn Muslim,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Amir Al-Momineen\textsuperscript{asws} said: ‘Our\textsuperscript{asws} Zikr, of People\textsuperscript{asws} of the Household is a healing from the high fever, and uncertainty of the doubts, and our\textsuperscript{asws} love is Pleasure of the Lord\textsuperscript{asw} Blessed and Exalted’\textsuperscript{546}.

11 - یر: علي بن إسماعيل، عن موسى بن طلحة، عن حرة بن عبد المطلب بن عبد الله الجعفي، قال: دخلت على الرضع عليه السلام ومعي صحيفة او قرطاس فيه: عن جعفر عليه السلام: أن الدنيا ملت لصاحب هذا الأمر في مثل قلقة الجودة، فقال: يا حرة ذا والله حق فانقلوه إلى أدم.
Ali Bin Ismail, from Musa Bin Talha, from Hamza Bin Abdul Muttalib Abdullah Al Ju’fy who said,

‘I went over to Al-Reza⁵⁴⁷ and with me was a Parchment or a paper, in it was, ‘From Ja’far⁵⁴⁷: ‘The world would be resembled for the Master⁵⁴⁷ of this Command in a resemblance of a segment of the walnut’. So, he⁵⁴⁷ said: ‘O Hamza! By Allah⁵⁴⁷ that is true, therefore copy it to a skin (i.e. write it down)’’.⁵⁴⁷

Abdullah Bin Muhammad, from one who reported it, from Muhammad Bin Khalid, from Hamza Bin Abdullah Al Jufy,

‘From Abu Al-Hassan⁵⁴⁸, he (the narrator) said: ‘I wrote in the back of a paper: ‘The world would be resembled for the Imam⁵⁴⁸ like a segment of the walnut’, and I handed it over to Abu Al-Hassan⁵⁴⁸ and I said, ‘May I be sacrificed for you⁵⁴⁸! Our companions are reporting a Hadeeth what I denied, apart from that I would love to hear it from you⁵⁴⁸. He⁵⁴⁸ looked into it, then folded it until I thought that it was grievous upon him⁵⁴⁸, then said: ‘It is true, so transfer it to be in a skin (write it down)’’⁵⁴⁸.

My father, from one who narrated it, from Ubeydullah Bin Ali Al Halby who said,

‘Abu Abdullah⁵⁴⁹ said: “I⁵⁴⁹ did not intend to narrate to you (Shias), but I⁵⁴⁹ will narrate to you, and I⁵⁴⁹ will advise you, and how can I⁵⁴⁹ not advise you and by Allah⁵⁴⁹, you are the army of Allah⁵⁴⁹. By Allah⁵⁴⁹, no people of a religion have worshipped Allah⁵⁴⁹ apart from you. Therefore, take it (Hadeeth), neither broadcast it nor withhold it from its rightful ones. If I⁵⁴⁹ were to withhold from you, it would be withheld from me⁵⁴⁹’.

My father, from Yunus, from Amro Bin Shimr, from Jabir,

⁵⁴⁷ Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 19 H 11
⁵⁴⁸ Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 19 H 12
'From Abu Ja’far\textsuperscript{asws} having said: ‘Hasten in seeking the knowledge, for by the One\textsuperscript{azwj} in Whose Hand is my\textsuperscript{asws} soul! One Hadeeth regarding Permissible(s) and Prohibitions you take from a truthful is better than the world and what it carries from gold and silver, and that is because Allah\textsuperscript{azwj} is Saying: ‘And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7]; and that Ali\textsuperscript{asws} used to instruct the recitation of the Parchment (Quran)’\textsuperscript{550}.

15 - سن: بعض أصحابنا، عن ابن أسباط، عن أبيه، عن أحمد بن النضر، عن عمرو بن شمر، عن جابر، عن أبي جعفر عليه السلام قال: قال لي: يا جابر والله لحديث تصيبه من صادق في حال حرام خير لك مما طلعت عليه الشمس حتى تغرب.

One of our companions, from Ibn Asbaat, from his father, from Alhad Bin Al Nazar, from Amro Bin Shimr, from Jabir,

‘From Abu Ja’far\textsuperscript{asws}, he (the narrator) said, ‘He\textsuperscript{asws} said to me: ‘O Jabir! By Allah\textsuperscript{azwj}! A Hadeeth you attain from a truthful one regarding Permissible(s) and Prohibition is better for you than whatever the sun emerges upon until it sets’\textsuperscript{551}.

16 - حا: ابن قولويه، عن أبيه، عن سعد، عن البرقي، عن سليمان بن سلمة، عن ابن غزوان، وعيسى بن أبي منصور، عن ابن تغلب، عن أبي عبد الله عليه السلام قال: نفس المهموم لظلمنا تسبيح، وهمه لنا عبادة، وكمان سرا جهاد في سبيل الله.

Ibn Qawlawiya, from his father, from Sa’ad, from Al Barqy, from Suleyman Bin Salma, from Ibn Gazwan, and Isa Bin Abu Mansour, from Ibn Taglub,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘A sigh of grief of injustices upon us\textsuperscript{asws} is a Glorification (Tasbeeh), and his concern for us\textsuperscript{asws} is (an act of) worship, and concealing our\textsuperscript{asws} secrets is Jihad in the Way of Allah\textsuperscript{azwj}.

ثم قال أبو عبد الله عليه السلام: يجب أن يكتب هذا الحديث بماء الذهب

Then Abu Abdullah\textsuperscript{asws} said: ‘It is necessary that one writes this Hadeeth in water (ink) of gold’\textsuperscript{552}.

17 - حا: يحيى بن سعيد، عن محمد بن أبي البركات، عن إبراهيم الصنعاني، عن الحسين بن رطبة، عن أبي علي، عن شيخ الطائلة، عن المفيد، عن محمد بن أحمد بن داود، عن أحمد بن محمد الرازي، عن أبي محمد بن المغيرة، عن الحسين بن محمد بن مالك، عن أخيه جعفر، عن رجاله يرفعه قال: كنت عند الصادق عليه السلام - فقد ذكر أمير المؤمنين عليه السلام - فقال: يا ابن مارد من زار جدي عارفا بحقه كتب الله له بكل خطوة حجة مقبولة، وعمرة مبرورة.

Yahya Bin Saeed, from Muhammad Bin Abu Al Barkaat, from Ibrahim Al Sana’any, from Al Husayn Bin Ratbat, from Abu Ali, from Shekh Al Taifa, from Al Mufeed, from Muhammad Bin Ahmad Bin Dawood, from Ahmad Bin Muhammad Al Razy, from Abu Muhammad Bin Al Mugheira, from Al Husayn Bin Muhammad Bin Malik, from his brother Ja’far, from his men raising it, said,
'I was in the presence of Al-Sadiq asws, and Amir Al-Momineen asws had been mentioned, so he asws said: 'O Ibn Marid! One who visits my asws grandfather asws, recognising his asws right, Allahazwj would Write for him, with every step taken, an Accepted Hajj, and a correct Umrah.

O Ibn Marid! By Allahazwj! Allahazwj will not Feed the Fire a foot having become dusty in visitation of Amir Al-Momineen asws, whether he was walking or riding. O Ibn Marid! Write this Hadeeth with water (ink) of gold'.

It is reported by Jareeh, from Ata’a, from Abdullah Bin Umar who said,

'I said, 'O Rasool-Allah saww! Shall I confine the knowledge?' He asws said: 'Yes'. And it was said, 'What is its confining?' He asws said: 'Its writing down'.

Hamad Bin Salma, from Muhammad Bin Is’haq, from Amro Bin Shuayb, from his father, from his grandfather who said,

'I said, 'O Rasool-Allah saww! Shall I write down all what I hear from you saww?' He asws said: 'Yes'. I said, 'Regarding the Pleasure (of Allahazwj) and the Wrath?' He saww said: 'I saww do not say regarding all of that except the Truth'.

Ja’far asws Bin Muhammad asws said: 'Recognise the status of our asws Shias upon a measurement of their reporting from us asws and their understanding from us asws'.

Ibn Qawlawiya, from Ibn Isa, from Haroun Bin Muslim, from Ibn Asbaat, from Ibn Umeyra, from Amro Bin Shimr, from Jabir who said,
‘I said to Abu Ja’far asws, ‘Whenever you asws narrate a Hadeeth to me, then attribute its source for me’. So he asws said: ‘My asws father asws narrated to me asws, from his asws grandfather asws, from Rasool-Allah sallallahu alaihi wasallam, from Jibraeel as, from Allah azwj Mighty and Majestic. And all what I asws narrate to you is by this source’.

وقال: يا جابر لحديث واحد تأخذه عن صادق خير لك من الدنيا وما فيها.

And he asws said: ‘O Jabir! One Hadeeth you take from a truthful one is better for you than the world and whatever is in it’’. 557

Ahmad Bin Al Waleed, from his father, from Al Saffar, from Ibn Marouf, from Ibn Mahziyar, from Muhammad Bin Ismail, from Mansour Bin Yunus, from Abu Khalid Al Qamaat,

جاء: أحمد بن الوليد، عن أبيه، عن الصفار، عن ابن معروف، عن ابن مهزيار، عن محمد بن إسماعيل، عن منصور بن يونس، عن أبي حالد النصاف، عن أبي عبد الله الحضر بن محمد عليهم السلام قال: حطط رسل الله صلى الله عليه وسلم يوم مني فقال: نضر الله عبدا سمع مقالتي فوعاها وبلغها من لم يسمعها، فكم من حامل فقه غير فقيه، وكم من حامل فقه في من هو أفقه منه،

‘From Abu Abdullah Ja’far asws Bin Muhammad asws having said: ‘Rasool-Allah sallallahu alaihi wasallam preached at Mina one day, and he sallallahu alaihi wasallam said:

‘May Allah azwj Refresh a servant who hears my sallallahu alaihi wasallam words, so he retains these and delivers it to one who did not hear them, for how many times one carries his understanding to one without understanding, and how many times one carries his understanding to one who is of more understanding than him.

ثلاث لا يغل عليهن قلب عبد مسلم: إخلاص العمل لله، والنصيحة لأئمة المسلمين، واللزوم لجماعتهم، فإن دعوتهم محيطة من ورائهم، المؤمنون إخوة تتكافئ دماؤهم، وهم يد على من سواهم، يسعى بذماتهم أدناهم.

Three will not cheat a heart of a Muslim servant – sincerity of the deed for the Sake of Allah azwj, and the advice of the Imams asws of the Muslims, and the necessitation of their congregation, for their claims encompass from their behind. The Momineen are brothers, their bloods are matching, and they are one hand (united) against the ones besides them, the lowest of them striving with their (respective) responsibilities’. 558

22 حمدويه بن نصير، عن ابن أبي الخطاب، عن محمد بن سنان، عن حذيفة بن منصور، عن أبي عبد الله عليه السلام قال:

23 حمدويه بن نصير، عن ابن أبي الخطاب، عن محمد بن سنان، عن حذيفة بن منصور، عن أبي عبد الله عليه السلام قال:

Hamdawiya Bin Nusayr, from Ibn Abu Al Khattab, from Muhammad Bin Sinan, from Huzeyfa Ibn Mansour,

557 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 19 H 21
558 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 19 H 22
‘From Abu Abdullah asws having said: ‘Recognise the status of the men from us asws upon a measurement of their reporting from us asws’.

Ibrahim Bin Muhammad Bin Al Abbas, from Ahmad Bin Idrees, from Al Ash’ary, from Suleyman Al Khataby, from Muhammad Bin Muhammad, from one of his men, from Muhammad Bin Humran Al Ajaly, from Ali Bin Hanzala,

Our sheykh Abu Abdullah Muhammad Bin Muhammad Bin Al Numan, in his book Masabeeh Al Noor (lanterns of light) (said), ‘I was informed by Al Sadouq Ja’far Bin Muhammad Bin Qawlawiya, from Ali Bin Al Husayn Bin Babuwayh, from Abdullah Bin Ja’far, from Dawood Bin Al Qasim Al Ja’fary who said,

‘I presented to Abu Muhammad asws, the Master asws of the army, a book of Yunus, ‘Yawm wa layla’, so he asws said to me: ‘Who is the author of this?’ I said, ‘Authored by Yunus, a slave of the family of Yaqteen. He asws said: ‘Allah azwj would Give him, with every letter, a ray of light on the Day of Judgment’.

Ibn Al Waleed, from Al Safaar, from Muhammad Bin Abdul Hameed, from Abdul Salam Ibn Salim, from Maysar Bin Abdul Aziz who said,

‘Abu Abdullah asws said: ‘A Hadeeth a truthful one takes from a truthful one is better than the world and whatever is in it’.

Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 19 H 23
Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 19 H 24
Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 19 H 25
Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 19 H 26
I am saying, ‘It is reported by the Seyyid Ibn Tawoos in (the book) Kashf Al Mhajja, by his chain going up to Abu Ja’far Al Toosi, by his chain up to Muhammad Bin Al Hassan Bin Al Waleed, from the book Al Jamie, by his chain up to Al Mufazzal Bin Umar who said,

‘Abu Abdullah\textsuperscript{asws} said: ‘Write and disperse your knowledge among your brethren, for if you die, then your son would inherit your book, for there would be coming upon the people an era of turmoil. They would not be comforted during it except with their books”.\textsuperscript{563}

And I found in the handwriting of the sheykh Muhammad Bin Ali Al Jabaie, having copied from the handwriting of the martyr, and he had copied it from the handwriting of Qutub Al Deen Al Kaydari,

‘From Al-Sadiq\textsuperscript{asws} having said: ‘Articulate our\textsuperscript{asws} speech for we\textsuperscript{asws} are an eloquent people”.\textsuperscript{564}

And Al-Sadiq\textsuperscript{asws} said: ‘Narrate (Ahadeeth) from us\textsuperscript{asws} and there is no problem. May Allah\textsuperscript{azwj} have Mercy on one who revives our\textsuperscript{asws} matter’’.\textsuperscript{566}

\textsuperscript{563} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 19 H 27
\textsuperscript{564} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 19 H 28
\textsuperscript{565} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 19 H 29
\textsuperscript{566} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 19 H 30
‘From him asws, there is similar to it, and there is an increase at the end of it: ‘For among us asws, the People asws of the Household, in every replacement (Imam asws), there is a just one asws refuting the alterations of the exaggerators, and the impersonations of the invalidators, and the explanations of the ignorant ones’’.  


Majma Al Bayan –  

‘Regarding the interpretation of the Words of the Exalted: And if they are steadfast upon the right Way, We would Quench them (with) abundant water [72:16] – in the interpretation of the People asws of the Household, from Abu Baseer who said, ‘I said to Abu Jafar asws, ‘The Words of Allah azwj: Surely, those who say, ‘Our Lord is Allah!’, then they are steadfast [46:13]’. He asws said: ‘By Allah azwj! It is what you (Shias) are upon, And if they are steadfast upon the right Way, We would Quench them (with) abundant water [72:16]’’.  

33 - وعن بريد العجلين عن أبي عبد الله عليه السلام قال: معناه لأخذناه علمًا كثيرًا يتعلمونه من الأئمة عليهم السلام.  

And from Bureyd Al Ajaly,  

‘From Abu Abdullah asws having said: ‘It’s meaning it, we asws would benefit them with abundant knowledge, they would be learning if (take) from the Imams asws’.  

34 - كنز الكراهكي: قال أمير المؤمنين عليه السلام: تزوروا وتذاكروا الحديث، إن لا تفعلوا يدرسون، وإن أبدكوهما، إن لا تفعلوا بدرس.  

(The book) Kunz of Al Karajaky –  

‘Amir Al-Momineen asws said: ‘Visit each other and mention the Hadeeth to each other, if you cannot do so, study’’.  


(The book) Maniyat Al Mureed –  

‘It is reported from the Prophet saww having said: ‘Confine the knowledge’. It was said, ‘And what is its confining?’ He saww said: ‘It’s writing’.  

567 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 19 H 31  
568 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 19 H 32  
569 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 19 H 33  
570 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 19 H 34  
571 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 19 H 35
It is reported that a man from the Helpers used to sit with the Prophet saww and he heard the Hadeeth from him saww, and it fascinated him, but he did not memorise it. So someone complained to the Prophet saww, and Rasool-Allah saww said to him: ‘Seek help with your right hand’, and he saww gestured with his saww hand, i.e. write it down’’.  

And from Al-Hassan Bin Ali asws having called his asws son and a son of his asws brother, and he asws said: ‘You are small people and soon you will become elders of another people, therefore learn the knowledge. So, you from one who is able to memorise it, then let him write it and let him place it (the book) in his house’’.  

And from Abu Baseer who said,  

‘I heard Abu Abdullah asws saying: ‘Write, for you will not be memorising until you write’’.  

And from him asws having said: ‘The heart relies upon the writing’’.  

And from Ubeyd Bin Zurara who said,  

‘Abu Abdullah asws said: ‘Protect your books, for you will soon be needy to these’’.  

And it is reported from the Prophet saww having said to one of his saww scribes: ‘Cast the ink, and incline the pen, and set-up the (letter) ‘Ba’ (upright), and separate the (letter) ‘Seen’, and do not (write) the (letter) ‘Meem’ (like the letter) ‘Ayn’, and (write) ‘Allah aswjs.

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572 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 19 H 36  
573 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 19 H 37  
574 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 19 H 38  
575 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 19 H 39  
576 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 19 H 40
excellently, and extend (the word) ‘Al-Rahman’, and (write) ‘Al-Raheem’ in a goodly way, and place your pen upon your left ear for it would be more reminding for you”.

And the Prophet saws said: ‘Let the one present deliver to the absentee, for the one present would perhaps deliver it to one who is more retaining for it than him’.

And he saws said: ‘One gives a Hadeeth to my saws community, by which a Sunnah is established or an innovation gets broken, for him is the Paradise’.

And he saws said: ‘One who learns two Ahadeeth, either benefitting himself with these two, or teaching these to someone else, so he gets benefitted by these, it would be better than the worship of sixty years’.

And he saws said: ‘Mention to each other, and meet each other, and discuss Ahadeeth with each other, from the Hadeeth polishes the hearts. The hearts tend to rust just as the sword rusts, and its polish is the Hadeeth’.

The book of Aasim Bin Humeyd, from Abu Baseer,

‘Abu Abdullah asws said: ‘Write, for you will not be memorising except by the writing’.

And from him, from Abu Baseer who said,

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577 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 19 H 41
578 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 19 H 42
579 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 19 H 43
580 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 19 H 44
581 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 19 H 45
582 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 19 H 46
'I went to Abu Abdullah AS and he AS said: ‘Some people from the inhabitants of Al-Basra came to me AS, and they asked me AS about the Ahadeeth, and they wrote these down, so what prevents you all from the writing? But, you will never memorise until you write’.

583 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 19 H 47
CHAPTER 20 – ONE WHO MEMORISES FORTY AHDADEETH

1 – لى: أبي، عن سعد، عن أحمد بن الحسن بن معاذ، عن محمد بن عمرو، عن معاوية، عن محمد بن جعفر، عن أبي نصر بن محمد بن عثمان الهروي، عن جعفر بن محمد بن سوار، عن علي بن حجر السعدي، عن سعيد بن جعفر، عن عثمان بن عفان، عن النبى صلى الله عليه وسلم، قال: من حفظ من نبيتنا آربعين حديثاً بعثه الله عز وجل يوم القيامة عالماً فقيهاً، لم يعذبه.

My father, from Sa’ad, from Ahmad Bin Al Husayn Bin Saeed, from Muhammad Bin Aamir, from Moala, from Muhammad Bin Jamhour Al Ami, from Ibn Abu Naijan, from Ibn Humeyd, from Muhammad Bin Muslim,

‘From Abu Abdullah Al-Sadiq asws having said: ‘One from our asws Shias who memorises forty Ahadeeth, Allahazwj Mighty and Majestic would Resurrect him on the Day of Judgment as a scholar (Aalim), and understanding one (Faqeeh), and will not Punish him’’. 584

Ibn Qawlawiya, from Al Husayn Bin Muhammad Bin Aamir, from Al Moala, from Muhammad Bin Jamhour, from Ibn Abu Naijan, from one of our companions,

‘Raising it to Abu Abdullahasws having said: ‘One who memorises from ourasws Ahadeeth, forty Ahadeeth, Allahazwj would Resurrect him on the Day of Judgment as an understanding (Faqeeh) scholar (Aalim)’’. 585

Ibn Al Waleed, from Saffar, from Ali Bin Ismail, from Abdullah Bin Al Dahqan, from Ibrahim Bin Musa Al Marouzy,

‘From Abu Al-Hassanasws having said: ‘Rasool-Allahsaww said: ‘Rasool-Allahsaww said: ‘One from myasws community who memorises forty Ahadeeth from what they (people) are needy to from the matters of their Religion, Allahazwj would Resurrect him on the Day of Judgment as an understanding one (Faqeeh), a scholar (Aalim)’’. 586

Ibn Al Waleed, from Saffar, from Ali Bin Ismail, from Abdullah Bin Al Dahqan, from Ibrahim Bin Musa Al Marouzy,

‘From Abu Al-Hassanasws having said: ‘Rasool-Allahsaww said: ‘Rasool-Allahsaww said: ‘One from myasws community who memorises forty Ahadeeth from what they (people) are needy to from the matters of their Religion, Allahazwj would Resurrect him on the Day of Judgment as an understanding one (Faqeeh), a scholar (Aalim)’’. 586

4 – ل: طاهر بن محمد، عن محمد بن علي بن حبان، عن الحسن بن محمد بن سوار، عن علي بن حجر السعدي، عن سعيد بن نصر، عن ابن حبيبة، عن عطاء، عن ابن عباس، عن النبي صلى الله عليه وسلم، قال: من حفظ من نبيتنا آربعين حديثاً من السنة كنت له شفيعة يوم القيامة.

584 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 20 H 1
585 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 20 H 2
586 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 20 H 3
‘From the Prophet \(\text{saww}\) having said: ‘One from my \(\text{saww}\) community who memorises forty Ahadeeth from the Sunnah, \(\text{saww}\) would be an intercessor for him on the Day of Judgment’’.  

By the preceding chain from Ibn Suwar, from Isa Bin Ahmad Al Asqalany, from Urwat Ibn Marwan Al Barqy, from Rabie Bin Badr, from Aban, from Anas who said,

‘Rasool-Allah \(\text{saww}\) said: ‘One from my \(\text{saww}\) community who memorises forty Ahadeeth from me \(\text{saww}\) regarding the matters of his Religion, intending the Face of Allah \(\text{azwj}\) Mighty and Majestic and the House of the Hereafter, Allah \(\text{azwj}\) would Resurrect him as an understanding one (Faqeeh), scholar (Aalim)’.  

‘I heard Abu Abdullah \(\text{asws}\) saying: ‘One who memorises forty Ahadeeth from me \(\text{asws}\), from our \(\text{asws}\) Ahadeeth regarding the Permissibles and the Prohibitions, Allah \(\text{azwj}\) would Resurrect him on the Day of Judgment as an understanding one (Faqeeh), a scholar (Aalim), and would not Punish him’’.  

‘From Ja’far \(\text{asws}\) Bin Muhammad \(\text{asws}\), from his \(\text{asws}\) father \(\text{asws}\), from his \(\text{asws}\) father \(\text{asws}\) Al-Husayn \(\text{asws}\) Bin Ali \(\text{asws}\) having said: ‘Rasool-Allah \(\text{saww}\) bequeathed to Amir Al-Momineen Ali \(\text{asws}\)  

\(^{587}\) Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 20 H 4
\(^{588}\) Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 20 H 5
\(^{589}\) Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 20 H 6
Bin Abu Talib asws, and it was in what he saww bequeathed to him asws with that he saww said to him asws: ‘O Ali asws! One from my saww community who memorises forty Ahadeeth, seeking the Face of Allah azwj Mighty and Majestic with that and the House of the Hereafter, Allah azwj would Resurrect him on the Day of Judgment to be with the Prophets and the Truthful and the Martyrs and the Righteous; and a goodly company are they! [4:69].

فقال علي عليه السلام: يا رسول الله أخبرني ما هذه الأحاديث؟

So Ali asws said: ‘O Rasool-Allah saww! Inform me asws, what are these Ahadeeth?’

فقال: أن تؤمن بالله وحده لا شريك له، وتعدبه ولا تعدبه ولا تعبد غيره، وتقيم الصلاة بوضوء سابغ في مواقيتها ولا تؤخرها فإن في تأخيرها من غير علة غضب الله عز وجل، وتدوم شهر رمضان، وتجمع البيت إذا كان لك مال وكتب مستطيعا، وأن تتقرب والديك.

So he saww said: ‘That you should believe in Allah azwj Alone, there being no associate for Him azwj, and you worship Him azwj and do not worship someone else, and you establish the Salat with full perfection during its (Prescribed) timings, and do not delay these, for in delaying it from without a (valid) reason, would Anger Allah azwj Mighty and Majestic, and you pay the Zakat, and Fast the month of Ramazan, and do the Hajj of the House (Ka'bah) where there was wealth for you and you were able to, and that you are not disloyal to your parents;’

ولا تأكل مال اليتيم ظلما، ولا تشرب الخمر ولا شربا من الأشربة المسكرة، ولا تزني، ولا تجري بالنميمة، ولا تحلف بالله كاذبا، ولا تسرق، ولا تشهد شهادة الزور لأحدها قريب كان أو بعيدا، وأن تقبل الحق من جاء به صغيرا كان أو كبيرا، وأن لا تركن إلى ظالم وإن كان حميما قريبا، وأن لا تعمل بالهوى،

And you do not eat the wealth of the orphans unjustly, and do not consume the usury, and do not drink the wine, nor anything from the intoxicating drinks, nor commit adultery, nor commit sodomy, nor walk with the gossiping, nor swear a false oath with Allah azwj, nor steal, nor testify the false testimony for anyone be he near or far, and that you will accept the truth from whoever comes with it, whether he was young or old, and that you will not incline to injustice and even if he was an intimate near one, and that you will not work with the desires;

ولا تقذف المحصنة، ولا ترائي فإن أيسر الرياء شرك بالله عز وجل، وأن لا تقول لقصير: يا قصير، ولا لطويل: يا طويل،高强度 by that his faults, and that you will not mock anyone from the creatures of Allah azwj, and that you will be patient upon the affliction and the difficulties, and that you will thank for the Bounties of Allah azwj which He azwj has

ولا تقذف المحصنة، ولا ترائي فإن أيسر الرياء شرك بالله عز وجل، وأن لا تقول لقصير: يا قصير، ولا لطويل: يا طويل تره بذلك عيبه، وأن لا تسخر من أحد من خلق الله، وأن تنصب على البلاء والنصيبة، وأن تشكر نعم الله التي أنعم بها عليك، وأن لا تأمن عقاب الله على ذنب تصيبه.

And you will not accuse the chaste woman, nor show off for the easiest of the showing off is associating with Allah azwj Mighty and Majestic, and that you will not say to Qaseyr, ‘O Qaseyr’, nor to Taweel, ‘O Taweel’, intending by that his faults, and that you will not mock anyone from the creatures of Allah azwj, and that you will be patient upon the affliction and the difficulties, and that you will thank for the Bounties of Allah azwj which He azwj has
Favoured with upon you, and that you will not feel safe from the Punishment of Allah^{azwj} upon the sins you commit;

وأن لا تفتق من رحمة الله، وأن تنتوب إلى الله عز وجل من ذنوبك فإن النائب من ذنوبك كمن لا ذنب له، وأن لا تصر على الذنب عوض الاستغفار فتكون كمستهرى بالله وآياته ورسله، وأن تعلم أن ما أصابك لم يكن ليحدثك وأن ما أخطاك لم يكن ليصيبك، وأن لا تطلب سخط الخلق ضرى الملحوق.

And that you will not despair from the Mercy of Allah^{azwj}, and that you will repent to Allah^{azwj} Mighty and Majestic from your sins, for the repentant from his sins is like the one having no sins for him, and that you will not persist upon the sins along with seeking the Forgiveness so you will become like the ones mocking with Allah^{azwj} and His^{azwj} Verses and His^{azwj} Rasool{saww}, and that you will learn if what hits you does not happen to be your mistake and that what mistakes you make does not happen to hit you, and that you will not seek the Wrath of the Creator by pleasing the creatures;

وأن لا تؤثر الدنيا على الآخرة لأن الدنيا فانية والأخرى باقية، وأن لا تقبل على إخوانك بما تقدر عليه، وأن يكون سريرتك كعلانيتك، وأن لا تكون علانيتك حسنة وسريرتك قبيحة فإن فعلت ذلك كنت من المنافقين،

And that you will not prefer the world over the Hereafter, because the world is perishable and the Hereafter will remain, and that you will not be stingy upon your brothers with what you are able upon, and that your secrets would be like your open notifications, and that your open good deeds and your secretive ones be ugly, for it you were to do that you would be from the hypocrites;

وأن لا تكذب ولا تخالط الكاذبين، وأن لا تغضب إذا سمعت حقا، وأن تؤدب نفسك وأهلك وولدك وحيرانك على حسب الطاقة، وأن تعمل بما علمت، ولا تعامل أحدا من خلق الله عز وجل إلا بالحق، وأن تكون سهلا للقريب والبعيد، وأن لا تكون جبارا عنيدا،

And that you will die, and you will not mingle with the liars, and that you will not be angry when you hear truth, and that you will educate yourself and your family and your children and your neighbours upon according to the energy, and that you will act with what you know, and you will not teach anyone from the creatures of Allah^{azwj} Mighty and Majestic except with the truth, and that you will become easy for the near ones and the far ones, and that you will not become tyrannous, insolent;

وأن تكثر من التسبيح والتهليل والدعاء وذكر الموت وما بعده من القيامة والجنة والنار، وأن تكثر من قراءة القرآن وتعمل بما فيه،

And that you will frequent from the Glorifications and the extollation, and the supplications, and remember the death and what is after it from the Day of Judgment, and the Paradise, and the Fire, and that you will frequent from recitation of the Quran and act with whatever is in it, and that you will benefit the righteousness and the honour with the Momineen and
the Mominaat, and if you look at all what does not please you, you will do it for yourself and you will not do it with anyone from the Momineen, and that you will not be weary of one who does the good, and you will not be heavy upon anyone when your favour upon him, and that the world in your presence would become a prison until a shield is made for you.

فهذه أربعون حديثا من استقام عليها وحفظها علي من امتي دخل الجنة برحمه الله، وكان من أفضل الناس وأحبهم إلى الله عز وجل بعد النبيين والصديقين، وحضره الله يوم القيامة مع النبيين والصديقين والشهداء والصالحين وحسن أولئك رفقة.

So these are forty Ahadeeth. One from my community who stands upon these and memorises these from me، would enter the Paradise by Mercy of Allah، and would be from the most superior of the people، and most Beloved of them to Allah Mighty and Majestic after the Prophets and the Truthful، and Allah would Resurrect him on the Day of Judgment with the Prophets and the Truthful and the Martyrs and the Righteous; and a goodly company are they! [4:69]". 590

From Al-Reza asws، from his asws forefathers asws having said: ‘Rasool-Allah saww said: ‘One from my community who memorises forty Ahadeeth to benefit (others) with these، Allah the Exalted would Resurrect him on the Day of Judgment as an understanding one (Faqeeh)، a scholar (Aalim)’”. 591

‘Rasool-Allah saww said: ‘One from my community who memorises forty Ahadeeth from the matters of his Religion، Allah the Exalted would Resurrect him on the Day of Judgment among the group of the understanding ones (Fuqha)، and the scholars (Ulama)” 592

The Prophet saww said: ‘One from my community who memorises forty Ahadeeth benefitting (others) by these in the matters of their Religion، Allah would Resurrect him on the Day of Judgment as an understanding ones (Faqeeh)، a scholar (Aalim)” 593

590 Bihar Al Anwaar – V 2، The book of intellect، and the knowledge، and the ignorance، S 2 Ch 20 H 7
591 Bihar Al Anwaar – V 2، The book of intellect، and the knowledge، and the ignorance، S 2 Ch 20 H 8
592 Bihar Al Anwaar – V 2، The book of intellect، and the knowledge، and the ignorance، S 2 Ch 20 H 9
593 Bihar Al Anwaar – V 2، The book of intellect، and the knowledge، and the ignorance، S 2 Ch 20 H 10
CHAPTER 21 – THE ETHICS OF REPORTING

The Verses – (Surah) Al Haaqa: And We Made it a Reminder for you, and the retaining ear is preserving it [69:12].

1 - خصص: جعفر بن الحسين المؤمن، عن ابن الوليد، عن الصفار، عن ابن عيسى، عن الحسين بن سعيد، عن صفوان بن يحيى، عن إسحاق بن عمار، عن أحمد بن محمد البضاوي، عن ابن الحسين، عن ابن عيسى، عن الحسين بن سعد، عن صفوان بن يحيى، عن إسحاق بن عمار، عن أبي بصير، عن أحدهما عليهما السلام في قول الله عز وجل: فبشر عباد الذين يستمعون القول فيتبعون أحسنه. قال: هم المسلمون لآل محمد صلى الله عليه وآله، إذا سمعوا الحديث أدوه كما سمعوه لا يزيدون ولا ينقصون.

Ja’far Bin Al Husayn Al Momin, from Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Al Husayn Bin Saeed, from Safwan Bin Yahya, from Is’haaq Bin Ammar, from Abu Baseer,

‘From one of the two (5th or 6th Imam) regarding the Words of Allahazwj Mighty and Majestic: Those who are listening intently to the Word and they are following the best of it [39:18]. Heazwj said: ‘They are the submitters to the Progeny of Muhammadasww, when they hear the Hadeeth, they leave it just as they heard it, neither increasing nor reducing (making no alterations to it)”.

2 - منية المريد: عن أبي عبد الله عليه السلام قال: من أراد الحديث لمنفعة الدنيا لم يكن له في الآخرة نصيب، ومن أراد به خير الآخرة أعطاه الله خير الدنيا والآخرة.

(The book) Maniyat Al Mureed –

‘From Abu Abdullahasws having said: ‘One who wants the Hadeeth for benefit of the world, there would not happen to be for him any share in the Hereafter, and one who wants the good of the Hereafter with it, Allahazwj would Give him the good of the world and the Hereafter”.

3 - ما: حمويه، عن أبي الحسين، عن أبي خليفة، عن محمد بن كثير، عن شعبة، عن الحكم، عن ابن أبي ليلى، عن سمرة قال:

Hamdawiya, from Abu Al Husayn, from Abu Khaleefa, from Muhammad Bin Kaseer, from Sha’ba, from Al Hakam, from Ibn Abu Layli, from Samra who said,

‘Rasool-Allahsaww said: ‘One who reports a Hadeeth from measww, and he sees that it is a lie, so he would be first of the liars’’.  

594 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 21 H 1
595 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 21 H 2
596 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 21 H 3
‘Abu Abdullah\textsuperscript{asws} said: ‘Beware of the lie of the fabricator’. It was said, ‘And what is the lie of the fabricator?’ He\textsuperscript{asws} said: ‘The man narrates the Hadeeth, so he reports it as being from other than the one who narrated to him with it’’.\textsuperscript{597}

My father, from Sa’ad, from Al Barqy, from Muhammad Bin Ali, raising it, said,

‘I said to Abu Abdullah\textsuperscript{asws}, ‘May I be sacrificed for you\textsuperscript{asws}! There is a Hadeeth which the people are reporting that Rasool-Allah\textsuperscript{saww} said: ‘Narrate from the Children of Israel and there is problem’’. He\textsuperscript{asws} said: ‘Yes’. I said, ‘So we can narrate from the Children of Israel with what we have heard and there would be no blame upon us?’ He\textsuperscript{asws} said: ‘But did you not hear what he\textsuperscript{saww} said? If suffices with the person as a lie if he narrates with all what he hears’. So I said, ‘And how is this?’ He\textsuperscript{asws} said: ‘Whatever was in the Book, it was regarding the Children of Israel, therefore narrate, it would be this community, and there is no blame’.\textsuperscript{598}

Muhammad Bin Isa, from Fazalat, from Aban, from Muhammad Bin Muslim,

‘From Abu Ja’far\textsuperscript{asws} regarding the Words of the Exalted: \textit{And one who earns good, We will Increase the good for him therein [42:23]}. He\textsuperscript{asws} said: ‘The earning – the submission to us\textsuperscript{asws}, and the truthfulness upon us\textsuperscript{asws}, and that he will not lie upon us\textsuperscript{asws}.\textsuperscript{599}

\textbf{My father, from Sa’ad, from Al Barqy, from Muhammad Bin Ali, raising it, said,}

4 - مع: أبي، عن سعد، عن البرقي، عن محمد بن علي رفعه قال: قال أبو عبد الله عليه السلام: إياكم و الكذب المفترع. قيل له: وما الكذب المفترع ؟ قال أن يحدث الرجل بحديث فترويه عن غير الذي حدثه به.

5 - مع: أبي، عن سعد، عن ابن عيسى، عن الحسين بن سيف، عن أبيه، عن محمد بن مارد، عن عبد الأعلى بن أعين، قال، قلت لأبي عبد الله عليه السلام: جعلت فداك حديث يرويه الناس أن رسول الله صلى الله عليه وسلم قال: حدث عن بني إسرائيل ولا حرج. قال: نعم. قلت: فحدثت عن بني إسرائيل بما سمعت ولا حرج عليا؟ قال: أما سمعت ما قال؟ كفى بالمرء كذبا أن يحدث بكل ما سمع. فقلت: وكيف هذا؟ قال: ما كان في الكتاب أنه كان في بني إسرائيل فحدث أنه كان في هذه الأمة ولا حرج.

6 - بر: محمد بن عيسى، عن فضالة، عن أبان، عن محمد بن مسلم، عن أبي جعفر عليه السلام

7 - كش: وجدت في كتاب جبرئيل بن أحمد بخطه: حدثني محمد بن عيسى، عن محمد بن الفضيل، عن عبد الله بن عبد الرحمن، عن الهيثم بن واقد، عن ميمون بن عبد الله، عن أبي عبد الله، عن آبائه عليهم السلام قال: قال رسول الله صلى الله عليه وآله: من كذب علينا أهل البيت حشره الله يوم القيامة أعمى يهودياً، وإن أدرك الدجال آمن به في قبره.
I found in the book of Jibraeel Bin Ahmad in his handwriting, ‘It was narrated to me by Muhammad Bin Isa, from Muhammad Bin Al Fazeyl, from Abdullah Bin Abdul Rahman, from Al Haysam Bin Waqad, from Maymoun Bin Abdullah,' "From Abu Abdullah\(^{\text{asws}}\), from his\(^{\text{asws}}\) forefathers\(^{\text{asws}}\) having said: 'Rasool-Allah\(^{\text{saww}}\) said: ‘One who lies upon us\(^{\text{asws}}\), the People\(^{\text{asws}}\) of the Household, Allah\(^{\text{azwj}}\) would Resurrect him on the Day of Judgment as blind, a Jew, and if he comes across Al-Dajjal\(^{\text{la}}\), would believe in him, (even if he was) in his grave.'\(^{\text{600}}\)"

8 - سال أُمِّر المؤمنين عليه السلام رجل أن يعرفه ما الإيمان ؟ فقال: إذا كان غد فأتني حتى أخبرك على أسماع الناس، فإن نسيت مقالتي حفظها عليك غيرك، فإن الكلام كالشاردة يثقفها هذا، ويخطئها هذا.

(The book) Nahj (Al-Balagah) – ‘Amir Al-Momineen\(^{\text{asws}}\) was asked by a man that he\(^{\text{asws}}\) makes his recognise, ‘What is the Eman?’ So he\(^{\text{asws}}\) said: ‘When it would be tomorrow morning, then come to me\(^{\text{asws}}\) and I\(^{\text{asws}}\) will inform you while the people are listening, for it you forget my\(^{\text{asws}}\) words, others would memorise is for you, for the speech is like the prey, this one may grasp it, and this one may miss it.’\(^{\text{601}}\)

9 - وقال عليه السلام - فيما كتب إلى الحارث الهمداني -: ولا تحدث الناس بكل ما سمعت فكفى بذلك كذبا، ولا ترد على الناس كلما حذوكم به فكفى بذلك جهلا.

And he\(^{\text{asws}}\) said – regarding among what he\(^{\text{asws}}\) wrote to Al-Haris Al-Hamdany: ‘And do not narrate to the people with all what you hear, for it would suffice with that as a lie, and do not rebut back upon the people all what they narrate to you with, so it would suffice with that as ignorance.’\(^{\text{602}}\)

10 - ما: المفيد، عن إبراهيم بن الحسن بن جمهور، عن أبي بكر المفيد الجرجرى عن المعمر أبي الدنيا، عن أمير المؤمنين عليه السلام قال: سمعت رسول الله صلى الله عليه وسلم يقول: من كذب علي جمعا فلتهما فلتهما من النار.

Al Mufeed, from Ibrahim Bin Al Hassan Bin Jamhour, from Abu Bakr Al Mufeed Al Jarjarie, from Al Mo’mar Abu Al Dunya,

‘From Amir Al-Momineen\(^{\text{asws}}\), he (the narrator) said, ‘I heard Rasool-Allah\(^{\text{saww}}\) saying: ‘One who lies upon me\(^{\text{asws}}\) deliberately, so let him take his seat from the Fire.’\(^{\text{603}}\)

11 - كذر الكراجكي: قال رسول الله صلى الله عليه وسلم: نضر الله امرءا سمع منا حديثا فادعه الله وحلفه الله أنه مدركأ ما سمعوا من فلتهما من النار.

(The book) Kunz of Al Karajaky –

\(^{\text{600}}\) Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 21 H 7
\(^{\text{601}}\) Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 21 H 8
\(^{\text{602}}\) Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 21 H 9
\(^{\text{603}}\) Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 21 H 10
‘Rasool-Allah\textsuperscript{saww} said: ‘May Allah\textsuperscript{azwj} Refresh a person who hears a Hadeeth from us, and he leaves it just as he heard it (not altering it), for sometimes a receiver is more retaining than the one who heard it’’.\textsuperscript{604}

And Amir Al-Momineen\textsuperscript{asws} said: ‘Upon you is to be with the knowing, not with the reporting’’.\textsuperscript{605}

And he\textsuperscript{asws} said: ‘The endeavour of the foolish ones is the reports, and the endeavour of the scholars is the knowing’’.\textsuperscript{606}

And from Abu Abdullah\textsuperscript{asws} said: ‘Amir Al-Momineen\textsuperscript{asws} said: ‘Whenever I\textsuperscript{asws} narrate to you with a Hadeeth, then state its source to the one who narrated it to you all, for if it was true, it would be for you, and if it was a lie, it would be upon him’’’.\textsuperscript{608}

‘I said to Abu Abdullah\textsuperscript{asws}, ‘I hear the Hadeeth, but I do not know whether I heard it from you\textsuperscript{asws} or from your\textsuperscript{asws} father\textsuperscript{asws}?’ He\textsuperscript{asws} said: ‘Whatever you hear from me\textsuperscript{asws} , so you can report it as being from Rasool-Allah\textsuperscript{saww}’.\textsuperscript{609}

\textsuperscript{604} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 21 H 11
\textsuperscript{605} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 21 H 12
\textsuperscript{606} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 21 H 13
\textsuperscript{607} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 21 H 14
\textsuperscript{608} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 21 H 15
And from him, copied from the book Madinat Al Ilm, from his father, from Muhammad Bin Al Hassan, from Ahmad Bin Muhammad, from Muhammad Bin Al Hassan Za’lan, from Khalaf Bin Hamad, from Ibn Mukhtar or someone else, raising it, said,

‘I said to Abu Abdulla asws, ‘I hear the Hadeeth from you asws, so maybe I don’t report it just (exactly) as I heard it’. So he asws said: ‘If you are correct in it, then there is no problem. But rather, it is as the status of (saying), ‘Come here’ and ‘Come’, and ‘Sit’ and ‘Be seated’’. 610

The book of Husayn Bin Usman, from one of his men,

‘From Abu Abdulla asws having said: ‘When you get the Hadeeth right, then articulate (say) from it with whatever (whichever way) you like to’. 611

The Prophet saww said: ‘Fear the Hadeeth from me asws except what you know, for the one who lies upon me asws deliberately, so let him take his seat from the Fire’. 612

It is reported from the Prophet saww having said: ‘May Allah aswj have Mercy on a person who hears my saww words, so he retains it and leaves it (unaltered) just as he heard it, for perhaps the carrier, his understanding isn’t (the correct) understanding’. And in another report: ‘Perhaps the carrier, his understanding, (is carried) to the one who is of a more understanding than him’. 613

(The book) Nahj (Al Balagah) –
‘Amir Al-Momineen\textsuperscript{asws} said: ‘Understand the Hadeeth when you hear it, the understanding of a follower not understanding of a reporter, for the reporters of the knowledge are many, and its followers are few’.\textsuperscript{614}

I used to hesitate between Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} and Muhammad Bin Al-Hanfiyya, and I used to come to this one\textsuperscript{asws} sometimes, and this one sometimes.

He (the narrator) said, ‘I met Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}, and he\textsuperscript{asws} said to me: ‘O you! Beware of going to the people of Al-Iraq informing them that I\textsuperscript{asws} deposited knowledge to you, for we\textsuperscript{asws}, by Allah\textsuperscript{azwj}, did not do that. And beware of becoming a chief through us for Allah\textsuperscript{azwj} will Put you down. And beware of consuming (wealth) through us\textsuperscript{asws}, for Allah\textsuperscript{azwj} would Increase you with poverty.

And know that your becoming a tail (lowly) in the goodness is better for you than your becoming a head (chief) in the evil. And now that one who narrates a Hadeeth from us\textsuperscript{asws}, we\textsuperscript{asws} will question him one day, for if he has narrated truthfully, Allah\textsuperscript{azwj} would Write him as a truthful, and if he narrated a lie, Allah\textsuperscript{azwj} would Write him as a liar.

And beware of tightening (the reins of) a riding animal departing to come over here seeking the knowledge, until there would pass for you all seven Hajj (years) after my\textsuperscript{asws} passing away. Then Allah\textsuperscript{azwj} will Send for you, a young boy\textsuperscript{asws} from the sons\textsuperscript{asws} of (Syeda) Fatima\textsuperscript{asws}. The wisdom would grow in his\textsuperscript{asws} chest just as the little rain grows the vegetation’.\hfill\textsuperscript{614}

\textsuperscript{614} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 21 H 21
He (the narrator) said, ‘So when Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} expired, we counted the days, and the weeks, and the months, and the years. So there did not increase a day, nor reduced, until Muhammad\textsuperscript{asws} Ibn Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}, the expounder of the knowledge, spoke’.

Al Sayyari, from one of our companions,

‘Raising it to Abu Abdullah\textsuperscript{asws} having said: ‘When you get the meaning of the Hadeeth right, then articulate (say) from it with whatever (whichever way) you like’.

And one of them said, ‘There is no problem if you reduce, or increase, or bring forwards, or delay, when you get the meaning correct’. And he said, ‘They are giving the Hadeeth same just as they heard it, and we sometimes bring forward, and we delay, and we increase, and we reduce’. So he\textsuperscript{asws} said, ‘That is suggesting flowery words to each other, deceiving [6:112]. When you get the meaning correct, then there is no problem’.

From Al Sakuny,

‘From Ja’far\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws}, from Ali\textsuperscript{asws} having said: ‘The pausing at the doubt is better than storming into the destruction, and your leaving a Hadeeth, not reporting it, is better than your reporting a Hadeeth not getting it correct. Upon every truth there is a reality, and upon every correct (thing) there is a light. So, whatever is in accordance with the Book of Allah\textsuperscript{azwj}, take with it, and whatever opposes (differs) the Book of Allah\textsuperscript{azwj}, leave it’.’
CHAPTER 22 – FOR EVERYTHING THERE IS A LIMIT AND THERE ISN’T ANYTHING EXCEPT A (VERSE OF THE) BOOK OR A SUNNAH HAS REFERRED TO IT, AND THE KNOWLEDGE OF THAT, ALL OF IT IS WITH THE IMAM\textsuperscript{asws}

The Verses – (Surah) Al Anaam: \textit{We have not neglected in the Book of anything; [6:38].}

Ali Bin Muhammad, from Al Yaqteeny,

‘Raising it to Abu Abdullah\textsuperscript{asws} having said: ‘Allah\textsuperscript{azwj} Refused to Flow the things except by the causes, so He\textsuperscript{azwj} Made a cause to be for all things, and Made an explanation for every cause, and Made a key to be for every explanation, and Made a knowledge to be for every key, and Made a speaking door to be for every knowledge. One who recognises him\textsuperscript{asws} recognises Allah\textsuperscript{azwj}, and one who denies him\textsuperscript{asws}, denies Allah\textsuperscript{azwj} – That is Rasool-Allah\textsuperscript{saww} and us\textsuperscript{asws}.’

Abdullah Bin Ja’far, from Muhammad Bin Isa, from Al Hassan, from Fazalat, from Al Qasim Ibn Yazeed, from Muhammad Bin Muslim who said,

‘I asked him\textsuperscript{asws} about the inheritance of knowledge what reaches. Shall I summarise from the knowledge or explain every thing from these matters of the divorce, and the Obligations which the people are speaking about?’ So he\textsuperscript{asws} said: ‘Ali\textsuperscript{asws} wrote down the knowledge, all of it, and the Obligations. So when our\textsuperscript{asws} command appears, there would be none from a thing except and there would be a Sunnah flowing with regards to it’’.\textsuperscript{620}

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\textsuperscript{619} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 22 H 1
\textsuperscript{620} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 22 H 2
Abdullah Bin Ja’far, from Muhammad Bin Isa, from Al Ahwazy, from Ja’far Bin Bashir, from hamad, from Abu Asama who said,

‘I was in the presence of Abu Abdullah asws, and with him asws was a man from Al-Mugheira1, and he asked him asws about something from the Sunnahs. He asws said: ‘There is none from a thing a son of Adam as would be needy to except and the Sunnah from Allah azwj and from His azwj Rasool saww, has come out with regards to it. And had it not been that, He azwj would not have Argued upon us asws with what He azwj Argued’.

So Al-Mugheira said, ‘And with what did He azwj Argue?’ Abu Abdullah asws said: ‘His azwj Words: Today I Perfected your Religion for you and Completed My Favour upon you [5:3]’ – until he azwj was free from (reciting) the Verse: ‘So if He azwj did not complete His azwj Sunnah and His azwj Obligations, and whatever the people are needy to, He azwj would not have Argued with it” 621

One of our companions, from Ali Bin Ismail Al Maysami, from Muhammad Bin Hakeem,

‘From Abu Al-Hassan Musa asws having said: ‘Rasool-Allah saww gave them what they could suffice with it during his saww era, and become needless with it, from after him saww’. 622

Ismail Al Maysami, from Muhammad Bin Hakeem,

‘From Abu Al-Hassan asws having said: ‘Rasool-Allah saww gave them what they could become needless with during his saww era, and what they could be sufficing with, from after him saww’. 623

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621 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 22 H 3
622 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 22 H 4
My father, from Hamad, from Hareyz and Rabie, from Al Fazeyl who said,

‘Abu Abdullah\textsuperscript{asws} said: ‘For the Religion there is a limit like the boundary of this house of mine\textsuperscript{asws}, and he\textsuperscript{asws} gestured by his\textsuperscript{asws} hand to the wall in it’”.\textsuperscript{624}

My father, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘There is none from a thing except and for it, there is a limit like the limits (boundaries) of this house of mine\textsuperscript{asws}. So whatever was in the street, so it is from the street, and whatever was in the house, so it is from the house’”.\textsuperscript{625}

Al Washa, from Aban Al Ahmar, from Suleym Bin Abu Hasam Al Ajaly who said,

‘I heard Abu Abdullah\textsuperscript{asws} saying: ‘Allah\textsuperscript{azwj} neither Created a Permissible nor a Prohibition except and for it there is a limit like the limits of this house of mine\textsuperscript{asws}. Whatever was from it from the street, so it is from the street, and whatever was from the house, so it is from the house, to the extent of the compensation for the scratch and whatever is besides it, and the lashing, and half a lashing’”.\textsuperscript{626}

My father, from Yunus, from Hafs Bin Qarat who said,

‘I heard Abu Abdullah\textsuperscript{asws} saying: ‘Ali\textsuperscript{asws} knew the goodness of the Permissible(s) and the Prohibitions, and he\textsuperscript{asws} knew the Quran, and a limit of everything from these’”.\textsuperscript{627}
‘From Abu Ja’far asws – a man came to him asws at Makkah and said to him asws, ‘O Muhammad asws Bin Ali asws! Are you asws the one who is claiming that there isn’t anything except and there is a limit for it?’

So, Abu Ja’far asws said: ‘Yes, I asws am saying that there isn’t anything from what Allah azwj Created, be it small or big, except and Allah azwj has Made a limit to be for it. When that limit is exceeded with, so you have transgressed a limit of Allah azwj with regards to it’.

He said, ‘So what is a limit of this meal of yours asws?’ He asws said: ‘You mentioned Allah azwj when it is placed, and you praise Allah azwj when it is raised, and you raise (pick up) what is (falls) beneath it.

He said, ‘So what is a limit of this pitcher of yours asws?’ He asws said: ‘Do not drink from the place of its ears (handles), nor from the place of its breakage for it is a seat of the Satan la, and when you place it upon your mouth, so mention then name of Allah azwj, and when you raise it from your mouth, so praise Allah azwj, and gulp in it three gulps, for the one gulp is disliked’.

Muhammad Bin Abdul Hameed, from Ibn Hameed, from Abu Hamza, ‘From Abu Ja’far asws having said: ‘Rasool-Allah saww said in a sermon during the farewell Hajj: ‘O you people! Fear Allah azwj! There is none from a thing drawing you closer to the Paradise, and distancing you from the Fire, except and I saww have forbidden you from it and instructed you with it’.”

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628 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 22 H 10
629 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 22 H 11
'I was in the presence of Abu Abdullah\textsuperscript{asws} and a man from Al-Mugheira asked him\textsuperscript{asws} about something from the Sunnahs, so he\textsuperscript{asws} said: 'There is nothing which anyone from the children of Adam\textsuperscript{as} would be needy to except and a Sunnah has flowed from Allah\textsuperscript{azwj} and from His\textsuperscript{asw} Rasool\textsuperscript{saww}. One who recognises it recognises it, and one who denies it denies it'.

The man said, 'So what is the Sunnah regarding entering the toilet?' He\textsuperscript{asws} said: 'You should remember Allah\textsuperscript{azwj} and seek Refuge from the Satan\textsuperscript{la}. So, when you are free (from your need), you should say, 'The Praise is for Allah\textsuperscript{azwj} upon what exited from me from the harm in its ease from it and health'.

So, the man said, 'But the human being, being upon that state, would not be patient until he looks at what has come out from him'. He\textsuperscript{asws} said: 'There is no person in the earth except and with him are two Angels having been Allocated with him. So when he is upon that state, they turn his head, then they say, 'Son of Adam\textsuperscript{as}! Look at what you had toiled (sweated) for in the world, what it has come to be!'\textsuperscript{630}.'

\textsuperscript{630} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 22 H 12
matter, Iṣāwṣ judge between the two with one judgment, because neither does the judgment change nor does it decline, ever!631

CHAPTER 23 – THEY (IMAMS<sup>asws</sup>), WITH THEM<sup>asws</sup> IS THE MATERIAL OF THE KNOWLEDGE AND ITS ORIGINS, AND THEY ARE NOT SAYING ANYTHING BY AN OPINION, NOR BY ANALOGY, BUT THEY<sup>asws</sup> INHERITED THE ENTIRETY OF THE KNOWLEDGES FROM THE PROPHET<sup>saww</sup>, AND THEY<sup>asws</sup> ARE THE TRUSTEES OF ALLAH<sup>azwj</sup> UPON HIS<sup>azwj</sup> SECRETS

The Verses – (Surah) Al Najam: *And he does not speak out of (personal) desire [*53:3*] Surely it is only a Revelation He Revealed [*53:4*].

1 – خصص، بر: حمزة بن يعلى، عن أحمد بن النضر، عن عمرو بن شمر، عن جابر، عن أبي جعفر عليه السلام قال: يا جابر إنا لو كنا نحدثكم برأينا وحوانا لكنا من الهالكين، ولكننا نحدثكم بأحاديث نكنزها عن رسول الله صلى الله عليه واله كما يكنز هؤلاء ذهبهم وفسذهم.

Hamza Bin Ya’la, from Ahmad Bin Al Nazar, from Amro Bin Shimr, from Jabir,

‘From Abu Ja’far<sup>asws</sup> having said: ‘O Jabir! If we<sup>asws</sup> were to narrate to you all with our<sup>asws</sup> opinion and our<sup>asws</sup> desires we<sup>asws</sup> would become from the destroyed ones. But, we<sup>asws</sup> narrate to you all with the Ahadeeth we<sup>asws</sup> collected from Rasool-Allah<sup>azwj</sup> just as these people tend to hoard their gold and their silver’’.<sup>632</sup>

2 – يبن يزيد، عن ابن أبي عمير، عن ابن اذينة، عن الفضيل، عن أبي جعفر عليه السلام قال: لو أنا حدثنا برأينا ضلنا كما ضل من كان قبلنا، ولكننا حدثنا بينه من ربا بينها لئيه صلى الله عليه واله فيه لنا.

Ibn Yazeed, from Ibn Abu Umey, from Ibn Azina, from Al Fazeyl,

‘From Abu Ja’far<sup>asws</sup> having said: ‘If We<sup>asws</sup> were to narrate by our<sup>asws</sup> opinion, we<sup>asws</sup> would stray just as the ones from before us<sup>asws</sup> have strayed, but we<sup>asws</sup> narrate with proofs from our<sup>asws</sup> Lord<sup>azwj</sup> which He<sup>azwj</sup> explained to our<sup>asws</sup> Prophet<sup>saww</sup>, and he<sup>saww</sup> explained it to us<sup>asws</sup>’.

<sup>632</sup> Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 23 H 1
<sup>633</sup> Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 23 H 2
Ahmad Bin Muhammad, from Al Ahwazy, from Al Qasim, from Muhammad Bin Yahya, from Jabir who said,

‘Abu Ja’far asws said: ‘O Jabir! If we asws were to issue Fatwas to the people with our asws opinions and our asws desires, we asws would become from the destroyed ones, but we asws issue Verdicts to them with the Ahadeeth from Rasool-Allah asaww, and the origins of knowledge are with us asws. We asws inherited these, an ancestor from an ancestor. We asws collected these just as they (people) are hoarding their gold and their silver’. 634

Ahmad Bin Muhammad, from Ibn Mahboub, from Al Sumaly, from Jabir who said,

‘Abu Ja’far asws said: ‘O Jabir! By Allah azwj! If we asws were to narrate to the people or talk to them with our asws opinions, we asws would become from the destroyed ones. But, we asws narrated to them with the Ahadeeth (which are) with us asws from Rasool-Allah asaww, having inherited these, an ancestor from an ancestor. We asws collected these just as they (people) are hoarding their gold and their silver’. 635

Ahmad Bin Muhammad, from Ali Bin Al Numan, from Fazeyl Bin Usman, from Muhammad Bin Shareeh who said,

‘I heard Abu Abdullah asws saying: ‘By Allah azwj! Had Allah aswj not Obligated our asws Wilayah, and our asws cordiality, and our asws nearness, we asws neither enter you all into our houses nor pause you upon our asws doors. By Allah azwj! We asws are neither speaking by our asws desires, nor are we asws speaking by our asws opinions, nor are we asws speaking except what our asws Lord aswj Said’’. 636

634 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 23 H 3
635 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 23 H 4
636 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 23 H 5
Ibrahim Bin Hashim, from Yahya Bin Abu Imran, from Yunus, from Anbasah who said,

‘A man asked Abu Abdullah asws about an issue, so he asws answered him regarding it. The man said, ‘If it was such and such, what would be the (decisive) word regarding it?’ So he asws said to him: ‘Shh! I asws answered you with something which is from Rasool-Allah saww! We asws don’t speak by our opinions for anything”’. 637

Ahmad Bin Muhammad, from Al Ahwazy, from Fazalat, from Jameel, from Al Fazeyl,

‘From Abu Ja’farasws having said: ‘We asws are upon a proof from our asws Lordazwj. Heazwj Explained it to His aswj Prophet saww, and His aswj Prophet saww explained it to us asws. Had it not been that, we asws would have been like these people”’. 638

Ibn Isa, from Muhammad Al Barqy, from Ibn Mihran, from Ibn Umeyra, from Abu Al Ma’aza, from Sama’at,

‘From Abu Al-Hassanasws, he (the narrator) said, ‘I said to himasws, ‘Every thing youasws are speaking with is in the Book of Allah azwj and his saww Sunnah, or are you saying with yourasws opinion?’ Heasws said: ‘But, every thing weasws are saying is in the Book of Allah azwj and his saww Sunnah”’. 639

Muhammad Bin Abdul Hameed, from Yunus Bin Yaqoub, from Al haris Al Mugheira Al Nazry who said,

‘I said to Abu Abdullahasws, ‘The knowledge youasws are knowing, which thing is its direction?’ Heasws said: ‘An inheritance from Rasool-Allah saww and Aliasws Bin Abu Talibasws. The people are needy to usasws and weasws are not needy to the people’’. 640

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637 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 23 H 6
638 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 23 H 7
639 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 23 H 8
640 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 23 H 9
Muhammad Bin Al Husayn, from Ibn Bashir, from Al Mufazzal, from Al Haris,

‘From Abu Abdullah asws, he (the narrator) said, ‘I said, ‘Inform me about the knowledge you asws are knowing’. He asws said: ‘An inheritance from Rasool-Allah saww and from Ali asws Bin Abu Talib asws’. So, I said, ‘We are narrating that it is either cast into his asws chest or it reverberates in his asws ear’. He asws said: ‘Or that’.

From Abu Abdullah asws, he (the narrator) said, ‘I said, ‘Inform me about the knowledge you asws are knowing’. He asws said: ‘An inheritance from Rasool-Allah saww and from Ali asws Bin Abu Talib asws’. So, I said, ‘We are narrating that it is either cast into his asws chest or it reverberates in his asws ear’. He asws said: ‘Or that’.

Muhammad Bin Ahmad, from the one who reported it, from Abdul Al Samad Bin Bashir, from Abu Al Jaroud,

‘From Abu Ja’fa asws having said: ‘Rasool-Allah saww called Al asws during the illness in which he saww passed away, and he saww said: ‘O Ali asws! Come near me saww until I saww divulge a secret to you asws what Allah azwj has Divulged to me saww, and entrust you asws upon what Allah azwj has Entrusted me saww upon’.

So Rasool-Allah saww did that with Ali asws, and Ali asws did it with Al-Hassan asws, and Hassan asws did it with Al-Husayn asws, and Al-Husayn asws did it with my asws father asws, and he asws did it with me asws.

Abdullah Bin Muhammad, from Mo’mar Bin Khalad,

‘From Abu Al-Hassan Al-Reza asws, he (the narrator) said, ‘I heard him asws saying: ‘Allah azwj Divulged His aszw Secret to Jibraeel as, and Jibraeel as divulged it to Muhammad saww, and Muhammad saww divulged it to one asws whom Allah azwj Desired’.

From Abu Al-Hassan Al-Reza asws, he (the narrator) said, ‘I heard him asws saying: ‘Allah azwj Divulged His aszw Secret to Jibraeel as, and Jibraeel as divulged it to Muhammad saww, and Muhammad saww divulged it to one asws whom Allah azwj Desired’.

641 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 23 H 10
642 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 23 H 11
643 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 23 H 12
Ahmad Bin Muhammad, from Al Ahwazy, from Al Qasim Bin Muhammad, from Ali, from Abu Baseer who said,

‘I heard Abu Ja’far asws saying: ‘Allah azwj Divulged His awj Secret to Jibraeel as, and Jibraeel divulged it to Muhammad saww, and Muhammad saww divulged it to Ali asws, and Ali asws divulged it to one asws He azwj so Desired, one asws after one asws. 644

Banan Bin Muhammad, from Mo’mar Bin Khalad,

‘From Abu Al Hassan asws having said: ‘The scholar asws is not able to inform with what he knows, for it is a Secret Allah azwj Divulged it to Jibraeel as, and Jibraeel as divulged it to Muhammad saww, and Muhammad saww divulged it to one asws Allah azwj so Desired’. 645

Ibn Marouf, from Hamad Bin Isa, from Rabie, from Sorwat Bin Kaleyb who said,

‘I said to Abu Abdullah asws, ‘With which thing does the Imam asws issue Fatwas?’ He asws said: ‘By the Book’. I said, ‘So what (if something) does not happen to be in the Book (Quran)?’ He asws said: ‘By the Sunnah’. So what (if something) does not happen to be in the Book and the Sunnah?’ He asws said: ‘There isn’t anything except it is in the Book and the Sunnah’. He (the narrator) said, ‘So I thought once or twice. He asws said: ‘He asws would be Guided and Inclined, but as for what you are thinking, so no’. 646

Ibn Yazeed, from Al Hassan Bin Ayoub, from Ali Bin Ismail, from Rabie, from Khaysam,

‘From Abu Abdullah asws he (the narrator) said, ‘I said to him asws, ‘Can there be something which would neither be in the Book (Quran) and the Sunnah?’ He asws said: ‘No’. He (the narrator) said, ‘I said, ‘Supposing something comes?’ He asws said: ‘No’. Until I reiterated to him a few times, then he asws said: ‘It would not come’. Then he asws said – by his asws fingers –

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644 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 23 H 13
645 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 23 H 14
646 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 23 H 15
‘By inclination and Guidance. It isn’t where you are going with it. It isn’t where you are going with it’. 647

‘From Abu Abdullah asws, he (the narrator) said, ‘Sowrat asked him asws, and I am a witness, he said, ‘May I be sacrificed for you asws! With what does the Imam asws issue Fatwas to the people?’ He asws said: ‘By the Book (Quran)’. He said, ‘So what (if something) does not happen to be in the Book?’ He asws said: ‘By the Sunnah’. He said, ‘So what (if something) does not happen to be in the Book and the Sunnah?’ So, he asws said: ‘There isn’t anything except it is in the Book and the Sunnah’. He said, ‘Then he asws remained (silent) for a while, then said: ‘He aswj is Inclined and Guided, and it isn’t as you are thinking’. 648

‘From Abu Abdullah asws having said: ‘I went over to him asws in Mina and I said, ‘May I be sacrificed for you asws! The Imam asws, with which thing does he asws judge?’ He asws said: ‘By the Book (Quran)’. I said, ‘So what (if something) isn’t in the Book?’ He asws said: ‘By the Sunnah’. I said, ‘So what (if something) is neither in the Sunnah nor in the Book?’ So he asws said by his asws hand: ‘asws have understood that which you want. He asws is Guided and Inclined, and it isn’t as you are thinking’. 649

‘By inclination and Guidance. It isn’t where you are going with it. It isn’t where you are going with it’. 647

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Muhammad Bin Al Husayn from Ja’far Bin Bashir, from Hamad Bin Usman,

Ibn Marouf, from Hamad Bin Isa, from Hareyz, from Sowrat Bin Kaleyb,

Ahmad Bin Muhammad from Ibn Abu Umeyr, from Muhammad Bin Yahya Al Khas’amy, from Abdul Raheem Al Qusayr,

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647 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 23 H 16
648 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 23 H 17
649 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 23 H 18
‘From Abu Ja’far asws having said: ‘It was such that whenever a matter was referred to Ali asws which was neither in the Book nor the Sunnah, he asws said by the casting of lots (Inspiration), and got it correct’. Abu Ja’far asws said: ‘And these are the dilemmas’”.

Ahmad Bin Muhammad, from Al Ahwazy and Al Barqy, from Al Nazar, from Yahya Al Halby, from Abdullah Bin Muskan, from Abdul Raheem who said,

‘I heard Abu Ja’far asws saying: ‘Whenever a matter was referred to Ali asws which neither the Book nor the Sunnah had come with it, cast lots with it (inspiration) – meaning arrows – and got it correct’. Then he asws said: ‘O Abdul Raheem, and these are the dilemmas’”.

Ahmad Bin Musa, from Abu Yusuf, from Ibn Abu Umeyr, from Muhammad Bin Yahya, from Abdul Raheem Al Qusayr,

‘From Abu Ja’far asws, he (the narrator) said, ‘I heard him asws saying: ‘Whenever Ali asws was asked about what wasn’t in the Book (Quran) nor a Sunnah, he asws cast lots (Inspiration), and got it correct, and these are the dilemmas’”.

Muhammad Bin Musa, from Musa Al Halby,

‘From Abu Abdullah asws having said: ‘Whenever (a matter) was referred to Amir Al-Mominee asws what was neither in the Book of Allah azwj nor a Sunnah of His Prophet saww, so he asws would cast lot and get that correct, and these are dilemmas’”.

Ahmad Bin Muhammad, from Ibn Sinan, from Marazim and Musa Bin Bakr who both said,
‘We heard Abu Abdullah asws saying: ‘We asws the People asws of the Household, Allah azwj did not cease to Send from us asws, one asws who knows His aswj Book from its beginning to its end, and that with us asws are the Permissible(s) of Allah azwj and His aswj Prohibitions. We have no leeway for concealing it, we asws are not able to narrated with it to anyone’.’

24 - ب: عبد الله، عن محسن، عن يونس بن يعقوب، عن الحارث بن المغيرة، عن أبي عبد الله عليه السلام قال: قلت له: العلم الذي يعلمه تعالى ما يعلم؟ قال: ورثة من رسول الله صلى الله عليه وآله ومن علي بن أبي طالب علامة الناس إليه ولا يحتاج إلى الناس.

Abdullah, from Mohsin, from Yunus Bin Yaqoub, from Al Haris Bin Al Mugheira,

‘From Abu Abdullah asws, he (the narrator) said, ‘I said to him asws, ‘The knowledge with your asws scholar asws knows, what does he know with?’ He asws said: ‘An inheritance from Rasool-Allah saww and from Ali asws Bin Abu Talib asws. The people are needy to him asws and he asws is not need to the people’.’


Al Hajal, from Salih, from Ibn Mahboub, from Malik Bin Atiya, from Bureyd Al Ajaly who said,

‘I asked Abu Ja’far asws about the Words of Allah azwj the Exalted: pure pages [98:2] Wherein is correct Scripture [98:3], he asws said: ‘It is our asws Ahadeeth in pages, pure from the lies’.

26 - س: عباس بن عامر، عن محمد بن يحيى الخثعمي، عن أبي غيلان، عن أبي إسماعيل الجعفي قال: قال أبو جعفر عليه السلام: إن الله برأ محمد صلى الله عليه وآله من ثلاث: أن يتقول على الله، أو ينطق عن هواه، أو يتكلف.

Abbas Bin Aamir, from Muhammad Bin Yahya Al Khas’amy, from Abu Ghaflan, from Abu Ismail Al Jufy who said,

‘Abu Ja’far asws said: ‘Allah azwj Freed Muhammad saww from three – saying against Allah azwj, or speaking from his asws own desires, or impersonating (making false claims”.


Ibn Qawlawiya, from Ibn Isa, from Haroun Bin Muslim, from Ibn Asbaat, from Ibn Umeysra, from Amro Bin Shimr, from Jabir who said,
'I said to Abu Ja'far asws, ‘Whenever you asws narrate a Hadeeth to me so attribute its chain for me’. So he asws said: ‘My asws father asws narrated to me asws, from my asws grandfather asws, from Rasool-Allah saww, from Jibraeel as, from Allah azwj Mighty and Majestic, and all what I asws narrate to you is with this chain (source)’.

(658)

28 – منية المريد: روى هشام بن سالم وحماد بن عثمان وغيرهما قالوا: سمعنا آبآ عبد الله عليه السلام يقول: حديثي حديث أبي، وحديث أبي حديث جدي، وحديث جدي حديث الحسين، وحديث الحسين حديث الحسن، وحديث الحسن حديث أمير المؤمنين، و حديث أمير المؤمنين حديث رسول الله صلى الله عليه وسلم وحديث رسول الله صلى الله عليه وسلم قول الله عز وجل.

(The book) Maniyat Al Mureed – ‘It is reported by Hisham Bin Salim, and Hamad Bin Usman and others who said,

'We heard Abu Abdullah asws saying: ‘My asws Hadeeth is a Hadeeth of my father asws, a Hadeeth of my asws father asws is a Hadeeth of my asws grandfather asws, and a Hadeeth of my asws grandfather asws is a Hadeeth of Al-Husayn asws, and a Hadeeth of Al-Husayn asws is a Hadeeth of Al-Hassan asws, and a Hadeeth of Al-Hassan asws is a Hadeeth of Amir Al-Momineen asws, and a Hadeeth of Amir Al-Momineen asws is a Hadeeth of Rasool-Allah saww, and a Hadeeth of Rasool-Allah saww are the Words of Allah azwj Mighty and Majestic’.

(659)
CHAPTER 24 – EVERY TRUE KNOWLEDGE IN THE HANDS OF THE PEOPLE, SO IT IS FROM THE PEOPLE\textsuperscript{asws} OF THE HOUSEHOLD, AND CONNECTS TO THEM\textsuperscript{asws}

1 - ج: ابن قولويه، عن أبيه، عن سعد، عن ابن عيسى، عن ابن محبوب، عن محمد بن مسلم، عن أبي جعفر عليه السلام قال: أما إنه ليس عند أحد من الناس حق ولا صواب إلا شيء أخذوه من أهل البيت، ولا أحد من الناس يقضي به ولا عدل إلا và من فتح ذات القضاء وباية وأوله ومنه أمير المؤمنين علي بن أبي طالب عليه السلام، فإذا اشتهيت عليهم الأمور كان الخطأ من قبلهم إذا أخطؤوا، والصواب من قبل علي بن أبي طالب عليه السلام إذا أصابوا.

Ibn Qawlawiya, from his father, from Sa’ad, from Ibn Isa, from Ibn Mahboub, from Al Khazaz, from Muhammad Bin Muslim,

‘From Abu Ja’far\textsuperscript{asws} having said: ‘There isn’t in the hands of the people, anything from a truth or correctness, except it is a thing they took it from us\textsuperscript{asws}, the People\textsuperscript{asws} of the Household, and there is no one from the people who judges with truth nor justice except and a key to that judgment, and its door, and its beginning, and its Sunnah is Amir Al-Momineen Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}. So whenever the matters are confusing upon them, the mistake would be from their direction when they err, and the correctness is from the direction of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} when they are correct’.

2 - ج: أحمد بن الوليد، عن أبيه، عن سعد، عن ابن عيسى، عن ابن محبوب، عن يحيى بن عبد الله بن الحسن قال: سمعت جعفر بن محمد عليه السلام يقول – وعنده ناس من أهل الكوفة: عجبا للناس يقولون: أخذوا علمهم كله عن رسول الله صلى الله عليه وسلم، وعملوا به واهتدوا، ويرون:

Ahmad Bin Al Waleed, from his father, from Sa’ad, from Ibn Isa, from Ibn Mahboub, from Yahya Bin Abdullah Bin Al Hassan who said,

‘I heard Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws} saying – and in his\textsuperscript{asws} presence were people from the inhabitants of Al-Kufa: ‘I\textsuperscript{asws} wonder at the people who are saying they are taking all of their knowledge from Rasool-Allah\textsuperscript{saww}, and they are teaching with it and are guiding, and are reporting that:

أنا أهل البيت لم نأخذ علمه ولم أخذ من أهل الكوفة - عجبنا لناس يقولون: أخذوا علمهم كله عن رسول الله صلى الله عليه وسلم، وعملوا به واهدوا، ويرون

Us\textsuperscript{asws}, the People\textsuperscript{asws} of the Household did not take his\textsuperscript{saww} knowledge, and we\textsuperscript{asws} were not guided by it, and (although) we are his\textsuperscript{saww} family and his\textsuperscript{saww} offspring. It was in our\textsuperscript{asws} house that the Revelation descended, and from us\textsuperscript{asws} did the knowledge emerge to the

660 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 24 H 1
people. Are you seeing them to have learnt and guided, and we \(^{asws}\) are ignorant and strayed? This is impossible!". 661

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661 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 24 H 2
CHAPTER 25 – COMPLETION OF THE ARGUMENT AND APPEARANCE OF THE STRAIGHT ROAD

الآيات، الاتمام: فل قلله الحجة، البالغة 108

The Verses – (Surah) Al Anaam: Say: ‘For Allah is the conclusive Proof [6:149].

And like that We Detail the Signs and Explain the way of the criminals [6:55].

الجاثية: فما اختلفوا إلا من بعد ما جاءهم العلم بغيا بينهم. إن ربك يقضي بينهم يوم القيامة فيما كانوا فيه يختلفون 16

(Surah) Al Jaasiya: but they did not differ except from after the knowledge had come to them in rivalry between them. Surely your Lord will Judge between them on the Day of Judgment regarding what they had been differing in [45:17].

(The book) Nahj (Al Balagah)

‘Amir Al-Momineen asws said in a sermon of his asws: ‘Benefit by the Explanation of Allah azwj and take advice by the Preaching of Allah azwj, and accept the Advice of Allah azwj, for Allah azwj has left no excuse for you with the Clarification, and Taken the proof upon you, and Explained to you all the Beloved deeds and His azwj Dislikes from these in order for you to seek this and shun those’ 662

Ibn Al Mutawakkal, from Ali, from his father, from Ibn Abu Umeyr,

‘From the one who heard Abu Abdullah asws frequently saying: ‘Knowledge of the straight road is clear for one desirous of it, and I asws see the hearts from the middle of the road to be in blindness, and these have been fascinated for destruction and its existing salvation, and I asws am amazed at the ones who survived’ 663

662 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 25 H 1
I was informed by a group of my sheykh's those whom I read out to them, from them is the nobleman, the guide, Abu Ya'la Muhammad Bin Al Hassan Bin Hamza Al Ja'fary, and the sheykh Abu Ja'far Muhammad Bin Al Hassan Al Tusy, and the sheykh Al Sadouq Abu Al Husayn Ahmad Bin Ali Al Najashy at Baghdad, and Al Sheykh Al Zaky Abu Al Faraj Al Muzaffar Bin Ali Ibn Hamdan Al Qazwiny who said altogether, 'We were informed by the majestic sheykh Al Mufeed Muhammad Bin Muhammad Bin Al Numan Al Harsy on the day of Saturday, the third of the Month of Ramazan the revered, in the year four hundred and ten who said, 'I was informed by the sheykh Abu Al Qasim Ja'far Bin Muhammad Bin Qawlawiya, from Muhammad Bin Abdullah Ibn Ja'far Al Humeyri from his father, from Haround Bin Muslim, from Mas'ada Bin Ziyad who said,

I heard Ja'far asws Bin Muhammad asws, and he asws had been asked about the Words of the Blessed and Exalted: Say: 'For Allah is the conclusive Proof [6:149], he asws said: 'When it would be the Day of Judgment Allahazwj the Exalted would Say to the servant: 'Were you knowledgeable?' So if he says, 'Yes', Heazwj would Say: 'So why didn't you teach what you knew?' But if he says, 'I was ignorant', Heazwj would Say to him: 'So why didn't you learn?' So that is the conclusive proof of Allahazwj the Exalted'.

'A letter came out from Abu Muhammad asws to one of the clan of Asbaat who said, 'I wrote to Abu Muhammad asws informing him of the differing(s) of the Shias and asking him to reveal evidence. So he asws wrote:

Abu Al Qasim Al Harwy said,

'But rather Allah azwj Addressed the intellectual, and there isn’t anyone who came with a Sign (miracle) and manifested evidence more frequently that what the Seal of the Prophets as and Chief of the Messengers asws came with, but they said, ‘A soothsayer, a sorcerer, a liar!’, and he was guided, one who sought guidance, and the evidence was such that most of the people were content with it, and that is because if Allah azwj Permits for us asws we asws speak, and He azwj Forbids so we asws remain silent, and if Allah azwj Loves that our asws rights are not manifested, they would not appear.

But rather Allah azwj Addressed the intellectual, and there isn’t anyone who came with a Sign (miracle) and manifested evidence more frequently that what the Seal of the Prophets as and Chief of the Messengers asws came with, but they said, ‘A soothsayer, a sorcerer, a liar!’, and he was guided, one who sought guidance, and the evidence was such that most of the people were content with it, and that is because if Allah azwj Permits for us asws we asws speak, and He azwj Forbids so we asws remain silent, and if Allah azwj Loves that our asws rights are not manifested, they would not appear.

Allah azwj Sent the Prophets as as givers of glad tidings and as warner, guiding with the Truth in a state of weakness and the strength, and they as were speaking during times for Allah azwj to Ordain His aswj Command and Implement His aswj Rule. And the people are upon various layers - the insightful ones are upon a way of salvation being attached with the Truth. So they relate to a branch of a principle, without any doubts nor being suspicious, not finding any recourse from me asws.

And there is a layer, he does not take the Truth from its people, so they are like a sailor on the sea, tossing in its waves and settling during its calmness. And there is a layer, the Satan asla engrosses upon them, their occupation being rebuttal against the people of the Truth, and they repel the Truth with the falsehood out of envy from their own selves. So he calls the one who goes away, right and left, like the shepherd when he wants to gather his flock, he gathers them without pursuit.

You mentioned what the ones in my asws Wilayah are differing in. So, when it was the bequest (of my asws father asws regarding the Imamate), and being the eldest, so there is no doubt. And one who sits with a gathering of the judgments, so he would be foremost with the judgment. Improve the care of the ones you are responsible for.
Therefore, beware of the broadcasting and seeking the governance, for these two are calling to the destruction. You mentioned you’re going to Persia, so go, may Allah\textsuperscript{azwj} Give you good results, and Allah\textsuperscript{azwj} Willing you will enter Egypt safely. Convey the greeting to the ones in my\textsuperscript{asws} Wilayah, the ones you trust with, and instruct them with fearing Allah\textsuperscript{azwj} the Magnificent, and giving the entrustments, and let them know that the broadcaster against us\textsuperscript{asws} is at war with us\textsuperscript{asws}.

فلما قرأت: " وتدخل مصر " لم أعرف له معنى، وقدمت بغداد وعزمتى الخروج إلى فارس فلم يتهيأ لي الخروج إلى فارس وخرجت إلى مصر.

So when I read ‘You will enter Egypt’, I did not understand the meaning of it, and proceeded to Baghdad, and my determination was the going out to Persia. But it was not prepared for me, the going out to Persia, and (instead) I went out to Egypt”\textsuperscript{665}.

\textsuperscript{665} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 25 H 4
CHAPTER 26 – THEIR asws AHADEETH ARE DIFFICULT, BECOMING MORE DIFFICULT, AND THAT THEIR asws SPEECH ARE WITH MANY ASPECTS, AND THE MERITS OF THE PONDERING REGARDING THEIR asws AHADEETH AND THE SUBMISSION TO THEM asws, AND THE FORBIDDANCE FROM REJECTING THEIR asws AHADEETH

The Verses – (Surah) Al Nisaa: But no! By your Lord! They are not believing until they make you a judge regarding what they are quarrelling between them, then not find any objection within themselves from what you judge and they accept submissively [4:65].

(Surah) Yunus: But, they are belying what they have no comprehension of its Knowledge, and its explanation has not yet come to them; similar to that belied those from before them, so look how was the end result of the unjust ones [10:39].

(Surah) Al Kahf: He said: ‘You will never be able on being patient with me [18:67] And how can you have patience upon what news you have not been narrated with?’ [18:68].

(Surah) Al Ahzaab: And it did not increase them except in Eman and submission [33:22].
And it was not for a Momin, nor for a Momina, when Allah and His Rasool decide a matter that the choice would happen to be for them from their matter. And one who disobeys Allah and His Rasool, so he has strayed a clear straying [33:36].

وقال عزر وجل " يا أباها الذين آمنوا صلوا عليه وسلموا تسليما 35.

And the Mighty and Majestic Said: O you those who believe! Send Salawat upon him and submit submissively [33:56].

1 - مع، ل: علي بن الحسين بن شخير، عن جعفر بن أحمد بن يوسف الأردي، عن علي بن برج الحناط، عن عمرو بن البساع، عن شعب الحدادة قال: سمعت الصادق جعفر بن محمد عليه السلام يقول: إن حديثنا صعب مستصعب لا يتحمله إلا ملك مقرب، أو نبي مرسل، أو عبد امتحن الله قلبه للإيمان، أو مدينة حصينة.

2 - ل: في الأربعمائة قال أمير المؤمنين عليه السلام: خالطوا الناس بما يعرفون ودعوهم مما ينكرون، ولا تحملوهم على أنفسكم وعلينا، إن أمرنا صعب مستصعب لا يتحمله إلا ملك مقرب أو نبي مرسل أو عبد قد امتحن الله قلبه للإيمان.

3 - مع: أبي وابن الوليد معا، عن سعد، والحميري، وأحمد بن إدريس، ومحمد العطار جميعا، عن البرقي، عن علي بن حسن الواسطي، عن من ذكره، عن داود بن فرقد قال: سمعت أبا عبد الله عليه السلام يقول: أنتم أفقه الناس إذا عرفتم معاني كلامنا، فإن الكلمة لتنصرف على وجه فلو شاء إنسان لصرف كلامها كيف شاء ولا يكاذب.

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666 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 1
667 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 2
My father, and Ibn Al Waleed both together, from Sa’ad Al Humeyri, and Ahmad Bin Idrees, and Muhammad Al Ataar, altogether from Al Barqy, from Ali Bin Hasaan Al Wasity, from one who mentioned it, from Dawood Bin Faqad who said,

‘I heard Abu Abdullah asws saying: ‘You are the most understanding of the people when you understand the meaning of ourasws speech. The word is utilised upon its perspective, so if a human being so desires, he can utilise his words however he so wishes to and he would not be lying’’. 668

My father, from Ali, from his father, from Al Yaqteeny, from Ibn Abu Umeyr, from Zayd Al Zarad,

‘From Abu Abdullah asws having said: ‘Abu Ja’farasws said: ‘O myasws sonasws! I Recognise the status of the Shias upon a measurement of their reporting (Ahadeeth) and their understanding, and the understanding is the knowledge of the reports, and by the knowledge of the reports the Momin ascends to the uppermost levels of the Eman.

Ibn Masrour, from Ibn Aamir, from his uncle, from Ibn Abu Umeyr, from Ibrahim Al Karkhy,

‘From Abu Abdullahasws having said: ‘A Hadeeth you know is better than a thousand you report, and the man from you will not become an understanding one (Faqeeh) until he understands the indirect of ourasws speech, and that the word from ourasws word is utilised upon seventy aspects. From the entirety of these (aspects), there is an exit for usasws.’ 670

668 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 3
669 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 4
670 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 5
My father, from Ahmad Bin Idrees, from Al Husayn Bin Abdullah, from Al Yaqteeny, from one of the people of Al Madain who said,

‘I wrote to Abu Muhammad asws, ‘It has been reported to us from your asws forefathers asws that your asws Ahadeeth are difficult, becoming more difficult, none can bear these, neither an Angel of Proximity, nor a Mursil Prophet as, nor a Momin who heart Allah azwj Tested for the Eman’.

He (the narrator) said, ‘So the answer came: ‘But rather its meaning is that the Angel cannot bear it inside him until he brings it out to an Angel the like of him, nor can a Prophet as bear it until he as brings it out to a Prophet as like him as, nor can a Momin bear it until he brings it out to a Momin like him.

‘Indeed its meaning is that he cannot bear it in his heart, from the sweetness of what is in his heart, until he brings it out to someone else’.

But rather, its meaning is that he cannot bear it in his heart, from the sweetness of what is in his heart, until he brings it out to someone else’.

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My father, from Sa’ad, from Al Barqy, from his father, from Ibn Sinan, from Ibrahim Bin Abu Al Balaad, from Sadeyr who said,

‘I asked Abu Abdullah asws about the words of Amir Al-Momineen asws: ‘Our asws matter is difficult, becoming more difficult. None would agree with it except an Angel of Proximity, or a Mursil Prophet as, or a servant whose heart Allah aswj Tested for the Eman’.

He (the narrator) said, ‘So the answer came: ‘But rather its meaning is that the Angel cannot bear it inside him until he brings it out to an Angel the like of him, nor can a Prophet as bear it until he as brings it out to a Prophet as like him as, nor can a Momin bear it until he brings it out to a Momin like him.

‘Indeed its meaning is that he cannot bear it in his heart, from the sweetness of what is in his heart, until he brings it out to someone else’.

‘I asked Abu Abdullah asws about the words of Amir Al-Momineen asws: ‘Our asws matter is difficult, becoming more difficult. None would agree with it except an Angel of Proximity, or a Mursil Prophet as, or a servant whose heart Allah aswj Tested for the Eman’.

He (the narrator) said, ‘So the answer came: ‘But rather its meaning is that the Angel cannot bear it inside him until he brings it out to an Angel the like of him, nor can a Prophet as bear it until he as brings it out to a Prophet as like him as, nor can a Momin bear it until he brings it out to a Momin like him.

‘Indeed its meaning is that he cannot bear it in his heart, from the sweetness of what is in his heart, until he brings it out to someone else’.

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671 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 6
So he\textsuperscript{asws} said: ‘From the Angels of Proximity and without Proximity, and from the Mursil Prophets\textsuperscript{as} and non-Mursil Prophets\textsuperscript{as}, and from the Tested Momineen and non-Tested Momineen, so this matter of yours was presented to the Angels, but none agreed with it except for the ones of Proximity, and it was presented to the Prophets\textsuperscript{as}, but none agreed with it except for the Mursil ones, and it was presented to the Momineen, but none agreed with it except for the Tested ones’.

قال: ثم قال لي: مر في حديثك.

He (the narrator) said, ‘Then he\textsuperscript{asws} said to me: ‘Pass in your Hadeeth (i.e. it has been mentioned before in your Hadeeth)’‘.\textsuperscript{672}

From Al-Reza\textsuperscript{asws} having said: ‘In our\textsuperscript{asws} Ahadeeth, its allegorical are like the Allegorical (Verses) of the Quran, and its decisive are like the Decisive (Verses) of the Quran, therefore refer its allegorical ones to face its decisive ones’.\textsuperscript{673}

My father, from Ali, from his father,

From Hayoun, a slave of Al-Reza\textsuperscript{asws}, from Al-Reza\textsuperscript{asws} having said: ‘One who refers the Allegorical (Verses) of the Quran to its Decisive ones would be guided to the Straight Path’.

Then he\textsuperscript{asws} said: ‘In our\textsuperscript{asws} Ahadeeth there are allegorical like the Allegorical (Verses) of the Quran, and decisive like the Decisive (Verses) of the Quran, therefore refer its allegorical to its decisive, and do not follow its allegorical besides its decisive, for you will stray’.\textsuperscript{674}

Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Ibn Bashir, from Abu Badeer,

\textsuperscript{672} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 7
\textsuperscript{673} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 8
\textsuperscript{674} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 9
‘From Abu Ja’far asws or from Abu Abdullah asws having said: ‘Do not belie a Hadeeth given by anyone, for you don’t know perhaps it is from the Truth, so you will (end up) belying Allahazwj above Hisazwj Throne’. 675

Muhammad Bin Al Husayn, from Muhammad Bin Ismail, from hamza Bin Bazie, from Ali Al Saie,

‘From Abu Al-Hassan asws having written to him in a letter: ‘And do not say, when there reaches (a Hadeeth) from usasws, or attributed to usasws, ‘This is false’, and even if you recognise its controversy, for you don’t know why wereasws said, and upon which aspect it describes?’ 676

Ahmad Bin Muhammad, from Ibn Mahboub, from Jameel Bin Salih, from Abu Ubeyda Al Haza’a,

‘From Abu Ja’farasws, he (the narrator) said, ‘I heard himasws saying: ‘But, by Allahazwj! The most beloved companion to measws is the most devout of them, and most understanding of them, and most concealing of them of ourasws Ahadeeth.

And that the evilest of them in state, in myasws presence, and the most abhorrent of them to measws is the one who, when he hears the Hadeeth attributed to usasws and is being reported from usasws, so he does not understand it and his heart does not accept it, constriciting from it, and rejects it, and disbelieves the one who makes it a Religion with it, and he does not know perhaps the Hadeeth is coming out from usasws and is being attributed to us, so due to that, he would become exited from ourasws Wilayah’. 677

Al Haysam Al Nahdy, from Muhammad Bin Umar Bin Yazeed, from Yunus, from Abu Yaqoub Is’haq Ibn Abdullah,

675 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 10
676 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 11
677 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 12
'From Abu Abdullah\textsuperscript{asws} having said: ‘Allah\textsuperscript{azwj} Blessed and Exalted Safeguarded His\textsuperscript{azwj} servants with two Verses from His\textsuperscript{azwj} Book, that they should not be saying until they know, and they should not reject what they do not know. Allah\textsuperscript{azwj} Blessed and Exalted is Saying: \textit{Was not a Covenant of the Book Taken upon them that they would not be saying upon Allah except the Truth [7:169] But, they are belying what they have no comprehension of its Knowledge, and its explanation has not yet come to them [10:39]} ‘.\textsuperscript{678}'

14 - ب، محمد بن عيسى، عن محمد بن عمرو، عن عبد الله بن جندب، عن سفيان بن السمط، قال: قلت لأبي عبد الله عليه السلام: جعلت فداك إن الرجل ليأتينا من قبلك يخبرنا عنك بالعظيم من الأمر فضيض بذلك صدرون حتى نكذبهم،

Muhammad Bin Isa, from Muhammad Bin Amro, from Abdullah Bin Jundab, from Sufyan Bin Al Simit who said,

‘I said to Abu Abdullah\textsuperscript{asws}, ‘May I be sacrificed for you\textsuperscript{asws}! A man comes to us from you\textsuperscript{asws} and informs us from you\textsuperscript{asws} with the great matter, and our chests get constricted with that until we believe him’.

He (the narrator) said, ‘So Abu Abdullah\textsuperscript{asws} said: ‘Isn’t he narrating to you from me\textsuperscript{asws}?’ I said, ‘Yes’. He\textsuperscript{asws} said: ‘So is he saying for the night, that it is daytime, and for the day, it is night?’ I said to him\textsuperscript{asws}, ‘No’. He\textsuperscript{asws} said: ‘Refer it back to us\textsuperscript{asws}, for you, if you belie, rather you would be belying us\textsuperscript{asws}\textsuperscript{679}.

15 - ل: أبي، عن أحمد بن إدريس، عن الأشعري، عن سهيل، عن محمد بن الحسين ابن زيد، عن محمد بن سنان، عن مذر بن زيد، عن أبي هارون المكلف، عن أبي عبد الله عليه السلام: أن الله تبارك وتعالى آلى على نفسه أن لا يسكن جنته أصنافا ثلاثة: راد على الله عز وجل، أو راد على إمام هدى، أو من حبس حق امرئ مسلم. الخبر: ياء: آلي أي حلف.

My father, from Ahmad Bin Idrees, from Al Ashary, from Sahl, from Muhammad Bin Al Husayn Ibn Zayd, from Muhammad Bin Sinan, from Manzar Bin Yazeed, from Abu Haroun Al Makfouf,

‘From Abu Abdullah\textsuperscript{asws}, ‘Allah\textsuperscript{azwj} Blessed and Exalted Promised upon Himself\textsuperscript{azwj} that He\textsuperscript{azwj} will not Settle in His\textsuperscript{azwj} Paradise, three types (of people) – A repeller upon Allah\textsuperscript{azwj} Mighty and Majestic, or a repeller upon an Imam\textsuperscript{asws} of Guidance, or one who withholds a right of a Muslim person\textsuperscript{680}.’

16 - ع: أبي، عن عبد، عن البقعي، عن ابن بزيء، عن أبي بصير، عن أحمد بن عمرو بن الحسين بن أبي عبد الله عليه السلام: قال: لا تكنوا يبدعون نذكوة آتاكما مرحي، ولا قدري ولا خارجي نسبه إلينا فإنكم لا تدون لعله من الحق فنذكبا الله عز وجل فوق عرشه. سن: ابن بزيء، عن ابن بصير، عن أبي بصير مثله. ببيان: أي مستوليا على عرشه، أو كاتبا على عرش العظمة والجلال لا العرش الجسمنى.

\textsuperscript{678} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 13
\textsuperscript{679} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 14
\textsuperscript{680} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 15
My father, from Sa’ad, from Al Barqy, from Ibn Yazie, from Ibn Bashir, from Abu Haseyn, from Abu Baseer,

‘From one of the two (5th or 6th Imam\textsuperscript{asws}) having said: ‘Do not belie a Hadeeth brought to you by a Murjiite, nor a Qadiriite, nor a Kharijiite, linked to us\textsuperscript{asws}, for you do not know perhaps it is something from the Truth, and you will be belying Allah\textsuperscript{azwj} Mighty and Majestic above His\textsuperscript{azwj} Throne’’. 681

My father and Ibn Al Waleed, from Al Humeyri, from Ibn Abu Al Khatab, from Al Nazar Bin Shuayb, from Abdul Gaffar Al Jazy who said,

‘It was narrated to me by the one who asked him\textsuperscript{asws} meaning Al-Sadiq\textsuperscript{asws}, ‘Can a Kufr (disbelief) not reach the Shirk (association with Allah\textsuperscript{azwj})?’ He\textsuperscript{asws} said: ‘The Kufr, it is the Shirk’.

Then he\textsuperscript{asws} arose and entered the Masjid, then turned around to me and said: ‘Yes. The man carries the Hadeeth to his companion, but he does not recognise it so he repels it upon him, so it is a Bounty being disbelieved in (kufr), and it does not reach the Shirk’’. 682

In a Hadeeth of the sheykh Al Shaamy –

‘Zayd Bin Sowhan asked Amir Al-Momineen\textsuperscript{asws}, ‘Which deeds are the greatest in the Presence of Allah\textsuperscript{azwj} Mighty and Majestic: ‘He\textsuperscript{asws} said: ‘The submission and the devoutness (piety)’’. 683

My father, from Muhammad Al Attar, from Sahl, from Ja’far Bin Muhammad Al Kufy, from Abdullah Al Dahqan, from Dorost, from Ibn Abdul Hameed,

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681 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 16
682 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 17
683 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 18
‘From Abu Ibrahim asws (7th Imam asws) having said: ‘Rasool-Allah saww said: ‘Indeed! Is it possible for a man to belie me saww while he is reclining upon his stuffed mattress?’ They said, ‘O Rasool-Allah saww! Who is the one who would belie you saww?’

He saww said: ‘The one to whom the Hadeeth reaches, so he is saying, ‘Rasool-Allah saww did not say this at all!’ Thus, whatever comes to you from me saww, from a Hadeeth compatible with the Truth, so I saww have said it, and whatever Hadeeth comes to you from me saww, not being compatible with the Truth, so I saww did not say it, and I saww never say except the Truth’.

There is an explanation in the ‘Four Hundred’ –

‘Ami Al-Momineen asws said: ‘When you hear from our asws Ahadeeth what you do not recognise, then refer it back to us asws and pause at it, and submit until the Truth becomes manifest to you, and do not become a broadcaster in haste’.

Ibn Abu Al Khattab, from Muhammad Bin Sinan, from Amaar Bin Marwan, from Al Mankhal, from Jabir who said,

‘Abu Ja’far asws said: ‘Rasool-Allah saww said: ‘The Ahadeeth of the Progeny asws of Muhammad saww are difficult, becoming more difficult. None will believe in it except an Angel of Proximity, or a Mursil Prophet saww, or a servant whose heart Allah azwj Tested for the Eman.

So whatever is referred to you from a Hadeeth of the Progeny asws of Muhammad saww, and your hearts incline towards it, and you recognise it, so accept it, and whatever constricts your hearts and you deny it, then refer it back to Allah azwj, and to the Rasool saww, and to the

684 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 19
685 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 20
Scholar asws from the Progeny asws of Muhammad asww. And rather destroyed one is if he is narrated to with something from it, he cannot tolerate it, so he is saying, ‘By Allah azwj! This was nothing’, and the denial, it is the Kufr 686.

22 - بر: أحمد بن محمد، عن جعفر بن محمد الكوفي، عن الحسن بن حماد الطائي، عن سعد، عن أبي جعفر عليه السلام قال:
 حدثنا صعب مستصعب لا يتحمله إلا ملك مقرب، أو نبي مرسل، أو مؤمن ممتحن، أو مدينة حصينة، فإذا وقع أمرنا وجاء مهدينا عليه السلام كان الرجل من شيعتنا أجرى من ليث، وأمضى من سنان، يطأ عدونا برجله، ويضربه بكفه، وذلك عند نزول رحمة الله وفرجه على العباد.

Ahmad Bin Muhammad, from Ja’far Bin Muhammad Al Kufy, from Al Hassan Bin Hamad Al Taie, from Sa’ad,

‘From Abu Ja’far asws having said: ‘Our asws Ahadeeth are difficult, becoming more difficult. None can bear it except an Angel of Proximity, or a Mursil Prophet as, or a Tested momin, or a fortified city (heart).

So, when our asws command occurs, and our asws Mahdi asws comes, the man from our asws Shias would be braver than a lion, and sharper than a spearhead, treading upon our asws enemies with his legs, and striking him with his palm, and that would be during the descent of the Mercy of Allah azwj and His azwj Relief upon the servants’ 687.

23 - بر: محمد بن الحسين، عن محمد بن الهيثم، عن أبيه، عن أبي حمزة الثمالي، عن أبي جعفر عليه السلام قال: سمعته يقول:
 إن حدثنا صعب مستصعب لا يتحمله إلا ثلاث: نبي مرسل، أو ملك مقرب، أو مؤمن امتحن الله قلبه للإيمان.

Then he asws said: ‘O Abu Hamza! Do you not see that they have been Chosen for our asws matter, from the Angels, the ones of Proximity, and from the Prophets as, the Mursil ones, and from the Momineen, the Tested ones?’ 688.

24 - بر: إبراهيم بن هاشم، عن أبي عبد الله البرقي، عن ابن سنان، أو غيره يرفعه إلى أبي عبد الله عليه السلام قال: إن حدثنا صعب مستصعب لا يتحمله إلا صدور منيرة، أو قلوب سليمة وأخلا ق حسنة، إن الله أخذ من شيعتنا الميثاق كما أخذ على نبي آدم حيث يقول عز وجل: وإذ أحدهم ربك من نبي آدم من ظهورهم ذريتهم وأشهدهم على أنفسهم أثبت برجم قالوا بلى.

Ibrahim Bin Hashim, from Abu Abdullah Al Barqy, from Ibn Sinan, or someone else,
'Raising it to Abu Abdullahasws having said: ‘Ourasws Ahadeeth are difficult, becoming more difficult. None can bear it except an enlightened chest, or a sound heart, and good mannerisms. Allahazwj Took the Covenant from ourasws Shias just as Heazwj Took upon the children of Adamas where Heazwj Mighty and Majestic is Saying: 'And when your Lord Seized from the Children of Adam, their offspring from their foreheads and Made them testify against their own selves: “Am I not your Lord?” They said, ‘Yes, we testify’ [7:172].

Therefore, the one who fulfilled to usasws, Allahazwj would Fulfil to him with the Paradise, and one who hates usasws and did not fulfil ourasws rights to usasws, so he would be in the Fire, for ever, eternally’.

‘From Ja‘farasws having said: ‘The Taqiyya (dissimulation) was mentioned one day in the presence of Aliasws Bin Al-Husaynasws, so heasws said: ‘By Allahazwj! If Abu Zarrarāh had known what was in the heart of Salmanra, he would have killed himra, and Rasool-Allahsaww has established brotherhood between the two. So what are your thought about the rest of the people? The knowledge of the scholar is difficult, becoming more difficult. No can bear it except a Mursil Prophetas, or an Angel of Proximity, or a Momin servant who heart Allalahazwj Tested for the Eman’.

Heasws said: ‘But rather, Salmanra came to be from the scholars (Ulama), because he is a man from usasws, the Peopleasws of the Household, therefore, due to that, heasws is linked (attributed) to usasws. 690

‘From Aliasws Bin Al-Husaynasws having said: ‘Ourasws Ahadeeth are difficult, becoming more difficult. None can bear it except a Mursil Prophetas, or an Angel of Proximity; and from the Angels, there are ones without Proximity’.

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689 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 24
690 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 25
27 - Ibn: Abi Ubayd, from Abu Muhammad bin Masud, from Abu Al-Jaroud, said: Ssun: Here you say: ‘I have heard Al-Mustafa saying: ‘The Ahadeeth of the Progeny of Muhammad are difficult, becoming more difficult, heavy in convincing, unblemished. None can bear it except an Angel of Proximity, or a Mursil Prophet, or a servant who heart Allah. So, when our Qaim rises, he would speak, and the Quran would ratify him.

Ibn Isa, from Muhammad Bin Sinan, from Abu Al Jaroud,

‘From Abu Ja‘far, he (the narrator) said, ‘I heard him saying: ‘The Ahadeeth of the Progeny of Muhammad are difficult, becoming more difficult, heavy in convincing, unblemished. None can bear it except an Angel of Proximity, or a Mursil Prophet, or a servant who heart Allah. Test for the Eman, or a fortified city (heart). So, when our Qaim rises, he would speak, and the Quran would ratify him.

28 - Ibn: Muhammad bin the-Hasan, from Wais Bin Hafs, from Abu Baisir, he said, ‘Abu Ja‘far said: ‘Our Ahadeeth are difficult, becoming more difficult. None will believe in it except an Angel of Proximity, or a Mursil Prophet, or a Momin who heart Allah. So, whatever your hearts recognise, take it, and whatever it denies, refer it back to us.

Muhammad Bin Al Husayn, from Waheyb Bin Hafs, from Abu Baseer who said,

‘Abu Ja‘far said: ‘Our Ahadeeth are difficult, becoming more difficult. None will believe in it except an Angel of Proximity, or a Mursil Prophet, or a Momin who heart Allah. Test for the Eman, or a fortified city (heart). So, whatever your hearts recognise, take it, and whatever it denies, refer it back to us.

And by the chain, from Jabir who said,

‘Abu Ja‘far said: ‘There is no one a bigger liar upon Allah nor upon His Rasool than the one who belies us, the People of the Household, or lying upon us, because we, rather, are narrating from Rasool-Allah, and from Allah. So, when he belies us, so he has belied Allah and His Rasool.

And by the chain, from Jabir,

691 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 26
692 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 27
693 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 28
694 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 29
‘From him asws having said: ‘Our asws matter is difficult, becoming more difficult upon the Kafirs. None would agree with our asws matter except a Mursil Prophet as, or an Angel of Proximity, or a Momin servant who heart Allah azwj ‘Tested for the Eman’’.695

Salmat Bin Al Khattab, from Muhammad Bin Al Masna, from Abu Imran Al Nahdy, from Al Mufazzal who said,

‘I heard Abu Abdullah asws saying: ‘Our asws Ahadeeth are difficult, becoming more difficult. None can bear it except for an Angel of Proximity, or a Mursil Prophet as, or a Momin who heart Allah azwj ‘Tested for the Eman’’.696

Salmat, from Muhammad Bin Al Masna, from Ibrahim Bin Hashim, from Ismail Bin Abdul Aziz who said,

‘I heard Abu Abdullah asws saying: ‘Our asws Ahadeeth are difficult, becoming more difficult’. I said, ‘Explain that for me, may I be sacrificed for you asws’. He asws said: ‘Pure, remaining pure for ever’. I said, ‘Unblemished?’ He asws said: ‘Fresh, for ever’. I said, ‘Disguised?’ He asws said: ‘Veiled’.697

Abdullah Bin Muhammad, from Muhammad Bin Al Husayn, from Abdul Rahman Bin Abu Hashim, from Amro Bin Shimr, from Jabir,

‘From Abu Ja’far asws having said: ‘Our asws Hadeeth are difficult, becoming more difficult, unblemished, pure, clear, noble, honourable. So whenever you hear anything from it, and your hearts inclines towards it, so carry it and praise Allah azwj upon it; and if you cannot bear it and do not follow it, then refer it back to the Imam asws, the scholar asws (Aalim) from the Progeny asws of Muhammad sallallaahu ‘alayhi wa sallam, for rather, the wretched, the destroyed is the one who is saying, ‘By Allah azwj! This was not so’’.

ثم قال: يا حابر إن الإنكار هو الكفر بالله العظيم.

695 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 30
696 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 31
697 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 32
Then he asws said: ‘O Jabir! The denial, it is the greatest Kufr with Allah azwj’.

‘Abu Abdullah asws said: ‘Our asws Hadeeth are difficult, becoming more difficult, noble, honourable, pure, purified, and unblemished. Neither can an Angel of Proximity bear it, nor a Mursil Prophet as, nor a Tested Momin’.

I said, ‘May I be sacrificed for you asws! So, who can bear it?’ He asws said: ‘One whom we asws so desire, O Abu Al-Samit!’ Abu Al-Samit said, ‘So I thought that for Allah azwj there are such servants who are superior than those three (i.e., the Imams asws)’.

‘From Amir Al-Momineen asws, he (the narrator) said, ‘I heard him asws saying: ‘Our asws Hadeeth are difficult. Becoming more difficult, tough, toughened, therefore give it to the people with a (gradual) giving. So, one who understands, increase it (for him), and one who denies, then withhold (from it). None can bear it except three – An Angel of Proximity, or a Mursil Prophet as, or a Momin servant who heart Allah azwj Tested for the Eman’.”

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698 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 33
699 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 34
700 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 35
‘I heard Abu Abdullahasws saying: ‘From ourasws Ahadeeth are what neither an Angel of Proximity bear it, nor a Mursil Prophetas, nor a Momin servant’. I said, ‘So who can bear it?’ Heasws said: ‘Weasws can bear it’. 701

37 - بر: محمد بن أحمد، عن جعفر بن محمد بن مالك الكلبي، عن عباد بن يعقوب الأسودي، عن محمد بن إبراهيم، عن فرات بن أحمد قال: قال علي عليه السلام: إن حديثنا تشمئز منه القلوب، فمن عرف فريدهم، ومن أدرك فذروهم.

Muhammad Bin Ahmad, from Ja’far Bin Malik Al Kufy, from Abaad Bin Yaqoub Al Asdy, from Muhammad Bin Ibrahim, from Furat Bin Ahmad who said,

‘Aliasws said: ‘Ourasws Ahadeeth (are such), the hearts get constricted from it. So, the ones who understand, increase if for them, and one who deny, leave them’. 702

‘There was a man from the people of Syria who served Abu Abdullahasws. So when he returned to his family, they said to him, ‘How come you served the Peopleasws of this Household, so did you attain any knowledge from themasws?’ So the man was remorseful and wrote to Abu Abdullahasws asking him about knowledge he can benefit with. Abu Abdullahasws wrote back to him: ‘However, ourasws Hadeeth is a Hadeeth of awesome feeling, so if view that you can bear it, then write to usasws. Greetings!’’. 703


Ja’far Bin Muhammad Bin Malik, from Yahya Bin Salim Al Fara’a who said,

‘Raising it to Abu Ja’farasws having said: ‘These Ahadeeth of oursasws, the hearts of the men get constricted from it. So one who accepts it, increase it for him, and one who denies it, leave him. It is inevitable that Fitna (strife) occurs during which every insider and confidant would tumble to the extent that he would tumble during it, one who was splitting the hair into two hairs, until there does not remain anyone except usasws and ourasws Shias’. 704

Ibrahim Bin Hashim, from Yahya Bin Imran, from Yunus, from Suleyman Bin Salihi,

Muhammad Bin Al Husayn, from Ibrahim Bin Abu Al Balad, from Sadeyr Al Sayrafi who said,
40 - ير: محمد بن الحسين، عن إبراهيم بن أبي البلاء، عن مسير الشتري، قال كنت بين يدي أبي عبد الله عليه السلام أعرض
عليه مسائل قد أعطانيها أصحابنا، إذ خطرت بقلبي مسألة فقلت: جعلت فداك مسألة خطرت بقلبي الساعه، قال: أليس في المسائل؟ فعلت: لا. قال: وما هي؟ فعلت: قول أمير المؤمنين عليه السلام: إن أمرا صعب مستصعب لا يعرفه إلا ملك مقرب،
أو نبي مرسل، أو عبد امتحن الله قلبه للإيمان.

'I was in front of Abu Abdullah asws, and some issues were presented to him asws which our companions had brought. When a thought occurred in my heart from an issue, I said, 'May I be sacrificed for you asws! A question provoked my heart at the moment'. He asws said: 'Wasn’t it among the questions?' I said, ‘No’. He asws said: ‘And what is it?’ The words of Amir Al-Momineen asws: ‘Our asws matter is difficult, becoming more difficult, none can understand it except and Angel of Proximity, or a Mursil Prophet as, or a servant whose heart Allah azwj Tested for the Eman’.

فقال: نعم إن من الملائكة مقربين وغير مقربين، ومن الأنبياء مرسليين وغير مرسليين، ومن المؤمنين ممتحنين وغير ممتحنين، وإن
أمرك هذا عرض على الملائكة فلم يقر به إلا المقربون، وعرض على الأنبياء فلم يقر به إلا المرسلون، وعرض على المؤمنين فلم يقر به إلا الممتحنون.

So he asws said: ‘Yes. From the Angels are ones of Proximity and ones without Proximity, and from the Prophets as there are Mursils (Messengers) and non-Mursils, and from the Momineen there are Tested ones and untested ones, and that this matter of yours (Al-Wilayah) was presented to the Angels, but they did not agree with it except the ones of Proximity, and was presented to the Prophets as, but they did not agree with it except the Mursils, and was presented to the Momineen, but they did not agree with it except the Tested ones’.

41 - ير: أحمد بن محمد بن عيسى، عن الحسن بن سعيد، عن أبيه، عن أبي جعفر عليه السلام أنه قال:: يا أبا الفضل لقد
أمست شيعتنا وأصبحت على أمر ما أقر به إلا ملك
مقرب، أو نبي مرسل، أو عبد مؤمن امتحن الله قلبه للإيمان.

Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Saeed, from Al Qasim Bin Muhammad Al Jowhary, from Ali Bin Abu Hamza, from Abu Baseer,

‘From Abu Abdullah asws having said: ‘Our asws matter is difficult, becoming more difficult. None can bear it except one in whose heart Allah azwj has Written the Eman’.

42 - ير: محمد بن عبد الحميد وأبو طالب جميعا، عن حنان، عن أبيه، عن أبي جعفر عليه السلام قال: إن أمرا صعب مستصعب لا يجتمله إلا من كتب الله في قلبه الإنسان.

Muhammad Bin Abdul Hameed and Abu Talib, both together from Hanan, from his father,

705 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 40
706 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 41
‘From Abu Ja’far® having said: ‘O Abu Al Fazal! Our Shias come to the evening and morning being upon a matter which none agreed with it except for an Angel of Proximity, or a Mursil Prophet®, or a Momin servant whose heart Allah® Tested for the Eman’. 707

707 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 42

‘From Abu Abdullah® having said: ‘This matter of yours (Shias), none understand it, nor acknowledge with it except three – an Angel in Proximity to Him®, or a Mursil Prophet®, or a Momin servant whose heart Allah® Tested for the Eman’. 708

708 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 43

‘From Abu Abdullah® having said: ‘This matter of ours®, none understand it nor agree with it except three – an Angel of Proximity, or a Mursil Prophet®, or a Momin servant whose heart Allah® Tested for the Eman’. 709

709 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 44

‘Amir Al-Momineen® said: ‘Our® matter, the People® of the Household, is difficult, becoming more difficult. None understand it nor agree with it except for an Angel of Proximity, or a Mursil Prophet®, or an excellent Momin who heart Allah® Tested for the Eman’. 710

710 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 45

**Note:** The Arabic text is translated into English. The numbers in parentheses refer to the corresponding page numbers in the reference work. The translation is a direct representation of the text as it appears in the document.
‘Abu Ja’far asws said: ‘Our asws matter is difficult, becoming more difficult upon the Kafir. None agree with our asws matter except for a Mursil Prophet as, or an Angel of Proximity, or a Momin servant who heart Allah azwj for the Eman’.

We were in the presence of Muhammad Bin Amro Bin Al-Hassan, and we mentioned what they are facing. So, he asws wept until his asws beard was wet from his asws tears, then said: ‘The matter of the Progeny asws of Muhammad sallahu alaihi wasallam is cumbersome, covered, there being no capacity to mention it, and if our asws Qaim as rises – may Allah alhamdulillah Hasten his asws Relief – he asws would speak with it, and the Quran would ratify him’.

I heard Abu Ja’far asws saying: ‘Our asws matter is difficult, becoming more difficult, none can bear it except three – And Angel of Proximity, or a Mursil Prophet as, or a servant whose heart Allah azwj Tested for the Eman’.

Then he asws said: ‘O Abu Hamza! Don’t you know that among the Angels there are ones of Proximity and one without Proximity, and among the Prophets as there are Mursils and non-Mursils, and among the Momineen there are Tested ones and untested ones?’ I said, ‘Yes’.

قال: ألا ترى إلى صفوة أمرنا إن الله اختار له من الملائكة مقربين وغير مقربين، وفي النبيين مرسليين وغير مرسليين وفي المؤمنين متحتميين وغير متحتميين ؟ قال: بلى.

711 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 46
712 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 47
He asws said: ‘Can you not see the cream of our asws matter, that Allah azwj Chose for it from the Angels, (only) the ones of Proximity, and from the Prophets as (only) the Mursil ones, and from the Momineen (only) the Tested ones?’.”  

‘From Abu Ja’far asws, he (the narrator) said, ‘I was seated with him asws, and I saw Abu Ja’far asws arose and raised his asws head and he was saying: ‘O Abu Al Rabie! A Hadeeth mulled over by the Shias by their tongues, do you know what its true nature is?’ I said, ‘What is it? May Allah azwj Make me to be sacrificed for you asws!’

He asws said: ‘Words of my asws father asws Ali asws Bin Abu Talib asws: Our matter is difficult, becoming more difficult. None can bear it except an Angel of Proximity, or a Mursil Prophet as, or a Momin servant who heart Allah azwj Tested for the Eman.

O Abu Al Rabie! Do you not see that he would happen to be an Angel, and not happen to be one of Proximity? And he cannot bear it except one of Proximity. And he would happen to be a Prophet as and he as wouldn’t be a Mursil, and he would not be able to bear it unless he as is a Mursil. And he would happen to be a Momin and he isn’t a Tested one and he would not be able to bear it except if he is a Momin whose heart Allah azwj Tested for the Eman’.”  

‘I am Ali Bin Hanzala entered to see Abu Abdullah asws, and Ali Bin Hanzala asked him asws about an issue and he asws answered him with regards to it, and Ali said, ‘Supposing it was

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713 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 49
714 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 50
such and such?’ So, he answered him regarding it with another aspect. (He said), ‘Supposing it was such and such?’ So, he answered him with another aspect, to the extent that he answered him with four (different) aspects.

So Ali Bin Hanzala turned towards me and said, ‘O Abu Muhammad! We have judged him’, and Abu Abdullah heard him, so he said: ‘Do not say like this, O Abu Al-Hassan, for you are a devout man. From the things there are narrow things and these don’t flow except upon one aspect from these (for example) the time for the Friday (Salat), there isn’t any time for it except one, when the sun (starts to) decline; and from the things there are things which have leeway. These flow upon many aspects, and this one is from these. By Allah! With me, there are seventy aspects for it’’.  

Abdullah, from Al Luluie, from Ibn Sinan, from Ali Bin Abu Hamza who said,

‘I and Abu Baseer went to see Abu Abdullah. While we were seated, Abu Abdullah spoke a word. I said within myself, ‘This is from what I shall carry to the Shias. By Allah! This is a Hadeeth I have not heard the like of it, at all!’

He (the narrator) said, ‘So he looked into my face, then said: “I speak with the one word. For me, with regards to it are seventy aspects. If I so desire I can take such, and if I so desires, I can take such”’.  

Muhammad Bin Al Husayn, from Al Nazar Bin Shuayb, from Abdul Gaffar Al Jaazy,

‘From Abu Abdullah having said: “I tend to speak upon seventy aspects. For me, in all of these, is the way out”’.  

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715 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 50
716 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 51
717 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 52
53 - ح Gins, بر: محمد بن عيسى، عن ابن أبي عمير، عن محمد بن حمران، عن أبي عبد الله عليه السلام
قال: إنه لنتكلم الكلمة لها سبعون وجهًا، لنا من كلها المخرج.

Muhammad Bin Isa, from Ibn Abu Umeyr, from Muhammad Bin Humran, from Muhammad Ibn Muslim,

‘From Abu Abdullah asws having said: ‘I asws tend to speak with sentences having seventy aspects to these. For us asws, from all of these, is the way out’.

54 - ح Gins, بر: محمد بن عيسى، عن ابن أبي عمير، عن جميل، عن أيوب أخي أديم، عن حمران، عن أبي عبد الله عليه السلام قال: إن كلامنا لينصرف على سبعين وجهًا، لنا من كلها المخرج.

Muhammad Bin Isa, from Ibn Abu Umeyr, from Jameel, from Ayoub brother of Adeym, from Humran,

‘From Abu Abdullah asws having said: ‘I asws tend to speak upon seventy aspects. For me asws, from all of these, is the way out’.

55 - بر: محمد بن عيسى، عن ابن جبلة، عن أبي الصباح، عن عبد الرحمن بن سيابة، عنه عليه السلام مثله.

Muhammad Bin Isa, from Ibn Jabala, from Abu Al Sabah, from Abdul Rahman Bin Sayaba,

‘From him asws – similar to it’.

56 - بر: محمد بن عبد الجبار، عن البرقي، عن فضالة، عن ابن عميرة، عن أبي الصباح عن أبي عبد الله عليه السلام قال: إن كلامنا لينصرف على سبعين وجهًا.

Muhammad Bin Abdul Jabbar, from Al Barqy, from Fazalat, from Ibn Umeyra, from Abu Al Sabah,

‘From Abu Abdullah asws having said: ‘I asws tend to narrated to the people upon seventy aspects. For me asws, in every aspect from these, is the way out’.

57 - بر: أحمد بن محمد، عن ابن محبوب، عن الأحول، عن أبي عبد الله عليه السلام قال: إن كلامنا لينصرف على سبعين وجهًا.

Ahmad Bin Muhammed, from Ibn Mahboub, from Al Ahowl,

‘From Abu Abdullah asws having said: ‘You (Shias) are the most understanding of the people, (but even) you do not understand the meaning of my asws speech. Our asws speech are utilised upon seventy aspects’.

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718 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 53
719 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 54
720 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 55
721 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 56
722 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 57
Muhammad Bin Isa, from Muhammad Bin Sinan, from Abdul Kareem Bin Amro, from Abu Baseer who said,

‘I heard Abu Abdullah asws saying: ‘I asws tend to speak with the one word which would have seventy aspects for it. If I asws so desire, I asws take such, and if I asws so desire I asws take such’”.

Ahmad Bin Muhammad, from one who reported it, from Al Husayn Bin Usman, from one who informed him,

‘From Abu Abdullah asws having said: ‘I asws tend to speak with the speech utilised upon seventy aspects. For me asws, from all of these, is the way out’’. 724

Al Tammar who said,

‘Abu Ja’far asws said: ‘O Kamil! Do you know what are the Words of Allah azwj: The Mominoun have succeeded [23:1]’. I said, ‘May I be sacrificed to you asws! Succeeded and won, and enter the Paradise?’ He asws said: ‘The submitters (to Ahadeeth) have succeeded. The submitters, they are the excellent ones”’. 725

Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Safwan Bin Yahya, from Al Kahily,

From Abu Abdullah asws having recited this Verse: But no! By your Lord! They are not believing until they make you a judge regarding what they are quarrelling between them, then not find any objection within themselves from what you judge and they accept submissively [4:65].

فقال: لو أن قوما عبدوا الله ووحدوه ثم قالوا لشيٍّ صنعه رسول الله صلى الله عليه وسلم: لو صنع كما هذا أو وجدوا ذلك في أنفسهم حرجاً، ثم قال: فلا وربك لا يؤمنون حتى يحكموك فيما شحر بينهم ثم لا يجدوا في أنفسهم حرجاً مما قضيت ويسموا تسليماً. قال: هو التسليم في الأمور

723 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 58
724 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 59
725 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 60
He said: ‘If a people were to worship Allah and profess His Oneness, then they say for a thing which Rasool-Allah had done, ‘If only he had done such and such (instead)’, or find that in their selves, they would become, due to that, Polytheists’. Then he said: ‘But no! By your Lord! They are not believing until they make you a judge regarding what they are quarrelling between them, then not find any objection within themselves from what you judge and they accept submissively [4:65]’. He said: ‘It is the submission to the matters’. 

From Abu Ja’far regarding the Words of the Exalted: And one who earns good, We will Increase the good for him therein. Surely, Allah is Forgiving, Grateful [42:23]. He said: ‘The earning – the submission to us, and the truthfulness upon us, and that he would not lie upon us’. 

I heard Abu Abdullah saying: ‘By Allah! If they (people) believe in Allah, and establish the Salat, and give the Zakat, then do not submit (to us), they would become Polytheists due to that’. Then he recited this Verse: But no! By your Lord! They are not believing until they make you a judge regarding what they are quarrelling between them, then not find any objection within themselves from what you judge and they accept submissively [4:65]’. 

‘Abu Abdullah was asked about His Words: and they accept submissively [4:65]. He said: ‘It is the submission regarding the matters’. 

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726 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 61
727 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 62
728 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 63
729 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 64
Ibn Marouf, from Hamad Bin Usman, from Rabie, from Al Fazeyl,

‘From Abu Abdullahaasws regarding Hisazwj Words: ‘and they accept submissively [4:65]. Heasws said: ‘The submission regarding the matters, and these are the Words of the Exalted: then not find any objection within themselves from what you judge and they accept submissively [4:65]’.’

Ahmad Bin Muhammad, from Al Ahwazy, from Safwan, from Aasim, from Kamil Al Tammar who said,

‘Abu Ja’farasws said: ‘O Kamil! The Mominoun have succeeded [23:1], the submitters. O Kamil! The people (to the Hadeeth), they are the excellent ones. O Kamil! The people resemble the sheep, except for a few from the Momineen, and the Momin are few’.’

Muhammad Bin Isa, from Hamad, from Hareyz, from Jameel Bin Darraj,

‘From Abu Abdullahaasws regarding the Words of Allahazwj Exalted: and they accept submissively [4:65]. Heasws said: ‘The submission regarding the matter (Wilayah)’.

Muhammad Bin Isa, from Al Hassan Bin Ja’far Bin Bashir, from Abu Usman Al Ahowl, from Kamil Al Tammar who said,

‘I was in the presence of Abu Ja’farasws alone, and hesws lowered hisasws head to the ground and hesws said: ‘The submitters have succeeded. The submitters, they are the excellent ones. O Kamil! The people, all of them are animals except for a few from the Momineen, and the Momin is a stranger. And the Momin is a stranger’.’
Muhammad Bin Isa, from Hamad, from Al Mufazzal Bin Umar who said,

‘I said to Abu Abdullah asws, ‘With which thing would a Rasool sallallahu alayhi wasallam know he as is a Rasool as?’ He asws said: ‘The cover is uncovered’.

قال: قلت لأبي عبد الله عليه السلام بأي شئ علمت الرسول أنها رسل ؟ قال: قد كشف لها عن الغطاء.

Muhammad Bin Isa, from Muhammad Bin Sinan, from Ammar Bin Marwan, from Zareys who said,

‘Abu Ja’far asws said: ‘What is your view if the Sound (from the sky) which we asws spoke of to you that it would be happening, if it does not happen, what would you do?’ I said, ‘End up to your asws command’.

فقال: هو والله التسليم وإلا فالذبح – وأهوى بيده إلى حلقه.

So he asws said: ‘By Allah alazwj! It is the submission, or else it would be the slaughter’ – and he asws gestured by his asws hand to his asws throat’. 735

One of our companions, from one who reported, from Sa’albat, from Zurara and Humran who both said, ‘A man from our companions used to sit with us, and he would not happen to hear a Hadeeth except he would say, ‘I submit’, to the extent that nicknamed, every time he came, they would say, ‘The submitter has come’.


Humran and Zurara went over to Abu Ja’far asws, and he asws said: ‘There is a man from our companions, whenever he hears anything from your asws Ahadeeth, he says, ‘I submit’, until he was nicknamed, and whenever he came, they would say, ‘The submitter has come’.

734 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 69
735 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 70
Abu Ja’far asws said: ‘The submitters have succeeded. Surely the submitters, they are the excellent ones’. 736

Ahmad, from Al Barqy and Al Ahwazy, from Al Nazar, from Yahya Al Halby, from Ayoub Ibn Al Hurr, brother of Adeym who said,

‘I heard Abu Ja’far asws saying: ‘A man from the slaves of Usman used to keep on insulting Ali asws. So it was narrated to me asws by a friend of theirs who has pledged allegiance to us asws when he (the insulter) was present. (He asws said): ‘What is it to me asws and them?’

He (the narrator) said, ‘So I said, ‘May I be sacrificed for you asws! This one is not safe?’ He (the narrator) said, ‘So he asws said: ‘But, have you not heard the Words of Allah azwj: But no! By your Lord! They are not believing until they make you a judge regarding what they are quarrelling between them [4:65]’? Except he asws said: ‘No, by Allah azwj! Until (no doubt) the doubt will occur in the heart, and even if he Fasts and prays Salat’. 737

From him, from Al Ahwazy, from Al Nazar, from Ibn Muskan, from Zareys,

‘From Abu Ja’far asws having said: ‘The submitters have succeeded. The submitters (to the Hadeeth), they are the excellent ones’. 738

Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ibn Muskan, from Sadeyr who said,

‘I said to Abu Ja’far asws, ‘I left the ones in your asws Wilayah differing, disavowing from each other’. He asws said: ‘What is it to you and that? But rather, the people are encumbered with
three (things) – recognising the Imam asws, and the submission for them asws in whatever is referred to them, and the referring back to them asws in whatever they are differing in’’. 739

75 - يبر أحمد بن محمد، عن الأهوازي، عن محمد بن حماد السمندلي، عن عبد الرحمن ابن سالم الأشل، عن أبيه قال: قال أبو جعفر عليه السلام يا سالم إن الإمام هاد مهدي لا يدخله الله في عماء ولا يجعله على هيئة، ليس للناس النظر في أمره ولا التخير عليه و إنما أروا بالتسليم.

76 - يبر أحمد بن محمد، عن ابن محبوب، عن أبي أيوب، عن أبي بصير، عن أبي عبد الله عليه السلام، عن قوله تعالى: إن الذين قالوا ربنا الله ثم استقاموا تتنزل عليهم الملائكة أن لا تحفوا ولا تغشوا. قال: هم الأئمة ويجري فيمن استقام من شيعتنا و سلم لأمرنا، وكم حديثنا عند عدونا، فتستقبلهم الملائكة بالبشرى من الله بالجنة، فقد والله مضى أقوام كانوا على مثل ما أنتم عليه من الدين فاستقاموا وسلموا لأمرنا و كتموا حديثنا، ولم يذيعوه عند عدونا ولم يشكون كما شكون، فاستقبلهم الملائكة بالبشرى من الله بالجنة.

77 - يبر أبو بكر بن نوح، عن صفوان، عن موسى بن بكر، عن زارعة، عن أبي عبيدة، قال: قال أبو جعفر عليه السلام: من سمع من رجل أتاه لم يخطه علمًا فكذب به ومن أمره الوضاءة ينتمون لنا فإن ذلك لا يكفره. بيان: لعل المراد أنه إذا كان

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739 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 74
740 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 75
741 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 76

Page 285 of 461
Ayoub Bin Nuh, from Safwan, from Musa Bin Bakr, from Zurara, from Abu Ubeyda who said,

‘Abu Ja’far asws said: ‘One who hears a matter from a man, his knowledge does not encompass with it, and from his matters is the agreeability with us asws and the submission to us asws, so that is not his commission of Kufr’’. 742

Ahmad Bin Muhammad, from Ibn Sinan, from Mansour Al Sayqal who said,

‘I an Al-Haris Ibn Al-Mugheira and someone else came to Abu Abdullah asws, Al-Haris said to him asws: ‘This one’ – meaning Mansour Al-Sayqal: ‘Does not want except to listen to our asws Ahadeeth. So, by Allah aswj ! He does not know what he should accept from what he wants’. So, Abu Abdullah asws said: ‘This is the man from the submitters. Surely the submitters, they are the excellent ones’’. 743

Ahmad Bin Muhammad, from Al Ahwazy, from Al Qasim Bin Muhammad, from Salmat Bin Hayan, from Abu Al Sabah Al Kanany who said,

‘I was in the presence of Abu Abdullah asws, and he asws said: ‘O Abu Al-Sabah! The Mominoun have succeeded [23:1]’. Abu Abdullah asws said: ‘The submitters have succeeded’ – saying it thrice, and I said it thrice, then he asws said: ‘The submitters, they would be the excellent ones on the Day of Judgment, they are the people of the Hadeeth’. 744

Ahmad Bin Muhammad, from Al Ahwazy, from Hamad Bin Isa, from Al Husayn Bin Al Mukhtar, from Zayd Al Shaham,

742 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 77
743 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 78
744 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 79
‘From Abu Abdullah asws, he (the narrator) said, ‘I said to him asws, ‘There is a man with us called Kaleyba. We do not narrate anything from you asws, except he says, ‘I submit’. So we named him as ‘Kaleyb the submitter’.

قال: فترحم عليه ثم قال: أتدرون ما التسليم ؟ فسكتنا، فقال: هو والله الإخبات، قول الله: الذين آمنوا وعملوا الصالحات وأخبتوا

‘He asws said: ‘So you should be merciful to him’. Then he asws said: ‘Do you know what is the submission?’ We were silent’. So he asws said: ‘By Allah azwj! It is the humbleness (as per) the Words of Allah azwj: 

١١:٢٣] Surely, those who are believing and are doing righteous deeds and are humbling to their Lord [11:23].’

Ahmad Bin Muhammad, from Al Ahwazy, from Hamad Bin Isa, from Mansour Bin Yunus, from Bashir Al Dahan who said, ‘I heard Kalama saying,

‘Abu Ja’far asws said: ‘The Mominoun have succeeded [23:1], do you know who they are?’ I said, ‘May I be sacrificed for you asws! You asws are more knowing’. He asws said: ‘The submitters have succeeded. Surely the submitters, they are the excellent ones’.

From him, from Umar Bin Abdul Aziz, from Jameed Bin Daraj,

‘From Abu Abdullah asws, having said: ‘Do you know with what they have been Commanded? They have been Commanded with our asws recognition, and the referring back to us asws, and the submission to us asws’,

745 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 80
746 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 81
747 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 82

My father, from Hamad Bin Isa, and Mansour Bin Yunus, from Bashir Al Dahan, from Kamil Al Tammar who said,

‘Abu Ja’far⁴⁷⁴ said: ‘The Mominoun have succeeded [23:1], do you know who they are?’ I said, ‘May I be sacrificed for you asws! You asws are more knowing’. He⁴⁷⁴ said: ‘The submitters have succeeded. Surely the submitters, they are the excellent ones. And the Momin is a stranger’. Then he⁴⁷⁴ said: ‘Beatitude to the strangers’.


My father, from Ali Bin Al Numan, from Ibn Muskan, from Kamil Al Tammar who said,

‘Abu Ja’far⁴⁷⁵ said: ‘O Kamil! The Momin is a stranger. The Momin is a stranger’. Then he⁴⁷⁵ said: ‘Do you know what (is Meant by) the Words of Allah⁴⁷⁶: The Mominoun have succeeded [23:1]?’ I said, ‘They have succeeded, and won, and entered the Paradise’. So he⁴⁷⁵ said: ‘They have succeeded, the Momineen, the submitters. Surely the submitters are the excellent ones’.

86 - سن: أبي، عن القاسم بن محمد، عن سلمة بن حيان، عن أبي الصباح الكناني عن أبي عبد الله عليه السلام مثله، إلا أنه قال: يا أبا الصباح إن المسلمين هم المنتجون يوم القيامة، هم أصحاب النجاح.

My father, from Al Qasim Bin Muhammad, from Salmat Bin Hayan, from Abu Al Sabah Al Kanany,

‘From Abu Abdullah⁴⁷⁷ – similar to it, except he⁴⁷⁷ said: ‘O Abu Al-Sabah! The submitters, they are the excellent ones on the Day of Judgment, they are the owners of the excellency’.⁴⁷⁸

87 - سن: بعض أصحابنا رفعه قال: قال أبو عبد الله عليه السلام: كل من تمسك بالعروة الوثقى فهم المتمكنين، فهم أصحاب النجاح.

One of our companions raising it, said,

‘Abu Abdullah⁴⁷⁹ said: ‘Every one who attached with the most trustworthy Handhold [31:22], so he attains salvation’. I said, ‘What is it?’ He⁴⁷⁹ said: ‘The submission’.

⁴⁷⁴ Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 83
⁴⁷⁵ Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 84
⁴⁷⁶ Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 85
⁴⁷⁷ Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 86

My father, from Sa’dan Bin Muslim, from Abu Baseer who said,

‘I asked Abu Abdullah asws about the Words of Allahazwj Mighty and Majestic: Surely, Allah and His Angels are Sending Salawat upon the Prophet. O you those who believe! Send Salawat upon him and submit submissively [33:56]. He asws said: ‘The Salawat upon himsaww and the submission to himsaww in all things he saww came with’.

89 - سن: عدد من أصحابنا، عن محمد بن سنان، عن أبي الجواد، عن أبي جعفر عليه السلام في قول الله: فلا وربك لا يؤمنون حتى يحكموك فيما شجروهم ثم لا يجدوا في أنفسهم حرجا مما قضيت ويسلموا تسليما. قال: التسليم الرضا والقنوع بقضائه.

A number of our companions, from Muhammad Bin Sinan, from Abu Al Jaroud,

‘From Abu Ja’far asws regarding the Words of Allahazwj. But no! By your Lord! They are not believing until they make you a judge regarding what they are quarrelling between them, then not find any objection within themselves from what you judge and they accept submissively [4:65]. He asws said: ‘The submission is the pleasure, and the contentment with his saww judgment’.

90 - سن: أبي، عن صفوان بن يحيى، والبزنطي، عن حماد بن عثمان، عن عبد الله الكاهلي قال: قال أبو عبد الله عليه السلام: لو أن قوما عبدوا الله وحده لا شريك له، وأقاموا الصلاة، وآتوا الزكاة، وحجوا البيت، وصاموا شهر رمضان، ثم قالوا لشيء صنعه الله أو صنعه النبي صلى الله عليه وسلم: ألا صنع خلاف الذي صنع؟ أو وجدوا ذلك في قلوبهم لكانوا بذلك مشركين.

My father, from Safwan Bin Yahya, and Al Bazanty, from hamad Bin Usman, from Abdullah Al Kahily who said,

Abu Abdullah asws said: ‘If a people were to worship Allahazwj Alone, not Associating to Himazwj, and they establish the Salat, and they give the Zakat, and they perform Hajj of the House (Kabah), and they Fast the Month of Ramazan, then they said for a thing Allahazwj has Done, or the Prophet saww has done, ‘Whey didn’t he saww do differently to that which he saww did?’, or find that in their hearts, they would become, due to that, Polytheists’.

 ثم نلا: فلا وربك لا يؤمنون حتى يحكموك فيما شردوهم ثم لا يجدوا في أنفسهم حرجا مما قضيته وسلمو تسليما. ثم قال أبو عبد الله عليه السلام: وعليكم بالتسليم.

Then he asws recited: But no! By your Lord! They are not believing until they make you a judge regarding what they are quarrelling between them, then not find any objection
within themselves from what you judge and they accept submissively [4:65]’. Then he (the narrator) said, ‘Abu Abdullah\textsuperscript{asws} said: ‘And upon you is to be with the submission’\textsuperscript{755}.

My father, from Muhammad Bin Sinan, from the one who mentioned it,

‘From Abu Abdullah\textsuperscript{asws} regarding the Words of Allah\textsuperscript{azwj} Mighty and Majestic: Surely, Allah and His Angels are Sending Salawat upon the Prophet. O you those who believe! Send Salawat upon him and submit submissively [33:56]. He\textsuperscript{asws} said: ‘Extoll praise upon him\textsuperscript{saww} and submit to him\textsuperscript{saww}.

I said, ‘So how does the Rasool\textsuperscript{as} know he\textsuperscript{as} is a Rasool\textsuperscript{as}?’ He\textsuperscript{asws} said: ‘The cover is Removed from him\textsuperscript{as}. I said, ‘With which thing does the Momin know he is a Momin?’ He\textsuperscript{asws} said: ‘By the submission to Allah\textsuperscript{azwj}, and the pleasure with whatever is referred to him, from the joy and the anger’\textsuperscript{756}.

It was informed to us by a group of them, the two chiefs, Al Murtaza and Al Mujtaba, two sons of Al Daie, and the two teachers, Abu Al Qasim and Abu Ja’far two sons of Kameeh, from the sheykh Abu Abdullah Ja’far Bin Muhammad Bin Al Abbas, form his father, from Al Sadouq, from Sa’ad, from Ali Bin Muhammad Bin Sa’ad, from Hamdan Bin Suleyman, from Abdullah Ibn Muhammad Al Yamani, from Manie Bin Al Hajjaj, from Husayn Bin Ullwan,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Allah\textsuperscript{saww} Merited the Determined Ones (Ul Al-Azam) from the Rasools\textsuperscript{as} with the knowledge over the (rest of the) Prophets\textsuperscript{as} and we\textsuperscript{asws} inherited their\textsuperscript{as} knowledge, and He\textsuperscript{awwj} merited us\textsuperscript{asws} over them\textsuperscript{as} in their\textsuperscript{as} merits, and Rasool-Allah\textsuperscript{saww} knew what they\textsuperscript{as} were not knowing, and our\textsuperscript{asws} knowledge is the knowledge of Rasool-Allah\textsuperscript{saww} So, we\textsuperscript{asws} report to our\textsuperscript{asws} Shias, and the one from them who accepts, so he would be the most superior of them, and wherever we\textsuperscript{asws} happen to be, our\textsuperscript{asws} Shias would be with us\textsuperscript{asws}\textsuperscript{757}.

\textsuperscript{755} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 90
\textsuperscript{756} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 91
\textsuperscript{757} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 92
From Al Husayn Bin Khalid who said,

‘Abu Al-Hassan\textsuperscript{asws} the 1\textsuperscript{st} said: ‘How do you recite this Verse? \textit{O you who believe! Fear Allah as is His right to be feared and do not be dying except and you are submitters} [3:102]. What is that?’ I said, ‘The Muslims’. He\textsuperscript{asws} said: ‘Glory be to Allah! The Eman occurred upon them, so He\textsuperscript{azwj} Named them as believers, then He\textsuperscript{asws} Asked them for Al Islam (to be Muslims)? And the Eman is above Al Islam?’

I said, ‘Like it is read in the recitation of Zayd’. He\textsuperscript{asws} said: ‘But rather, it is in the recitation of Ali\textsuperscript{asws}, and it is the revelation which Jibraeel\textsuperscript{as} descended with upon Muhammad\textsuperscript{as}:

“and do not be dying except and you are submitters to Rasool-Allah and the Imam after him” [3:102].’\textsuperscript{758}

From Jabir,

‘From Abu Ja’far\textsuperscript{asws}: ‘But no! By your Lord! They are not believing until they make you a judge regarding what they are quarrelling between them, then not find any objection within themselves from what is judged by Muhammad\textsuperscript{as} and the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{as} and they accept submissively [4:65].’\textsuperscript{759}

From Ayoub Bin Hurr who said,

‘I heard Abu Abdullah\textsuperscript{asws} saying regarding His\textsuperscript{azwj} Words: \textit{But no! By your Lord! They are not believing until they make you a judge regarding what they are quarrelling between them, then not find any objection within themselves} - up to His\textsuperscript{azwj} Words: \textit{and they accept submissively [4:65]}, so He\textsuperscript{azwj} Swore three Oaths consecutively. That (submission) cannot

\textsuperscript{758} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 93

\textsuperscript{759} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 94
happen to be so long as that black spot happens to be in the heart, and even if he Fasts and prays (Salat)”.  

From the book of Anas, Al Aalim Al Safwany,

‘It is reported from our asws Master Al-Sadiq asws having said: ‘A Hadeeth you know is better than a thousand you report’”.  

And he asws said in another Hadeeth: ‘Upon you is to be with the knowledge (of the Hadeeth), not with the reports (only)’”.  

And it is reported from Talha Bin Zayd who said,

‘Abu Abdullah asws said: ‘The reporters of the book are many, and its followers are few, so how many are the ones advisers of the Hadeeth, falsifiers of the book, and the knowers aggrieve the scholars, and the reports aggrieve the ignorant ones”.

In a report of Abu Baseer,

‘From Abu Ja'far asws, he (the narrator) said, ‘It was said to him asws, and I was in his asws presence, ‘Salim Bin Abu Hafs is reporting from you asws that you asws tend to speak upon seventy aspects, there be the way out for you asws (from each of these)”.

So he asws said: ‘What does Salim want from me asws? Does he want that I asws come with the Angels? By Allah asw, (even) the Prophets as did not come with this! And Ibrahim as said: So he said: ‘I feel sick’ [37:89], and he as was not sick and he as did not lie. And Ibrahim as has said:

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Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 95
Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 96
Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 97
Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 98
He said: ‘But their biggest one did this, so ask them if they could speak’ [21:63], and he (their biggest idol) had not done it, and he as did not lie’. And Yusuf as has said: ‘O caravan! You are stealing!’ [12:70], by Allah azwj they had not stolen, and he as had not lied’. 764

764 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 99
them, and they were asked about it, and there did not happen to be with them any Hadeeth from Rasool-Allah saww, and they were embarrassed that the people would link them to the ignorance, and they were disliking that they would ask, and they would not be able to answer, and the people would end up seeking the knowledge from its mine.

Therefore, due to that, they used the opinions and the analogies in the Religion of Allah azwj and they left the Ahadeeth, and made it a Religion of Allah azwj with the innovations. And Rasool-Allah saww had said: ‘Every innovation is a straying’. So, if they, when they were asked about something from the Religion of Allah azwj, and there did not happen to be with them from it any Hadeeth from Rasool-Allah saww, and if they had referred it to the Rasool and to the (Divine) Authority from them they would have known it, those who can extract it from the Progeny asws of Muhammad saww. And they prevented them from seeking the knowledge from us asws, out of the enmity and the envy towards us asws.

And no, by Allah azwj! Musa as did not envy the scholar (Al-Khizr as) – and Musa as is a Prophet as, Allah azwj had Revealed unto him as – when he as met him as, and spoke to him as, and understood it with the knowledge, and did not envy him as like what this community envied us asws, after Rasool-Allah saww of our asws knowledge, and what we asws inherited from Rasool-Allah saww, and were not desirous to us asws regarding our asws knowledge just as Musa as was desirous to the knowledge of the scholar (Al-Khizr as), and asked him as for the accompaniment in order to learn the knowledge from him as and for him to guide him as.

So when he as asked the scholar (Al-Khizr as) that, the scholar said that Musa as would not be able to tolerate his as accompaniment, and not tolerate his as knowledge, nor be patient with him as. Therefore, during that, the scholar (Al-Khizr as) said: And how can you have patience upon what news you have not been narrated with? ‘18:68.

So Musa as said to him as – and he as was humbling to him as, speaking against himself, so that he as would accept him as: If Allah so desires it, you will find me patient and I shall not be
disobedient to you in any matter’ [18:69]. And the scholar had known that Musa\textsuperscript{as} would not be patient upon his\textsuperscript{as} knowledge.

فكذلك والله يا إسحاق بن عمار قضاة هؤلاء وفقهائهم وجماعتهم اليوم لا يحتملون والله علمنا ولا يقبلون ولا يطيقون ولا يأخذون به ولا يصبرون عليه، كما لم يصبر موسى على علم العالم حين صحبه وأرى ما رأى من علمه، وكان ذلك عند موسى مكرها وكان عند الله رضا وهو الحق، وكذلك علمنا عند الجهلة مكره لا يأخذ وهو عند الله الحق.

Similar to that, O Is’haq Bin Amaar, is the story of these Fuqaha (jurists), and their communities of today. By Allah\textsuperscript{azwj}! They are not tolerating our\textsuperscript{asws} knowledge, nor are they accepting it, nor can they afford it, nor are they taking with it, nor are they being patient upon it, just as Musa\textsuperscript{as} could not be patient upon the knowledge of the scholar (Al-Khizr\textsuperscript{as}) when he\textsuperscript{as} accompanied him\textsuperscript{as}, and saw what he\textsuperscript{as} saw from his\textsuperscript{as} knowledge. And that was abhorrent in the presence of Musa\textsuperscript{as}, and its was agreeable in the Presence of Allah\textsuperscript{azwj}, and it is the Truth. And similar to that is our\textsuperscript{asws} knowledge in the presence of the ignoramuses, is abhorrent, they are not taking it, and in the Presence of Allah\textsuperscript{azwj} it is the Truth’’.

101 - في: محمد بن همام، ومحمد بن الحسين بن جهمور معنا، عن الحسين بن محمد ابن جهمور، عن أبيه، عن بعض رجاله عن المفضل قال: قال أبو عبد الله عليه السلام: خبر تدريه خير من عشرة ترويه، إن لكل حقيقة حقا ولكل صواب نورا، ثم قال: إذا والله لا نعد الرجل من شيعتنا فقيها حتى يلحن له فيعرف اللحن.

Muhammad Bin Hamam, and Muhammad Bin Al Husayn Bin Jamhour, both together, from Al Husayn Bin Muhammad Ibn Jamhour, from his father, from one of his men, from Al Mufazzal who said,

‘Abu Abdullah\textsuperscript{asws} said: ‘A Hadeeth you know is better than ten you report. For every reality there is a truth, and for every correct thing there is a light’. Then he\textsuperscript{asws} said: ‘By Allah\textsuperscript{azwj}! We\textsuperscript{asws} do not count the man from our\textsuperscript{asws} Shias as a Faqeeh (understanding one) until it is toned for him, so he recognises the tone’’.

Jibraeel Bin Ahmad, from Al Yaqteeni, from Ali Bin Hasaan, from Abdul Rahman Ibn Kaseer, from Jabir Bin Yazeed who said,

102 - في: جبريل بن أحمد، عن اليقطيني، عن علي بن حسان، عن عبد الرحمن ابن كثير، عن جابر بن يزيد قال: قال أبو جعفر عليه السلام يا جابر حديثنا صعب مستصعب أم رد ذكوان وعر أجرد لا يحتمله والله إلا نبي مرسل، أو ملك مقرب، أو مؤمن متمكن.

‘Abu Ja’far\textsuperscript{asws} said: ‘O Jabir! Our\textsuperscript{asws} Hadeeth are difficult, becoming more difficult, clear, pure, bare, unblemished. By Allah\textsuperscript{azwj}! None can bear it except a Mursil Prophet\textsuperscript{as}, or an Angel of Proximity, or a Tested Momin.

فإذا ورد عليك يا جابر شيء من أمرنا فلان له فليس فايدها أهل البيت، ولا تقول: كيف جاء هذا؟ وكيف كان وكيف هو؟ فإن هذا والله الشرك بالله العظيم.

\textsuperscript{765} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 100
\textsuperscript{766} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 101
O Jabir! So when something from our matter is referred to you, and your heart inclines towards it, then praise Allah, and if it denies it, then refer it back to us the People of the Household, and do not say, ‘How has this come?’ And, ‘How was it, and how is it?’ For, in this, by Allah, is the shirk (association) with Allah the Magnificent’.

Ibn Masoud, from Ali Bin Al Hassan, from Al Abbas Bin Aamir, and Ja’far Ibn Muhammad Bin Hakeyn, from Aban Bin Usman, from Abu Baseer who said,

‘It was said to Abu Abdullah, and I was in his presence, ‘Salim Bin Abu Hafs is reporting from you that you tend to speak upon seventy aspects, there being a way out for you from all of these’.

He (the narrator) said, ‘So he said: ‘What does Salim want from me? Does he want that I should come with the Angels? By Allah! (Even) the Prophets did not come with it. And Ibrahim said: So he said: ‘I feel sick’ [37:89], and he was not sick and he did not lie. And Ibrahim has said: He said: ‘But their biggest one did this, so ask them if they could speak’ [21:63], and he (their biggest idol) had not done it, and he did not lie’. And Yusuf has said: ‘O caravan! You are stealing!’ [12:70], by Allah they had not stolen, and he had not lied’.

Hamdawiya, from Al Hassan Bin Musa, from Ismail Bin Mihran, from Muhammad Ibn Mansour, from Ali Bin Suweyd Al Saie who said,

‘Abu Al-Hassan wrote to me, while he was in the prison, ‘However, you are a man, Allah Descended you from the Progeny of Muhammad at a special status with what He inspired you from your guidance and your insight, from the matter of your Religion due to your preferring them and referring the matters to them, and the pleasure with whatever they say’ – in a lengthy speech.
And he asws said: ‘And call to the Path of your Lordazwj regarding us asws from trusting its answer, and befriending the Progeny asws of Muhammad saww; and you should not say to what reaches you from us asws, or linked to us asws, ‘This is false’, and even if you recognise its opposite, for you don’t know why we asws said it, and upon which aspect have we asws described it? Believe in what I asws inform you, and do not expose what I asws tell you to conceal. I asws inform you that from the most Obligatory of the rights of your brother is that you will not conceal anything beneficial from him, neither from his world nor from his Hereafter’.”

From the book Riyaaz Al Jinaan of Fazlullah Bin Mahmoud Al Farsy – ‘It is reported by Al Mufazzal Bin Umar,

‘From Abu Abdullah asws having said: ‘Our matter is difficult, becoming more difficult. None can bear it except bright chests, and enlightened hearts, and healthy minds, and good mannerisms, because Allah azwj has Taken the Covenant upon our asws Shias. So one who fulfils to us asws, Allah azwj would Fulfil to him with the Paradise; and one who hates us asws and does not fulfil our asws rights to us asws, so he would be in the Fire.

And with us asws are Secrets from Allah azwj. Allah azwj has not Encumbered anyone with it apart from us asws. Then He azwj Commanded us with its delivery, so we asws delivered it, but we asws neither found for it any rightful ones, nor a place, nor a bearer who can bear it, until Allah azwj Created a people for that, having been Created from the essence of Muhammad saww and his saww offspring, and from their asws Light did Allah azwj Make them with the superior Making of His azwj Mercy.

So we asws delivered it to them from Allah azwj what He azwj had Commanded, and they accepted it, and tolerated that and their hearts did not become restless, and their souls inclined to our asws recognition and our asws secrets, and the research about our asws instructions.

769 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 104
And that Allah azwj Created a people for the Fire, and Commanded us asws that we asws deliver that to them, so we asws delivered it. But, their hearts got constricted from it, and they fled from it, and repelled it upon us asws and did not tolerate it, and they belied it, and Allah azwj Sealed upon their hearts, then Notified their tongues with some of the Truth, so they are speaking with it in words, and their hearts are in denial of it’. 

Then he asws wept, and raised his asws hand and said: ‘O Allah azwj! These are the fragments of the obedient ones to Your azwj Command, (very) few. O Allah azwj! Make their lives to be our asws lives, and their deaths to be our asws passing away, and do not let enemies to overcome upon them, for You asws, if You asws let enemies to overcome upon them, You azwj will never be worshipped”.

Then he asws wept, and raised his asws hand and said: ‘O Allah azwj! These are the fragments of the obedient ones to Your azwj Command, (very) few. O Allah azwj! Make their lives to be our asws lives, and their deaths to be our asws passing away, and do not let enemies to overcome upon them, for You asws, if You asws let enemies to overcome upon them, You azwj will never be worshipped”.

106 – بشأ: محمد بن علي بن عبد الصمد، عن أبيه، عن جده، عن أبي الحسين بن أبي الطيب، عن أحمد بن القاسم الهاشمي، عن عيسى، عن فرج بن فروة، عن مسعدة ابن صدقة، عن صالح بن ميثم، عن أبيه قال: بينما أنا في السوق إذ رأيت PYTHON Bin Nubata فقال: وَلَكَ مِنِّي وَأَلَّفَ لِي بِسَبِيلِ اللهِ وَأَلْحَنَّ عَلَى كُلِّ فَتَنٍّ أَنَا مَحِيَّتُهُ وَاذْكُرُوا نَفْسَكَ عَن كُلِّ اسْتَغْلِيَتْ أُنَّى كُنْتُ يَجْرِعُ شَيّامُ النَّارِ نَفْسَهُ أَوْ يُعْلَمُ مَا كَانَ مِنْهُ الْقُرْآنَ ؟ ما هُوَ ؟

Muhammad Bin Ali Bin Abdul Samad, form his father, from his grandfather, from Abu Al Husayn Bin Abu Al Tayyib, from Ahmad Bin Al Qasim Al Hashimy, form Isa, from Faraj Bin Farwa, from Mas’ada Ibn Sadaqa, from Salih Bin Maysam, from his father who said,

‘While I was in the market when Asbagh Bin Nubata came to me and he said, ‘Woe be upon you, O Maysam! I heard from Amir Al-Momineen Ali asws Bin Abu Talib asws, a severely difficult Hadeeth, so how can we be like that?’ I said, ‘And what is it?’

قال: سمعته يقول: إن حديثنا أهل البيت صعب مستصعب لا يحتمله إلا ملك مقرب، أو نبي مرسل، أو عبد امتحن الله قلبه للإيمان،

He said, ‘I heard him asws saying: ‘Our asws Hadeeth, of the People asws of the Household, are difficult, becoming more difficult. None can bear it except for an Angel of Proximity, or a Mursil Prophet as, or a servant whose heart Allah azwj Tested for the Eman’.

فُسِمَتْ مِنْ فُوْقِي فَأَتَتْ عَلَيْهِ عِلْمَهُ فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ حَدِيثُ أَخْبَرُهُ مَعْلُومَ النَّارِ نَفْسَهُ، أَنْفُسَتَهُ فَقَبَضَتْ بِهِ ذُرْعَةٌ قَالَ: وَمَا هُوَ ؟ فَأَخْبَرْتُهُ.

770 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 105
So I arose immediately and went to Ali asws, and I said, ‘O Amir Al-Momineen asws! There is a Hadeeth I have been informed with by Al-Asbagh from you asws, I have been constricted by it, being uneasy’. He asws said: ‘And what is it?’ So I informed him asws.

He (the narrator) said, ‘He asws smiled, then said: ‘Be seated, O Maysam! Is there any bearer of knowledge a scholar? Allah azwj the Exalted Said to the Angels: *I am going to make a Caliph in the earth. They said: Are you going to make mischief therein and shed the blood, and we glorify with your praise and we extol your holiness? He said: I know what you do not know* [2:30].

فهل رأيت الملائكة احتملوا العلم؟ قال: قلت: هذه والله أعظم من ذلك. قال: والآخرين أن موسى عليه السلام أنزل الله عز وجل عليه التوريطة فظن أن لا أحد أعلم منه فأخبره الله عز وجل أن في خلقتي من هو أعلم منه، وذلك إذ حاف على نبه العجيب.

So, do you see the Angels bearing the knowledge?” I said, ‘By Allah azwj! This is greater than that’. He asws said: ‘And another is that Musa as, Allah azwj Mighty and Majestic Revealed the Torah unto him as, so he as thought that there is no one more knowledgeable than him as. So, Allah azwj Mighty and Majestic Informed him that: “Among My awj creatures there is one who is more knowledgeable than you as are”, and that is when He awj Feared the self-conceitedness upon His awj Prophet as.

He asws said: ‘He as supplicated to his Lord aswj that He aswj Guides him to the scholar. So Allah awj Gathered between him as and Al-Khizr as. He (Al-Khizr as) made a hole in the boat, and Musa as could not tolerate that, and he as killed the boy, and he as could not tolerate it, and he as straightened the wall, and he as could not tolerate it.

وأما المؤمنون فإن نبينا صلى الله عليه وسلم أخذ يوم غدير خم بيدي فقال: اللهم من كنت مولاه فإن عليا مولاه، فهل رأيت احتملوا ذلك إلا من عصمهم الله منهم؟

And as for the Momineen, so our Prophet saww grabbed my asws hand on the Day of Ghadeer Khumm and he saww said: ‘O Allah azwj! One whose Master I saww was, so Ali asws is his Master!’ Do you see anyone tolerating that except the one whom Allah awj Protected from them?
Therefore, receive glad tidings! Then receive glad tidings, for Allah the Exalted has Protected you all with what He did not even Particularise the Angels, and the Prophets, and the Messenger with, with regards to what you are bearing from the orders of Rasool-Allah, and his knowledge”. 771

إن وضع لك أمر فأقبله، وإلا فاسكت تسلم، ورد علمه إلى الله فإنك في أوعس مما بين السماء والأرض.

I am saying, ‘And I found in the book of Suleym Bin Qays –

‘Ali Bin Al-Husayn said to Aban Bin Abu Ayyash! O brother of Abdu Qays! So if a matter is clear to you, then accept it, or else, be silent, submitting, and refer its knowledge back to Allah, for you are in a leeway wider than what is between the sky and the earth’’. 772

And I found in the handwriting of the sheykh Muhammad Bin Ali Al Jabaie, copied from the book Al Bassair of Sa’ad Bin Abdullah Bin Abu Khalaf Al Qummi, from Al Husayn Bin Saed, from Safwan, from Abdullah Al Kahily,

‘From Abu Abdullah having recited this Verse: But no! By your Lord! They are not believing [4:65] – the Verse, he said: ‘If a people were to worship Allah Alone, then they say for something which Rasool-Allah did, ‘Why did he do such and such?’ Or, ‘Why didn’t he do such and such different to which he did?’ They would become, due to that, Polytheists’.

ثم قال لو أنتم عبدوا الله ووحدوه ثم قالوا لشيء صنعه رسول الله صلى الله عليه وسلم لم صنع كذا وكذا ؟ ووجدوا ذلك من أنفسهم لكُنا بذلك مشرّكيَن، ثم قرأ الآية.

Then he said: ‘If they were to worship Allah and profess His Oneness, then they say for a thing which Rasool-Allah did, ‘Why did he do such and such?’ And they find that from themselves, they would become, due to that, Polytheists’. Then he recited the Verse” 773

771 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 106
772 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 107
773 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 108
And it is reported by a number of chains going up to Abu Ja’far asws and Abu Abdullah asws: ‘The submitters, they are the excellent ones’.  

And from Sufyan Bin Al Simt who said,

‘I said to Abu Abdullah asws, ‘May I be sacrificed for you! A man comes from you, being well known with the lies, and he narrates the Hadeeth, so we are afraid of it’. So Abu Abdullah asws said: ‘Is he saying to you, ‘I am saying for the night, that is daytime, or for the day, it is night?’ He said, ‘No’. He asws said: ‘So even if he says this to you, I asws said it, do not belie him, for you would rather be belying me’.  

And from Abu Baseer,

‘From one of the two (5th or 6th Imam asws), he (the narrator) said, ‘I heard him asws saying: ‘Do not belie a Hadeeth brought to you by a Murjiite, or a Qadiriite, or a Kharijiite, attributed to us asws, for you would not be knowing, perhaps it is something from the Truth, and you would be belying Allah azwj Mighty and Majestic above His azwj Throne’.

And by his handwriting as well, he said, ‘It is reported by Al Safwany in his book, with an unbroken chain,

‘From Al-Reza asws: ‘The worship is upon seventy aspects, and sixty-nine of these are regarding the pleasure and the submission to Allah azwj Mighty and Majestic, and to the Divine Authorities asws’.  

(The book) Nahj (Al Balagah) –
‘Amir Al-Momineen\textsuperscript{asws} said: ‘Our\textsuperscript{asws} matter is difficult, becoming more difficult. None can bear it except a Momin who heart Allah\textsuperscript{azwj} Tested for the Eman, and our Hadeeth cannot be understood except by faithful chests, and reasonable minds’’.\textsuperscript{778}

\textsuperscript{114} - مني المريد: قال النبي صلى الله عليه وسلم: من رد حديثا بلغه عنى فإنا مخاصمه يوم القيامة، فإذا بلغكم عنى حديث لم تعرفوا فقولوا: الله أعلم.

\textit{(The book) Maniyat Al Mureed –}

‘The Prophet\textsuperscript{saww} said: ‘One who repels a Hadeeth which has reached him from me\textsuperscript{asws}, then I will be contending with him on the Day of Judgment. So, whenever a Hadeeth reaches to you all from me\textsuperscript{saww}, you do not recognise it, then say, ‘Allah\textsuperscript{azwj} is more Knowing’’.\textsuperscript{779}

And he\textsuperscript{saww} said: ‘One who belies upon me\textsuperscript{saww} deliberately, of something which has been referred to him he has been instructed with, then let him take a house in Hell’’.\textsuperscript{780}

\textsuperscript{115} - وقال صلى الله عليه وسلم: من كذب علي متعمدا أورد شيئا أمرت به فليتبوأ بيتا في جهنم.

And he\textsuperscript{saww} said: ‘One to whom reaches a Hadeeth, so he belies it, then he has belied three – Allah\textsuperscript{azwj}, and His\textsuperscript{azwj} Rasool\textsuperscript{saww}, and the one who narrated with it’’.\textsuperscript{781}

\textsuperscript{116} - وقال صلى الله عليه وسلم: من بلغه عنى حديث فكذب به فقد كذب ثلاثة: الله، ورسوله، والذي حديث به.

\textsuperscript{778} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 113
\textsuperscript{779} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 114
\textsuperscript{780} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 115
\textsuperscript{781} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 26 H 116
CHAPTER 27 – THE REASON DUE TO WHICH THE IMAMS\textsuperscript{asws} CONCEALED SOME OF THE KNOWLEDGES AND THE JUDGMENTS

1 – ير: محمد بن الحسين، عن صفوان بن يحيى، عن ذريح المحاربي، وأحمد بن محمد، عن البرقي، عن صفوان، عن ذريح قال: 
سمعت أبي عبد الله عليه السلام يقول: إن أبي نعم الأب رحمة الله عليه كان يقول: لو أحد ثلاثة رهط أستودعهم العلم وهم أهل لذلك لحدثت بما لا يحتاج فيه إلى نظر في حلال ولا حرام وما يكون إلى يوم القيامة.

Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Zareeh Al Maharby, and Ahmad Bin Muhammad, from Al Barqy, from Safwan, from Zareeh who said,

‘I heard Abu Abdullah\textsuperscript{asws} saying: ‘My\textsuperscript{asws} father, the best of the fathers, may Allah\textsuperscript{azwj} have Mercy on him\textsuperscript{asws}, was saying: ‘If\textsuperscript{asws} could find three groups,\textsuperscript{asws} would entrust the knowledge to them, and they would be the rightful ones of that Hadeeth, with what they would not be needy to be looking into a Permissible or a Prohibition, and what would be happening up to the Day of Judgment.

إن حديثنا صعب مستصعب لا يؤمن به إلا عبد امتحن الله قلبه للإيمان.

Our\textsuperscript{asws} Hadeeth are difficult, becoming more difficult. None would believe in it except a servant who heart Allah\textsuperscript{azwj} Tested for the Eman’\textsuperscript{782}.

2 – ير: أحمد بن محمد، عن علي بن إسماعيل، عن علي بن النعمان، عن عنبسة ابن مصعب، عن أبي عبد الله عليه السلام قال: لولا أن يقع عند غيرك م كما قد وقع غيره لأعطيتكم كتابا لا تحتاجون إلى أحد حتى يقوم القائم – عجل الله تعالى فرجه

Ahmad Bin Muhammad, from Ali Bin Ismail, from Ali Bin Al Numan, from Anbasat Ibn Mas’ab,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘If (knowledge) hadn’t fallen with others just as it has fallen to something else,\textsuperscript{asws} would have given you a book, you would not have been needy to anyone until the rising of Al-Qaim\textsuperscript{asws} – may Allah\textsuperscript{azwj} the Exalted Hasten his\textsuperscript{asws} Relief’\textsuperscript{783}.

3 – ير: إبراهيم بن هاشم، عن أبي عبد الله البرقي، عن خلف بن حماد، عن ذريح، عن أبي حمزة الثمالي، عن أبي جعفر عليه السلام قال: سمعته يقول: إن أبي نعم الأب رحمة الله عليه يقول: لو وجدت ثلاثة أستودعهم العلم وهم أهل لذلك لحدثت بما لا يحتاج فيه بعدي إلى حلال ولا حرام وما يكون إلى يوم القيامة.

Ibrahim Bin Hashim, from Abu Abdullah Al Barqy, from Khalaf Bin Hamad, from Zareeh, from Abu Hamza Al Sumaly,

\textsuperscript{782} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 27 H 1
\textsuperscript{783} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 27 H 2
‘From Abu Ja’far asws, he (the narrator) said, ‘I heard him asws saying: ‘My asws father asws, the best of the fathers, may Allah aswj have Mercy upon him asws’ was saying: If I asws could find three, I asws would entrust the knowledge to them, and they would be the rightful of that to narrate with what they would not be needy after me asws to a Permissible, or a prohibition, and what would be happening up to the Day of Judgment’. 784

Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Marazim and Musa Bin Bakr who both said,

‘We heard Abu Abdullah asws saying: ‘With us asws, from the Permissible(s) of Allah aswj and His aswj Prohibitions is what we asws are able to conceal it whatever we asws are able – meaning we asws compel anyone with it’. 785

Ibrahim Bin Hashim, from Muhammad Bin Abu Umeyr, from Jameel Bin Salih, from Mansour Ibn Hazim who said,

‘Abu Abdullah asws said: ‘I asws cannot find anyone I asws can narrate to, and if I asws were to narrate a Hadeeth to a man from you, I asws will not exit from Al-Medina until a spy would come with it, so I asws would be saying, ‘I asws did not say it’. 786

Muhammad Bin Al Abbas, from Ibn Batainy, from Khayr, from Karam Al Khas’amy,

‘From Abu Abdullah asws having said: ‘But, by Allah aswj! If only there were locks upon your mouths, I asws would have narrated to every person from you with what is for him. By Allah aswj! If I asws could find pious ones, I asws would speak, and Allah aswj is the Helper’. 787

Tahir Bin Isa Al Waraq, raising it to Muhammad Bin Suleyman, from Al Batainy, from Abu Baseer who said,

784 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 27 H 3
785 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 27 H 4
786 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 27 H 5
787 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 27 H 6

Page 304 of 461
'I heard Abu Abdullah\textsuperscript{asws} saying: ‘Rasool-Allah\textsuperscript{saww} said: ‘O Salman\textsuperscript{ra}! If your\textsuperscript{ra} knowledge is presented to Miqdad\textsuperscript{ra}, he\textsuperscript{ra} would disbelieve. O Miqdad\textsuperscript{ra}! If your\textsuperscript{ra} knowledge is presented to Salman\textsuperscript{ra} he\textsuperscript{ra} would disbelieve’.\textsuperscript{788}

1 - الحسن بن علي بن النعمان، عن أبيه، عن ابن مسكان، عن محمد بن مسلم عن أبي جعفر عليه السلام قال: سمعت

ير: الحسن بن علي بن النعمان، عن أبيه، عن ابن مسكان، عن محمد بن مسلم عن أبي جعفر عليه السلام قال: سمعت

يقول: إن رسول الله صلى الله عليه واله أنال في الناس وأنال وأنال، وإنا أهل البيت معاقل العلم، وأبواب الحكم، وضياء الأمر.

2 - ابن يزيد، عن زياد القندي، عن هشام بن سالم قال: قلت لأبي عبد الله عليه السلام: جعلت فداك عند العامة من

Ibn Yazeed, from Ziyad Al Qindy, from Hisham Bin Salim who said,

‘I said to Abu Abdullah asws, ‘May I be sacrificed for you asws! With the general Muslims, from the Ahadeeth of Rasool-Allah saww, is there anything correct?’ So, he asws said: ‘Yes. Rasool-Allah saww conferred, and conferred, and conferred, and with us asws are the strongholds of the knowledge and detain of what is between the people’.

3 - الحسن بن علي بن النعمان، أحمد بن محمد، عن علي بن النعمان، عن محمد بن مسلم قال: قال

Ibn Ali Bin Bandar, from Ziyad Al Qindy, from Hisham Bin Salim who said,

‘I heard him asws saying: ‘Rasool-Allah saww conferred among the people, and conferred, and conferred, and we asws the People asws of the Household are the bastions of the knowledge, and doors of the wisdom, and the brilliance of the matter’.

Al Hassan Bin Ali Bin Al Numan, from his father, from Ibn Muskan, from Muhammad Bin Muslim, and Ahmad Bin Muhammad, from Ali Bin Al Numan, from Ibn Muskan, from Muhammad Bin Muslim,
‘Abu Ja’far asws said: ‘Rasool-Allah saws conferred among the people, and conferred, and conferred, and the People asws of the Household conferred the Handhold of the matter, and its esoteric, and its clarity’.  

Muhammad Bin Isa, from Al Nazar, from Al Hassan Bin Yahya who said,

‘I heard Abu Abdullah asws saying: “We asws the People asws of the Household, with us is the stronghold of the knowledge, and Hadeeth of the Prophet- hood, and Knowledge of the Book, and detail of whatever is between that”.’  

Muhammad Bin Isaa, from Al Nazar, from Al Hassan Bin Yahya who said,

‘Abu Ja’far asws said: ‘Rasool-Allah saws conferred among the people, and conferred, and with us is the Handhold of the matter, and doors of the wisdom, and stronghold of the knowledge, and clarity of the matter, and it’s esoteric. So, the one who recognises us asws, his recognition would benefit him, and his deeds would be Accepted from him, and one who does not recognise us asws, his recognition would not benefit him asws, and his deeds would not be Accepted from him’.  

Muhammad Bin Abdul Jabbar, from Abdullah Al Hajaal, from Ali Bin Hamaad, from Muhammad Bin Muslim who said,

‘Abu Abdullah asws said: ‘Rasool-Allah saws had conferred, and conferred, and conferred, indicating such and such (matters), and with us asws, the People asws of the Household is the origin of the knowledge, and its Handhold, and its clarity, and its esoteric’.  

Muhammad Bin Abdul Jabbar, from Abdullah Al Hajaal, from Ali Bin Hamaad, from Muhammad Bin Muslim who said,
Amir Al-Momineen\textsuperscript{asws} preached a sermon with the people, then said: ‘Allah\textsuperscript{azwj} Chose Muhammad\textsuperscript{saww} with the Message and Informed him\textsuperscript{saww} of the successor\textsuperscript{asws} and he\textsuperscript{saww} conferred among the people and conferred, and regarding us\textsuperscript{asws}, the People\textsuperscript{asws} of the Household is the stronghold of the knowledge, and doors of the wisdom, and its clarity, and clarity of the matter. So, the one from you who loves us\textsuperscript{asws}, his belief would benefit him, and his deeds would be Accepted; and one from you who does not love us\textsuperscript{asws}, his belief would not benefit him, nor would his deeds be Accepted’.\textsuperscript{795}

Ibn Yazeed, from Ibn Abu Umeyr, from Hisham Bin Salim, from Muhammad Bin Muslim who said,

‘I said to Abu Abdullah\textsuperscript{asws}, ‘(Sometimes) I find the thing from our Ahadeeth to be in the hands of the (non-Shia) people’. So, he\textsuperscript{asws} said to me: ‘Perhaps you do not see that Rasool-Allah\textsuperscript{saww} conferred and conferred’, then he\textsuperscript{asws} gestured with his\textsuperscript{asws} hand on his\textsuperscript{asws} right, and on his\textsuperscript{asws} left, and in front of him\textsuperscript{asws}, and behind him\textsuperscript{asws}, ‘And we\textsuperscript{asws} the People\textsuperscript{asws} of the Household, with us\textsuperscript{asws} is the stronghold of the knowledge, and clarity of the matter, and detail of what is between the people’.\textsuperscript{796}

Muhammad Bin Al Husayn, from Ja’far Bin Bashir, from Moala Bin Usman who said,

‘A man mentioned a Hadeeth to Abu Abdullah\textsuperscript{asws}, and I was in his\textsuperscript{asws} presence, so he\textsuperscript{asws} said: ‘They are reporting from the men’, and I saw him\textsuperscript{asws} as if he\textsuperscript{asws} was angry. He\textsuperscript{asws} sat up, and he\textsuperscript{asws} was reclining, and he\textsuperscript{asws} placed the pillow under his armpit, and he\textsuperscript{asws} said: ‘But, by Allah\textsuperscript{azwj} We\textsuperscript{asws} ask them, and we\textsuperscript{asws} are more knowing with it than them, but rather we\textsuperscript{asws} ask them in order to enlighten it upon them’.\textsuperscript{796}

Then he said: ‘But, if only you had seen the evasion of Abu Ja’far when he evaded – meaning the (disputing) man – from his evasion’.  797


Aban Bin Taglub, from Ali Bin Al Hakam Bin Al Zubeyr, from Aban Bin Usman, from Haroun Bin Kharajat who said,

‘I said to Abu Abdullah, ‘We go to those adversaries, and we hear the Hadeeth from them, would these happen to be an argument for us against them?’ He said: ‘Don’t go to them, nor hear from them. May Allah Curse them, and Curse their community, the Polytheists’’. 798

11 - ل: الطالقاني, عن الجلودي, عن محمد بن زكريا, عن جعفر بن محمد بن عمارة قال: سمعت جعفر بن محمد عليه السلام يقول: تفاوت كانوا يكذبون على رسول الله صلى الله عليه وسلم أبو هريرة، وأنس بن مالك، وامرأة.

Al Talaqany, from Al Jaloudy, from Muhammad Bin Zakariya, from Ja’far Bin Muhammad who said,

‘I heard Ja’far Bin Muhammad saying: ‘Three have been lying upon Rasool-Allah – Abu Hureira, and Anas Bin Malik, and a woman (Ayesha)’. 799

12 - كش: سعد, عن محمد بن خالد الطيالسي, عن ابن أبي نجران, عن ابن سنان قال: قال أبو عبد الله عليه السلام: إنا أهل البيت صادقون لا نخلو من كاذب يكذب علينا ويسقط صدقنا بكذبه علينا عند الناس، كان رسول الله صلى الله عليه وسلم أصدق البرية لفحة وكان مسليمة يكذب عليه;

Sa’ad, from Muhammad Bin Khalid Al Tayalisy, from Ibn Abu Najran, from Ibn Sinan who said,

‘Abu Abdullah asws said: ‘We the people of the Household are truthful. We are not devoid of the lying one lying upon us, and he drops our truthfulness in the presence of the people by his lies. Rasool-Allah is the most truthful of the people in tone, and Musaylam lied upon him’. 800

وكان أمير المؤمنين عليه السلام أصدق من بر الله من بعد رسول الله صلى الله عليه وسلم وكان الذي يكذب عليه ويعمل في تكذيب صدقه بما يفترز عليه من الكذب عبد الله ابن سأ لعنه الله.

And Amir Al-Momineenasws was the most truthful person of Allah from after Rasool-Allah, and the one who lied upon him and worked in belying his truthfulness with what he fabricated upon him from the lies was Abdullah Ibn Saba, may Allah Curse him.

797 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 28 H 9
798 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 28 H 10
And Abu Abdullah Al-Husayn Bin Ali had been tempted by Al-Mukhtar’. Then Abu Abdullah mentioned Al-Haris Al-Shamy, and Banan, and he said: ‘Both of them had lied upon Ali Bin Al-Husayn. Then he mentioned Al-Mugheira Bin Saeed, and Bazia, and Al-Sary, and Abu Al-Khattab, and Ma’mara, and Bashara Al-Ash’ary, and Hamza Al-Barbary, and Sa’id Al-Nahdy, and he said: ‘May Allah Curse them. We are not devoid from a liar lying upon us, or a frustrated one of the opinions. Allah Suffices us as a Supporter against every liar and would Make them taste the heat of the iron’.

I am saying, ‘I found in the book of Suleym Bin Qays Al Hilali that Aban Bin Ayyash, the reported of the book said, ‘Abu Ja’far Al-Baqir said: ‘Since Rasool-Allah passed away, the People of the Household have never ceased to be humiliated, belittled, and denied, and killed, and dismissed, and the liars found a place for their lies to draw closer to their governor, and their judges, and their office bearers in every city, narrating our enemies and their past friends with the false Ahadeeth, the invalid. And they are narrating and reporting from us what we did not say, as an argument from them to us, and the lies from them upon

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800 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 28 H 12
us\textsuperscript{asws}. And they are drawing closer to their governors, and their judges with the falsities and the lies. And greater than that, and more frequent was in the era of Muawiyah, after the passing away of Al-Hassan\textsuperscript{asws}.

Then he\textsuperscript{asws} said – after the speech which we left out: ‘And sometimes you see the man being mentioned with the goodness, and perhaps he happens to be devout, truthful, narrating with Ahadeeth great and wondrous, of the merits of some of those governors from the past, Allah\textsuperscript{azwj} did not Create anything from it at all (i.e. these were all lies), and he reckons that it is true due to the abundance of the one who had heard it from him, from the one who is not recognised as being with the lies, nor with scarcity of the piety. And they are reporting ugly things from Al\textsuperscript{asws}, and from Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}, what Allah\textsuperscript{azwj} Knows that they are reporting falsehood in that, and the lies, and the falsities’.

I said, May Allah\textsuperscript{azwj} Keep you\textsuperscript{asws} well! Name something from that for me’. He\textsuperscript{asws} said: ‘Their reporting that those two (Abu Bakr and Umar) are the two chiefs of the middle-aged people in the Paradise, and that Umar is a Muhaddith, and that the Angel indoctrinated him, and that the tranquilly speaks upon his tongue, and that Usman is such that even the Angels are embarrassed from him, and is steadfast, free.

So, it is not upon you except for a Prophet\textsuperscript{saww}, and a Truthful\textsuperscript{asws}, and a martyr’ – to the extent that Abu Ja’far\textsuperscript{asws} numbered more than two hundred reports, being reckoned that these are true, and he\textsuperscript{asws} said: ‘By Allah\textsuperscript{azwj}! All of these are lies and falsities’.

I said, ‘May Allah\textsuperscript{azwj} Keep you\textsuperscript{asws} well! Is there nothing from it (true)?’ He\textsuperscript{asws} said: ‘From these are clear (forgeries) and from these are distorted ones. As for the distorted, it is that ‘there is nothing upon you except for the Prophet\textsuperscript{saww} and a truthful and a witness’, it means All\textsuperscript{asws}. So accept it. And similar to it, ‘How can it not be a blessing for you and upon you is a
Prophet saww, and a truthful and a witness’, it means Ali asws. And the generalisation of it is a lie, and a forgery, and invalid”.  

802

802 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 28 H 14

الإيات، الاعنام: وإن تطع أكثر من في الأرض بضلالك عن سبيل الله إن يتبعون إلا الظن وإن هم إلا يخرصون

The Verses – (Surah) Al Anaam: And if you were to obey most of the ones in the earth, they would stray you from the Way of Allah. They are following only the conjecture, and that they are only approximating [6:116].

And the Exalted Said: And that many are being strayed by their whims without knowledge. Surely your Lord, He is more Knowing with the exceeders [6:119].

And the Exalted Said: So who is more unjust than the one who fabricates a lie upon Allah in order to stray the people without (having any) knowledge? [6:144].

And the Exalted Said: Say, ‘Is there any knowledge with you? (If so), then bring it out to us. You are not following except for the conjecture and that you are only fabricating lies’ [6:148].

(Surah) Al A’raaf: Are you saying upon Allah what you do not know? [7:28].

(Surah) Al Tawba: 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].
(Surah) Yunus\textsuperscript{as}: And most of them do not follow except for conjecture; surely the conjecture cannot avail anything from the Truth; surely Allah is a Knower of what they are doing [10:36].

" وقال تعالى ": وما يتبع الذين يدعون من دون الله شركاء إن يتبعون إلا الظن وإن هم إلا يخرصنو

And the Exalted Said: and they do not follow those who are calling on the ones besides Allah as associates, except they are only following the conjecture, and surely they are only lying [10:66].

الأسرى: ولا نقف ما ليس لك به علم إن السمع و البصر والفواد كل أولئك كان عنده مسؤولا

(Surah) Al Asra’a: And do not stand on what there isn’t any knowledge for you of it. Surely the ears, and the eyes, and the heart, each of these would be Questioned about it [17:36].

اللزخرف: ما لهم بذلك من علم إن هم إلا يخرصنو أم آتيناهم كتابا من قبله فهم به مستمسكون بل قالوا إنا وجدنا آباءنا على

(Surah) Al Zukhruf: There is no knowledge of that with them. Surely, they are only guessing [43:20] Or did We Give them a Book from before it, so they are adhering with it? [43:21] But they are saying, ‘We found our fathers upon a religion, and we are being rightly guided upon their footsteps’ [43:22].

النجم: إن يتبعون إلا الظن و إن الظن لا يغني من الحق شيئا

(Surah) Al Jaasiya: And there is no knowledge for them with that. Surely they are only guessing [45:24].

الحجرات: إن جاءكم فاسق بنبأ فتبينوا أن ت

(Surah) Al Hujuraat: If a transgressor comes to you with news, then investigate, lest you harm a people in ignorance, and you would become remorseful upon what you have done [49:6].

النجم: إن يتبعون إلا الظن وإن الظن لا يغني من الحق شيئا

(Surah) Al Najam: Surely, they are not following except the conjecture, and surely the conjecture does not avail anything from the Truth [53:28].
Al Sheykh Al Tabarsee said in the book Al Ihtijaaj –

‘It is reported from Al-Sadiq 

saww: ‘Rasool-Allah saww said: ‘Whatever you find in the Book of Allah azwj Mighty and Majestic, so the acting by it is necessary, and these is no excuse for you in leaving it; and what does not happen to be in the Book of Allah azwj Mighty and Majestic and it was in a Sunnah from me saww, so there is no excuse for you in leaving my saww Sunnah; and what does not happen to be in a Sunnah from me saww with regards to it, then whatever my saww companions said, so say with it, for rather, an example of my saww companions among you is like an example of the stars, with whichever you take, you would be guided, and with whichever words of my saww companions you take, you would be guided, and the interchange (coming and going) of my saww companions is a Mercy for you all’.‘

It was said, ‘O Rasool-Allah saww! Who are your saww companions?’ He saww said: ‘The People asws of my saww Household’. B03

Abu Ja’far asws the 2nd in his asws debate with Yahya Bin Aksam – and I (majlisi) will by the complete of it in its appropriate place – he asws said: ‘Rasool-Allah saww said during the Farewell Hajj: ‘The lies are frequented upon me asws and will be even more frequent, so one who lies upon me saww deliberately, let him take his seat from the Fire. So whenever the Hadeeth comes to you, then present it to the Book of Allah azwj and my saww Sunnah, and whatever is in accordance with the Book of Allah azwj and my saww Sunnah, take with it, and whatever differs with the Book of Allah azwj and my saww Sunnah, do not take with it’. B04

And from what Abu Al-Hassan Ali asws Bin Muhammad Al-Askari asws answered in his asws message to the people of Al-Ahwaz when they asked him asws about the compulsion and the delegation, he asws said: ‘The entire community formed a consensus, there being no differing between them regarding that, that the Quran is true, there being no doubt in it, with the entirety of their sects.

B03 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 29 H 1
B04 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 29 H 2
So they, during the state of unity upon it, are correct, and upon the ratification of what Allah Almighty Revealed they are being guided due to the words of the Prophet saww: ‘My community would not be united upon a straying’. So, the Prophet saww informed that whatever the community unites upon and part of it does not differ from another part, it is the Truth.

فهذا معنى الحديث لا ما تأوله الجاهلون، ولا ما قاله المعاندون من إبطال حكم الكتاب واتباع حكم الأحاديث المزورة، والإسراع في التحقيق للآيات الواضحة والتوالد في تفتيش الآيات الواضحة، ولم ننكر أن نسأل الله أن يوفقنا للثواب ويهدينا إلى الرشاد.

So this is the meaning of the Hadeeth, not what the ignorant ones are interpreting it as, and not what the hard liners are saying from invalidating the Judgment of the Book and following the judgment of the false Ahadeeth, and the decorated reports, and following the whims of the repellers, the destroyed ones who oppose the link of the Book, and investigation of the clear Verses, the illuminative. And we asws ask Allahazwj that Heazwj Incline us for the Rewards and Guides us to the rightful Guidance’.

ثم قال عليه السلام: فإذا شهد الكتاب بتصديق خبر وتحقيقه فأنكرته طائفة من الامة وعارضته بحديث من هذه الأحاديث المزورة صارت بإنكارها ودفعها الكتاب كفارا ضلالة;

Then heasws said: ‘So when the Book testifies with the verification of a Hadeeth, and you investigate it, and a group from the community denies it, and object to it with a Hadeeth from these false Ahadeeth, they would become, due to their denial and repelling of the Book, Kafirs, strayers.

وأصح خبر ما عرف تحقيقه من الكتاب مثل الخبر المجمع عليه من رسول الله صلى الله عليه واله حيث قال: إني مستخلف فيكم خليفتين كتاب الله وعترتي ما إن تمسكتم بهما لن تضلوا بعدي وانهما لن يفترقا حتى يردا علي الحوض.

And the most correct of what is recognised by its investigation from the Book is like the Hadeeth, the united upon, from Rasool-Allahsaww where hesaww said: ‘I saww am leaving behind among you all, two Caliphs – the Book of Allahazwj and my saww familyasws. Whoever attaches with these two will never stray after measws, and these two will never separate from each other until they return to me saww at the Fountain’.

واللفظة الأخرى عنه في هذا المعنى بعينه قوله صلى الله عليه واله: إني تارك فيكم التلفين كتاب الله وعترتي أهلي بي وأهليما لن يفترقا حتى بردا علي الحوض.

And another word from himsaww in this meaning are hissaww words: ‘I saww am leaving behind among you all the two weighty things, the Book of Allahazwj and my saww familyasws, the Peopleasws of my saww Household, and these two will never separate from each other until they return to me at the Fountain. If you were to attach with these two, you will never stray’.
Flawlessly we have it, 'Hadith that we came across in the Book of Allah, like His Words: ‘But rather, your Guardian is Allah, and His Rasool, and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55], there is a unison is the reports of the scholars that, this is for Amir Al-Momineen having given charity with his ring while he was in Ruku, so Allah Thanked that to him, and the Verse was Revealed regarding him.'

Then we find Rasool-Allah to have explained it from his companions in these words: ‘One whom I am a Master of, so Ali is his Master. O Allah! Befriend the one who befriends him, and be Inimical to the one who is inimical to him.’

And his words: ‘Ali would pay off my debts, and he would fulfil my promised made, and he is my Caliph upon you all from after me.’

And his words – where he made him a Caliph upon Al-Medina, so he said: ‘O Rasool-Allah! Are you leaving me behind upon the women and the children?’ He said: ‘But, are you not pleased that you happen to be from me at the status of Haroun from Musa except there would be no Prophet after me?’

So, we know that the Book Testifies with the verification of these Ahadeeth, and the achievement of these testimonies. Therefore, it necessitates the community, the acknowledgment with these when these Ahadeeth were in accordance with the Quran, and the Quran is compatible with these Ahadeeth. So, when we find that concordance of the Book of Allah and we find the Book of Allah as being compatible with these Ahadeeth, and upon these there is evidence, the following of these Ahadeeth would be an Obligation, none would transgress these except the people of obstinacy and the corruption'.
Then he asws said: ‘And our purpose, and our aim of the speech regarding the compulsion and the delegation, and their commentary, and their explanation, and rather we brought forward what we asws brought forward, there happens to be a concordance of the Book (Quran) and the News (Hadeeth), when the evidence is accordance to what we asws wanted, and the strength of what we asws would be explaining from that, if Allah azwj so Desires’.

Ahmad Bin Ali Bin Ibrahim Bin Hashim, from his father Ali, from his father, from Al Nowfali, from Al Sakuni,

‘From Al-Sadiq Ja’far asws Bin Muhammad asws, from his asws father asws, from his asws grandfather asws having said: ‘Ali asws said: ‘Upon every true (matter) there is a reality, and upon every correctness there is a light. So, whatever is in accordance with the Book of Allah azwj, take it, and whatever opposes the Book of Allah azwj, leave it!’’.

Ibn Zareyf, from Ibn Ulwan,

‘From Ja’far asws, from his asws father asws having said: ‘I asws read in the Book of Ali asws that Rasool-Allah saww said: ‘They will lie upon me saww just as the ones before me saww were lied upon. So, whatever Hadeeth comes to you from me saww, and it is in accordance with the Book of Allah azwj, so it is my saww Hadeeth, and whatever opposes the Book of Allah azwj, it isn’t from my saww Ahadeeth’.

Ali, from his father, from Usman Bin Isa, and Al Hassan Bin Mahboub, both together from Sama’at,
'From Abu Abdullah\\textsuperscript{asws}, he (the narrator) said, ‘I asked him\\textsuperscript{asws} about a man, there had differed to him two men from the people of his Religion regarding a matter, each of the two was reporting. One of them ordered with taking it, and the other forbid doing from it. How should one deal with it?’ He\\textsuperscript{asws} said: ‘He should return it until he meets one who informs him. So he would be in leeway until (such time as) he meets him’.

7 - كا: علي، عن أبيه، عن عثمان بن عيسى، عن الحسين بن المختار، عن بعض أصحابنا عن أبي عبد الله عليه السلام قال:
أرأتلك لو حدثتك حدثتك العام ثم جئتني من قبل فحدثتك خلافه فإنما كتبت تأخذ؟ قال: كت آخذ بالأخير، فقال لي:
رحمنك الله.

Ali, from his father, from Usman Bin Isa, from Al Husayn Bin Mukhtar, from one of our companions,

‘From Abu Abdullah\\textsuperscript{asws} having said: ‘What is your view if \textsuperscript{asws} we were to narrate to you a Hadeeth of the knowledge, then you come back to me \textsuperscript{asws} next year and I \textsuperscript{asws} narrate to you with opposite to it, which of the two would you take?’ He said, ‘I would take with the latest’. So, he\\textsuperscript{asws} said to me: ‘May Allah\\textsuperscript{azwj} have Mercy on you!’.

8 - كا: علي، عن أبيه، عن ابن مرار، عن يونس، عن ابن فرقد، عن ابن خنيس، قال: قلت لأبي عبد الله عليه السلام: إذا جاء حديث عن أولكم وحديث عن آخركم بأيهما نأخذ؟ قال: خذوا به حتى يبلغكم عن الحي، فإن بلغكم عن الحي فخذوا بقوله.

Ali, from his father, from Ibn Marar, from Yunus, from Ibn Farqad, from Ibn Khunays who said,

‘I said to Abu Abdullah\\textsuperscript{asws}, ‘When a Hadeeth comes from your\\textsuperscript{asws} former ones\\textsuperscript{asws}, and a Hadeeth comes from your\\textsuperscript{asws} latter ones\\textsuperscript{asws}, which of the two should we take?’ He\\textsuperscript{asws} said: ‘Take with it until there reaches you (a Hadeeth) from the living one\\textsuperscript{asws}. So, if there reaches you (a Hadeeth) from a living one, then take with his\\textsuperscript{asws} words’.

قال: ثم قال أبو عبد الله عليه السلام: إذا والله لا ندخلكم إلا فيما يسعكم. وفي حديث آخر: خذوا بالأحدث.

He (the narrator) said, ‘Then Abu Abdullah\\textsuperscript{asws} said: ‘By Allah\\textsuperscript{azwj}\\textsuperscript{asws}! We\\textsuperscript{asws} will not enter you all except into what you can (bear). And in another Hadeeth: ‘Take with the latest’.

9 - كا: العدة، عن أحمد بن محمد، عن عثمان بن عيسى، عن أبي أيوب الخزاز عن محمد بن مسلم، عن أبي عبد الله عليه السلام قال: فلئت له: ما بال أقوم برؤون عن فلان وفلال عن رسول الله صلى الله عليه وآله لا يتهمون بالكذب في حيئ منكم خلافه؟ قال: إن الحديث ينسى كما ينسى القرآن.

The number (of reporters), from Ahmad Bin Muhammad, from Usman Bin Isa, from Abu Ayoub Al Khazaz, from Muhammad Bin Muslim,

\\textsuperscript{808} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 29 H 6
\\textsuperscript{809} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 29 H 7
\\textsuperscript{810} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 29 H 8
‘From Abu Abdullah\textsuperscript{asws}, he (the narrator) said, ‘I said to him\textsuperscript{asws}, ‘What is the matter with a people reporting from so and so from Rasool-Allah\textsuperscript{saww}, not being accused with the lies, so there comes from you\textsuperscript{asws} the opposite of it?’ He\textsuperscript{asws} said: ‘The Hadeeth abrogates just as the (Verses of the Quran) Abrogate’’.\textsuperscript{811}

\textbf{Ali, from his father, from Ibn Abu Najran, from Ibn Hameed, from Ibn Hazim who said,}

‘I said to Abu Abdullah\textsuperscript{asws}, ‘What is the matter I ask you about an issue so you\textsuperscript{asws} answer me with the answer regarding it, then someone else comes to you\textsuperscript{asws} and you\textsuperscript{asws} answer him with another answer with regards to it?’ So, he\textsuperscript{asws} said: ‘We\textsuperscript{asws} tend to answer the people upon the addition and the reduction’.

He (the narrator) said, ‘I said, ‘Inform me about the companions of Rasool-Allah\textsuperscript{saww}. Were they truthful upon Muhammad\textsuperscript{saww} or were they lying?’ He\textsuperscript{saww} said: ‘But, they were truthful’. I said, ‘So what is the matter with them differing?’

So he\textsuperscript{saww} said: ‘But, know that the man would come to Rasool-Allah\textsuperscript{saww} and ask him\textsuperscript{saww} about an issue, so he\textsuperscript{saww} would answer him with the answer, then he\textsuperscript{saww} would answer after that with what had Abrogated that answer, therefore the Ahadeeth Abrogate each other’’.\textsuperscript{812}

\textbf{Ali Bin Muhammad, from Sahl, from Ibn Mahboub, from Ibn Raib, from Abu Ubeyda,}

‘From Abu Ja'far\textsuperscript{asws}, he (the narrator) said, ‘He\textsuperscript{asws} said to me: ‘O Ziyad! What would you say if I\textsuperscript{asws} issue Fatwa to a man from the ones who are in our\textsuperscript{asws} Wilayah, with something from the Taqiyya (dissimulation)?’ He (the narrator) said, ‘I said to him\textsuperscript{asws}, ‘You\textsuperscript{asws} are more

\textsuperscript{811} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 29 H 9
\textsuperscript{812} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 29 H 10
knowing, may I be sacrificed for you asws! He asws said: ‘If one takes with it, so it would be better for him and of greater Recompense’. 813

And in another report: ‘If he takes with it, he would be Recompensed, and if he leaves it, by Allah aswj, he would sin’. 814

And in another report: ‘If one takes with it, so it would be better for him and of greater Recompense’.

12 - وفي رواية أخرى: إن أخذ به أوفر، وإن تركه والله أتم.

13 - ل:Aي، عن علي، عن أبي، عن حماد بن عيسى، عن إبراهيم بن عمر اليمني وعمر بن ادبي، عن أبان بن أبي عياس، عن سليم بن قيس الفلال، قال: قلت لأمير المؤمنين عليه السلام: يا أمير المؤمنين إن سمعت من سلمان ور剖析 الغانما، وأبي ذر وشيا من تفسير القرآن وأحاديث عن النبي صلى الله عليه وآله ما في أدي الناس، ثم سمعت منك تصديق ما سمعت منهم، وأرتب في أدي الناس أشياء كثير من تفسير القرآن ومن الأحاديث عن النبي صلى الله عليه واله

He (the narrator) said, ‘So Ali asws faced towards me and he asws said: ‘You have asked, so understand the answer. That which is in the hand of the people is right and false, true and lies, and abrogating and abrogated, and general and special, and decisive and allegorical, and memorise and whims.

And in another report: ‘If he takes with it, he would be Recompensed, and if he leaves it, by Allah aswj, he would sin’.

My father, from Ali, from his father, from Hamad Bin Isa, from Ibrahim Bin Umar Al Yamani, and Umar Azina, from Aban Bin Abu Ayyash, from Suleym Bin Qas Al Hilali who said,

I said to Amir Al-Momineen asws, ‘O Amir Al-Momineen asws! I heard from Salman ra, and Al-Miqdad ra, and Abu Zarr ra certain things from the interpretation of the Quran and the Ahadeeth from the Prophet saww of Allah aswj, different to what is in the hands of the people. Then I heard from you asws a verification of what I heard from them ra, and I see many things in the hands of the people from the interpretation of the Quran and the Ahadeeth from the Prophet saww of Allah aswj.

أتم تخلوقهم فيها، وترعمون أن ذلك كله باطل، أفترا الناس يكذبون على رسول الله صلى الله عليه واله متعمدين ويفسرون القرآن بأرائهم؟

Are you asws opposing them regarding these, and are you asws claiming that all of that is false. Do you asws view that the people are deliberately lying upon Rasool-Allah saww and are interpreting the Quran by their own opinions?’

قال: فأقبل علي عليه السلام علي فقال: قد سألت فافهم الجواب إن في أدي الناس حقا وباطل، وصدق و كاذبا، ومما وسنا، ومباخرة، وحفظا ووهما،

وقد كذب علي رسول الله صلى الله عليه واله على عهده حتى قام خطيبا يقول: أيها الناس قد كثرت علي الكاذبة فمن كاذب علي متعمداً فليتبوأ مقعده من النار، ثم كذب علي من بعده،

813 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 29 H 11
814 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 29 H 12
And they had lied upon Rasool-Allah\textsuperscript{saww} during his\textsuperscript{saww} era until he\textsuperscript{saww} stood preaching and he\textsuperscript{saww} said: 'O you people! The lies have been frequented upon me\textsuperscript{saww}, so the one who deliberately lies upon me, then let him take his seat from the Fire'. Then they lied upon him\textsuperscript{saww} from after him\textsuperscript{saww}.

If you ever come across an era of lying, they have lied on us\textsuperscript{saww} during our era until we stood preaching and we\textsuperscript{saww} said: ‘O you people! The lies have been frequented upon me, so the one who deliberately lies upon me, then let him take his seat from the Fire’. Then they lied upon him\textsuperscript{saww} from after him\textsuperscript{saww}.

But rather, the Hadeeth have come to you from four, there isn’t a fifth for them – a hypocrite man manifesting the Eman, pretending with Al-Islam. He neither considered it a sin nor a blame for him to lie upon Rasool-Allah\textsuperscript{saww}. Had the people known that he is a lying hypocrite, they would not have accepted from him and would not have ratified him. But, they said, ‘This one has accompanied Rasool-Allah\textsuperscript{saww} and has seen him\textsuperscript{saww} and heard from him\textsuperscript{saww}, therefore take from him’, and they did not recognise his state.

And Allah\textsuperscript{azwj} Mighty and Majestic has Informed about the hypocrite with what He\textsuperscript{azwj} Informed, and Described them with what He\textsuperscript{azwj} Described them. He\textsuperscript{azwj} the Mighty and Majestic Said: \textit{And when you see them, their bodies would amaze you, and if they speak, you will listen to their words [63:4].} Then they remained after him\textsuperscript{saww} and they drew closer to the imams of straying and the callers to the Fire with the falsities and the lies and the slander. They made them office bearers and loaded them upon the necks of the people, and they consumed the world from them. And rather, the people tend to be with the kings and the world, except on whom Allah\textsuperscript{azwj} Saves. So this is one of the four.

An \textit{aitham\textsuperscript{ahaj} man who heard something from Rasool-Allah\textsuperscript{saww} but did not memorise it upon its (correct) aspect, and he was deluded in it, and did not deliberately lied. So it (Hadeeth) was in his hands, he was saying with it and acting with it and reporting it, and he was saying, ‘I heard it from Rasool-Allah\textsuperscript{saww}. If the Muslims had known that he is deluded, they would not have accepted it, and if he (himself) had known that it is a delusion, he would have rejected it (as well).}
And a third man who heard something from Rasool-Allah sws having instructed with it, then forbade from it, and he did not know, or he heard the forbiddance about something, then he sws instructed with it, and he did not know. Thus, he memorised the abrogated, and did not memorise the abrogating. Had he known that it is abrogated, he would have rejected it, and had the Muslims known that it is abrogated, they would have rejected it.

وآخر رابع لم يكذب على رسول الله صلى الله عليه وسلم، مبغض للكذب خوفا من الله عز وجل، وتعظيما لرسول الله لم يسه بل حفظ ما سمع على وجهه فجاء به كما سمع لم يزيد فيه ولم ينقص منه، وعلم الناسخ من المنسوخ فعل بالناسخ ورفض المنسوخ.

And lastly, the fourth – he did not lie upon Rasool-Allah sws, being hateful of the lying, having fear of Allah azwj Mighty and Majestic, and reverence to Rasool-Allah sws. He did not forget it, but memorised whatever he heard upon its (correct) aspect, and he came with it just as he had heard it, neither increasing in it nor reducing from it, and he knew the abrogating from the abrogated. So, he acted with the abrogating and rejected the abrogated.

 وإن أمر النبي صلى الله عليه وسلم مثل القرآن ناسخ ومنسوخ وخاص وعام ومحكم ومتشبه، وقد كان يكون من رسول الله صلى الله عليه وسلم الكلام له وجهان، وكلام عام وكلام خاص مثل القرآن، وقال الله عز وجل في كتابه: ما آتاكم الرسول فأخذوه وما نهيكم عنه فانتهوا.

And the instructions of the Prophet sws are similar to the Quran (Allah azwj), abrogating, and abrogated, and special, and general, and decisive, and allegorical. And there have been from Rasool-Allah azwj the speech having two aspects for it, and a general speech and a special speech, similar to the Quran. And Allah azwj Mighty and Majestic Said in His azwj Book: And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7].

فيشتبه على من لم يعرف ولم يدر ما عنى الله به و رسوله، وليس كل أصحاب رسول الله صلى الله عليه وسلم يسألهم عن الشئ فيهم، كان منهم من يسألهم ولا يسأله، حتى أن كانوا يحبون أن يجيء الأعرابي والطاري فيسأل رسول الله صلى الله عليه وسلم.

So that was confusing upon the one who did not understand and did not know what was Meant by Allah azwj and His azwj Rasool(saww), and it isn’t so that every companion of Rasool-Allah(saww) asked him about something and he understood it. There were from them, one who would ask him(saww) and did not understand, until he would love it that a Bedouin would come and the fresh one (new Muslim), so he would ask Rasool-Allah(saww) until they hear (what was being said).

وكتب أدخل على رسول الله صلى الله عليه وسلم كل يوم دخلة وكل ليلة دخلة فخيلني فيها، أدور معه حيثما دار، وقد علم أصحاب رسول الله صلى الله عليه وسلم أنه لم يصنع ذلك أحد من الناس غيري، وربما كان ذلك في بنيي يتأثرون بالرسول صلى الله عليه وسلم من أكثر ذلك في بنيي، وكتب إذا دخلت عليه بعض منازله أحلاني وأقام عنى نساءه فلا يبقى عندي غري.
And I asws used to go to Rasool-Allah saww every day and every night, and he saww would isolate with me asws during it. I asws used to go around with him saww wherever he saww went around. And the companions of Rasool-Allah saww knew and he saww did not do that with anyone from the people apart from me asws, and sometimes that would be in my asws house. Rasool-Allah saww would come to me asws a lot in my asws house; and when I asws went over to him asws in one of his saww houses, he saww would isolate with me asws, and tell his saww womenfolk to arise away from me asws, and there would not remain in his saww presence, anyone apart from me asws.

و إذا أتاني للخلوة معي في بني لم تقم عنه فاطمة ولا أحد من بني، وكنت إذا سألته أجابني وإذا سكت عنه وفنيت مسائلي ابتداياً;

And when he saww would come for the isolation with me asws in my asws house, (Syeda) Fatima asws would not arise from him saww, nor would anyone from my asws sons asws. And whenever I asws used to ask, he saww would answer me asws, and whenever I asws was silent from him saww and my asws questions had run out, he saww would initiate me asws.

فما نزلت على رسول الله صلى الله عليه واله آية من القرآن إلا أقرأنيها وأملاها علي فكتبتها بخطي، وعلمني تأويلها وتفسيرها، وناسخها ومنسوخها، ومحكمها ومتشابهها، وخاصها وعامها، ودعاني لله لي أن يعطيني فهمها وحفظها، فما نسيت آية من كتاب الله ولا علمًا أتيحه علي،

Thus, there was no Verse from the Quran Revealed unto Rasool-Allah saww except he saww recited it to me asws and dictated it to me asws. So, I asws wrote it in my asws own handwriting, and he saww taught me asws its explanation and its interpretation, and its Abrogating one and its Abrogated one, and its Decisive and its Allegorical, and its special and its general. And he saww supplicated to Allah azwj for me asws that He azwj Gives me asws its understanding and its memorisation. Thus, I asws did not forget a single Verse from the Book of Allah azwj, nor any knowledge he saww had dictated it unto me asws.

وكتبته منذ دعا الله لي بما دعاه، وما ترك شيئا علمه الله من حلال ولا حرام، أمر ولا نهي، كان أو يكون، ولا كتاب منزل على أحد قبله في أمر بطاعة أو نفي عن معاصية إلا علمنيه وحفظنيه فلم أنس حرفا واحداً،

And I asws wrote it since he saww supplicated to Allah azwj for me asws with what he saww supplicated with, and I asws did not leave out anything Allah azwj had Taught him saww, from a Permission or a Prohibition, a Command or a Forbiddance, what had happened or was to happen, nor a Revealed Book upon anyone before him saww in a Command of obedience or a Forbiddance from disobedience, except I asws knew it and memorised it. So, I did not forget a single letter.

ثم وضع صلى الله عليه واله يده على صدري ودعا الله لي أن يملأ قلبي علمًا وفهمًا وحكما ونورًا,

Then Rasool-Allah saww placed his saww hand upon my asws chest and supplicated to Allah azwj for me asws that He azwj Fills my asws heard with knowledge, and understanding, and wisdom, and light.”
فقلت: يا نبي الله بأبي أنت وامي إني منذ دعوت الله عز وجل لي بما دعوت لم أنس شيئا ولم يفتني شيء لم أكتب أفتتخوف على النسيان فيما بعد؟ قال: لست آخاف عليك النسيان ولا الجهل.

So I asws said: ‘O Prophet saww of Allah azwj! May my asws father and my asws mother be sacrificed for you saww! I asws, since you saww supplicated to Allah azwj for me asws with what you saww supplicated with, I asws did not forget anything, and nothing has tempted me asws that I asws did not write it. Are you saww fearing upon me asws of the forgetfulness in what is afterwards?’ He saww said: ‘No! I saww neither fear upon you asws of the forgetfulness nor of the ignorance'.

815

14

ع، ن: حدثنا علي بن أحمد بن عبد الله بن أحمد بن أبي عبد الله البرقي، ومحمد ابن موسى البرقي، ومحمد بن علي لماجولي، ومحمد بن علي بن هشام، وعلي بن عيسى الخوار رضي الله عنهم قالوا: حدثنا علي بن محمد ماجولي، عن أحمد بن محمد بن خالد، عن أحمد بن محمد السياري، قال: حدثنا علي بن أسباط، قال: قلت للرضا عليه السلام: يحدث الأمر لا أجد بدأ من معرفته، وليس في البلد الذي أنا فيه أحد أستفتيه من مواليك.

It was narrated to us by Ali Bin Ahmad Bin Abdullah Bin Ahmad Bin Abu Abdullah Al Barqy, and Muhammad Ibn Musa Al Barqy, and Muhammad Bin Ali Lajaylawiya, and Muhammad Bin Ali Bin Hisham, and Ali Bin Isa Al Majawar, from Ali Bin Muhammad Majaylawiya, from Ahmad Bin Muhammad Bin Khalid, from Ahmad Bin Muhammad Al Sayyari, from Ali Bin Asbat who said,

‘I said to Al-Reza asws, ‘The new matter comes about, I do not find any escape from understanding it, and there isn’t anyone from the ones in your asws Wilayah, in the city I am in, who I can get a Fatwa from’.

قال: فقال عليه السلام: إيت فقيه البلد فاستفته في أمرك فإذا أفتاك بشئ فخذ بخلافه فإن الحق فيه.

So he asws said: ‘Go to the jurist of the city and seek his Fatwa regarding your matter. So when he issues a Fatwa with something, take with the opposite of it, for the Truth would be therein’.

816

15

ع، ن: أبي، وابن الوليد، عن سعد، عن المسمعي، عن الميثمي أنه سأل الرضا عليه السلام يوما - وقد اجتمع عدهم قوم من أصحابه وقد كانوا تنازعوا في الحديثين المختلفين عن رسول الله صلى الله عليه وسلم - فقال عليه السلام: إن الله عز وجل حرم حراما، و أحل حلالا، وفرض فريضة، فما جاء في تحليل ما حرم الله، أو تحريم ما أحل الله، أو دفع فريضة في كتاب الله رمضانها بين قائم بلا ناسخ نسي ذلك فذلك لا يسع إلا أحمد به.

My father, and Ibn Al Waleed, from Sa’ad, from Al Masma’a, from Al Maysami,

‘He asked Al-Reza asws one day – and there had gathered in his asws presence, a group of his asws companions, and they had debated regarding the two differing Ahadeeth from Rasool Allah saww regarding one thing – so he asws said: ‘Allah azwj Mighty and Majestic Prohibited Prohibitions, and Permitted Permissible(s), and Obligated Obligations. So, whatever came in

815 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 29 H 13
816 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 29 H 14
the permission of what Allah\textsuperscript{azwj} Prohibited, or a prohibition of what Allah\textsuperscript{azwj} Permitted, or repelled an Obligation in the Book of Allah\textsuperscript{azwj} Written between the existing ones, without an Abrogation Abrogating that, so that would be what there is no leeway for any to take with it.

لأن رسول الله صلى الله عليه وسلم لم يكن ليحرم ما أحل الله، ولا ليحلل ما حرم الله، ولا ليغير فرائض الله وأحكامه كان

في ذلك كله متبناً مسلماً مؤدياً عن الله عز وجل، وذلك قول الله عز وجل: إن أتبع إلا ما يوحى إلي. فكان صلى الله عليه وسلم

متبناً لله مؤدياً عن الله

فكان صلى الله عليه وسلم متبعاً لله مؤدياً عن الله

(This is) because Rasool-Allah\textsuperscript{azwj} did not happen to prohibit what Allah\textsuperscript{azwj} Permitted, nor did he\textsuperscript{saww} permit what Allah\textsuperscript{azwj} Mighty and Majestic Prohibited, nor did he\textsuperscript{saww} change the Obligations of Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rulings. He\textsuperscript{saww} was in that, all of it, a follower, submitter, fuller from Allah\textsuperscript{azwj} Mighty and Majestic, and that is in the Words of Allah\textsuperscript{azwj} Mighty and Majestic: \textit{Surely I follow only what is Revealed unto me} [6:50]. Thus, he\textsuperscript{saww} was a follower of Allah\textsuperscript{azwj}, a fuller from Allah\textsuperscript{azwj} of whatever he\textsuperscript{saww} had been Commanded with from delivery of the Message'.

قلت: فإنه يرد عنكم الحديث في الشئ عن رسول الله صلى الله عليه وسلم وهو ليس في الكتاب وهو في السنة ثم بردخلافه،

I said, ‘So if there comes from you\textsuperscript{asws} the Hadeeth regarding something from Rasool-Allah\textsuperscript{saww} from what isn’t in the Book and it is in the Sunnah, then there comes the opposite to it?’.

فقال: وكذلك قد ذكر بيني رسول الله صلى الله عليه وسلم عن أشياء تحظره في ذلك غير قاضي عند الرسول صلى الله عليه وسلم، فأمر بأشياء قاضية.

فقال: وذلك ما أمر به، لأنه لا يخضع فيما لم يخضع فيه رسول الله صلى الله عليه وسلم، ولا تأمر في خلاف ما أمر رسول الله صلى الله عليه وسلم

So, he\textsuperscript{asws} said: ‘And similar to that, Rasool-Allah\textsuperscript{saww} had forbidden certain forbidden things, and compatible with his\textsuperscript{saww} forbiddance is the Forbiddance of Allah\textsuperscript{azwj} the Exalted, and he\textsuperscript{saww} ordered with certain things, and that order became obligatory, necessary, like the fulfilment of the Obligations of Allah\textsuperscript{azwj} the Exalted, and it concurred in that order of his\textsuperscript{saww}, the Command of Allah\textsuperscript{azwj} Mighty and Majestic. Thus, whatever was in the forbiddance from Rasool-Allah\textsuperscript{saww}, forbidding a Prohibition, then there comes (something) opposing it, there is no leeway of utilising that.

وكذلك فيما أمر به، لأنه لا يخضع فيما لم يخضع فيه رسول الله صلى الله عليه وسلم، ولا تأمر في خلاف ما أمر رسول الله صلى الله عليه وسلم

And similar to that is what I\textsuperscript{asws} order with, because we\textsuperscript{asws} do not allow regarding what Rasool-Allah\textsuperscript{saww} did not allow, nor do we\textsuperscript{asws} order with opposite to what Rasool-Allah\textsuperscript{saww} had ordered, except for the reason of necessary fear.
فأما أن نستحل ما حرم رسول الله صلى الله عليه وَالله أو نحرم ما استحله رسول الله صلى الله عليه وَالله فلا يكون ذلك أبدا لأنا تابعون لرسول الله صلى الله عليه وَالله مسلمون له، كما كان رسول الله صلى الله عليه وَالله تابعا لأمر ربه عز وجل مسلما له،

So, as for us ﷺ permitting what Rasool-Allah ﷺ has prohibited, or us ﷺ prohibiting what Rasool-Allah ﷺ had permitted, that will not happen, ever, because we are ﷺ are followers of Rasool-Allah ﷺ, submitting to him ﷺ just as Rasool-Allah ﷺ was a follower of the Command of his ﷺ Lord Mighty and Majestic, submitting to Him ﷺ.

وقال الله عز وجل: ما آتاكم الرسول فخذوه وما نهيكم عنه فانتِهوا. وأن رسول الله صلى الله عليه وَالله نهى عن أشياء ليس نهي حرام بل إعافة وكراهة، وأمر بأشياء ليس بأمر فرض ولا واجب، بل أمر فضل ورجحان في الدين، ثم رخص في ذلك للمعلول وغير المعلول،

And Allah ﷺ Mighty and Majestic Said: And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7]. And Rasool-Allah ﷺ prohibited from things which weren’t a forbiddance of a Prohibition, but of chastity and abhorrence, and he ﷺ ordered with things which weren’t with an order of an Ordinance nor an Obligation, but it was an order of merit, and pre-ponderance in the Religion. Then there is the permission in that for the sick and for the one without illness.

فما كان عن رسول الله صلى الله عليه وَالله في إعافة أو أمر فضل فذلك الذي يسع استعمال الرخص فيه إذا ورد علیكم عننا الخبر بإتفاق يرويه من يرويه في النيه ولا يبكيه، وكان الخبران صحيحيين معروفين بإتفاق الناقلة فيهما يجب الأخذ بأحدهما، أو يجمعا، أو بأيهمما شئت وأحببت موعز ذلك لك من باب التسليم لرسول الله صلى الله عليه وَالله، والرد إليه وإليتنا، وكان تارك ذلك من باب العتب والإنكار وترك التسليم لرسول الله صلى الله عليه وَالله مشتركا بالله العظيم،

So, whatever was from Rasool-Allah ﷺ a forbiddance of chastity or an order of merit, so that is in which there is leeway of utilisation of the permission in it, when there comes to you the Hadeeth from us ﷺ with concurrence, reported by one who reported it regarding the prohibition, and it cannot be denied. And the two Hadeeth were both correct, well known with the concurrence of the copiers of both of these, obligating that taking with one of the two, or with both of these together, or with whichever of the two you like to, and ﷺ would love the leeway of that being for you, from the door of the submission to Rasool-Allah ﷺ, and the referring back to him ﷺ and to us ﷺ. And the neglecter of that, from the door of the obstinacy and the denial and leaving the submission to Rasool-Allah ﷺ would be a Polytheist with Allah ﷺ the Magnificent.

فما ورد علیكم من خبرين مختلفين فاعرضوهما على كتاب الله وَالله في إعاقة أو أمر فضل فذلك الذي يسع استعمال الرخص فيه إذا ورد علیكم عننا الخبر بإتفاق يرويه من يرويه في النيه ولا يبكيه، وكان الخبران صحيحيين معروفين بإتفاق الناقلة فيهما يجب الأخذ بأحدهما، أو يجمعا، أو بأيهمما شئت وأحببت موعز ذلك لك من باب التسليم لرسول الله صلى الله عليه وَالله، والرد إليه وإليتنا، وكان تارك ذلك من باب العتب والإنكار وترك التسليم لرسول الله صلى الله عليه وَالله مشتركا بالله العظيم،

So, whatever is referred to you from the two different Hadeeth, then present these two upon the Book of Allah ﷺ, and whatever exists in the Book of Allah ﷺ, a Permissible or a Prohibition, then follow what is in accordance with the Book; and whatever does not
happen to be in the Book, then present it upon the Sunnahs of Rasool-Allah saww, for whatever was existing in the Sunnah, a forbiddance from him asws of a Prohibition, and an order with it from Rasool-Allah saww, the necessary order, then follow from what coincides with the forbiddance of Rasool-Allah saww and his saww orders.

And whatever was in the Sunnah, a forbiddance of chastity or abhorrence, then there was another Hadeeth opposite to it, so that is an allowance in what Rasool-Allah saww excused and disliked but did not prohibit it.

Thus, that is which there is leeway for the taking with both of them together, or with whichever of the two you so like to, and there is leeway for you of the choice, from the door of the submitting and the following, and the referring back to Rasool-Allah saww. And whatever you do not find regarding something from these aspects, then refer its knowledge back to us asws, for we asws are the foremost with that, and do not be saying regarding it with your opinions, and upon you is to be with the refraining, and the steadfastness, and the pausing, and you are students, researchers, until there comes to you the explanation from us asws.

By the correct chain of his, from Ali Bin Mahziyar who said,

‘I read in the letter of Abdullah Bin Muhammad to Abu Al-Hassan asws, ‘Our companions are differing in their reports from Abu Abdullah asws regarding the two Cycles of Al-Fajr Salat during the travelling. One of them is reporting, ‘Pray these two in the carriage’, and one of them is reporting, ‘Do not pray these except upon the ground’. So, let me know how you asws are doing so I can be guided with it regarding that?’

He asws signed: ‘There is leeway for you with whichever you do’.818

817 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 29 H 15
818 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 29 H 16
أقول: روى الشيخ قطب الدين الراوندي في رسالة الفقهاء على ما نقل عنه بعض الثقات بإسناده عن الصدوق، عن ابن الوليد، عن الصفار، عن ابن عيسى، عن يونس بن عبد الرحمن، عن الحسن بن السري، قال: قال أبو عبد الله عليه السلام: إذا ورد عليكم حدثين مختلفين فخذوا بما خالف القوم.

I am saying, ‘It is reported by the sheykh Qutub Al Deen Al Rawandy in (the book) Risalat Al Fuqaha, upon what was copied from it by one of the reliable one by his chain from Al Sadouq, from Ibn Al Waleed, from Al Saffar, from Ibn Isa, from a man, from Yunus Bin Abdul Rahman, from Al Hassan Bin Al Sarie who said,

‘Abu Abdullah asws said: ‘When two differing Ahadeeth are referred to you, then take with what the (general) people are opposing.’ 819

وعنه بإسناده عن الصدوق، عن ابن المتولى، عن السعد آبادي، عن البرقي، عن ابن فضال، عن الحسن بن جهم قال:
قلت للعبد الصالح عليه السلام: هل يسعنا فيما يرد علينا منكم إلا التسليم لكم؟ فقال عليه السلام: لا والله لا يسعكم إلا التسليم لنا.

And from him, by his chain from Al Sadouq, from Ibn Al Mutawakkal, from Al Sa’ad Abady, from Ibn Fazal, from Al Hassan Bin Jahm who said,

'I said to Al-Abd Al-Salih asws (7th Imam asws), ‘Is there any leeway for us, regarding what comes to us asws, except for the submission to it?’ So, he asws said: ‘No, by Allah asws! There is no leeway for you except for the submission to us aswss.

قلت: فبروي عن أبي عبد الله عليه السلام شيء وبروي عنه خلافه فبالله تعالى أنا بخالف؟ قال: خذ بما خالف القوم، وما وافقت القوم فاجتنبه.

I said, ‘But if something is being reported from Abu Abdullah asws, and its opposite is being reported from you asws, which of the two should we take?’ He asws said: ‘Take with whatever the (general) people oppose, and whatever the people do concur with, shun it.’ 820

ومعه بإسناده عن الصدوق، عن ابن المتولى، عن محمد بن عبد الله قال: كنت للرد عليه السلام: كيف نصنع بالخبرين المختلفين؟ فقال: إذا ورد عليكم حدثين مختلفين فانظروا ما يخالف منهما العامة فخذوه، وانظروا ما يوافق أخبارهم فدعوه.

And by this chain from Al Barqy, form his father, from Muhammad Bin Abdullah who said,

'I said to Al-Reza asws, ‘What should we do with the two differing Ahadeeth?’ So, he asws said: ‘When two differing Hadeeth come to you, then look at what the general Muslims are opposing, so take it, and look at what is compatible with their Hadeeth, so leave it’ 821

ومعه بإسناده عن الصدوق، عن أبيه، عن عبد الرحمن بن أبي عمر، عن عبد الرحمن بن أبي عبد الله، عن أبي عبد الله عليه السلام قال: إذا ورد عليكم حدثين مختلفين فاغتنموا ما يخالفهما العامة فخذوها، وإنظروا ما يوافق أخبارهم فدعوه.

819 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 29 H 17
820 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 29 H 18
821 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 29 H 19
And by this chain from Al Sadouq, from his father, from Sa’ad, from Ayoub Bin Nuh, from Ibn Abu Umeyr, from ‘Abdul Rahman, son of Abu Abdullah asws, from Abu Abdullah asws having said: ‘When two differing Hadeeth are referred to you, then present these upon the Book of Allah azwj. So, whatever is in accordance with the Book of Allah azwj, take it, and whatever opposes the Book of Allah azwj, leave it. But, if you do not find these two in the Book of Allah azwj, then present these upon the Hadeeth of the general Muslims, and whatever is in accordance with their Hadeeth, leave it, and whatever opposes their Hadeeth, take it’.

21 – ما: المفيد، عن ابن قولويه، عن الكليني، عن علي، عن أبيه، عن اليقطيني عن يونس، عن عمرو بن شمر، عن جابر، قال:

‘We went to Abu Ja’far Muhammad asws Bin Ali asws, and we were a group, after we had fulfilled our rituals, to bid him asws farewell, and we said to him asws, ‘Advise us, O son of Rasool-Allah aswwm’."

So, he asws said: ‘Let your strong ones should assist your weak ones, and let your rich ones be kind upon your poor ones, and let the man advise his brother like his advising himself, and conceal our asws secrets, and do not load the people upon our asws necks.

And look at our asws matter and what has come to you from us asws. So, if you were to find it as being compatible with the Quran, take with it, and if you do not find it to be compatible, return it. And if the matter is confusing upon you, then pause at it, and refer it back to us asws until we asws expound from that what has been Expounded for us asws.

فإذا كنتم كما أوصيناكم لم تعدوا إلى غيره فماتكم ميت قبل أن يخرج قائمنا - عجل الله تعالى فرجه - كان شهيدا، ومن أدرك قائمنا - عجل الله فرجه - فقتل معه كان له أجر عشرين شهيدا، ومن قتل بين يديه عدوا لنا كان له أجر عشرين شهيدا.

So, when you are just as I asws am advising you, not exceeding to something else, and a dying one from you dies before the rising of our asws Qaim aswms – may Allah azwj the Exalted Hasten

822 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 29 H 20
his asws Relief – he would be a martyr. And one who comes across our asws Qaim asws – may Allah azwj Hasten his asws Relief and he is killed with him asws, from him would be the Recompense of two martyrs; and one who kills an enemy of ours asws in front of him asws, for him would be a Recompense of twenty martyrs.” 823

My father, from Sa’ad, from Muhammad Bi Al Waleed and Al Sindy, from Aban Bin Usman, from Muhammad Bin Bashir and Hareyz,

‘From Abu Abdullah asws, he (the narrator) said, ‘I said to him asws, ‘There isn’t anything severer upon me that the differings of our companions’. He asws said: ‘That is from my asws direction’.” 824

Ibn Al Waleed, from Al Saffar, from Ahmad Bin Muhammad, from Ibn Sinan, from Al Khazaz, from one who narrated it,

‘From Abu Al-Hassan asws having said: ‘Differings of my asws companions is a Mercy for you all’. And he asws said: ‘When it was (wasn’t) that, your group would be upon one matter’.

And he asws was asked about the differing of our companions, so he asws said: ‘We asws do that with you all. If you were to gather upon one matter, your necks would be seized (by the ruling authorities)” 825

My father, from Sa’ad, from Muhammad Bin Abdul Jabbar, from Al Hassan Bin Fazal, from Sa’albat, from Zurara,

‘From Abu Ja’far asws, he (the narrator) said, ‘I asked him asws about an issue, so he asws answered me. Then another man came and asked him asws about it, but he asws answered

823 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 29 H 21
824 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 29 H 22
825 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 29 H 23
different to what he\textsuperscript{asws} had answered me. Then another man came, and he\textsuperscript{asws} answered him different to what he\textsuperscript{asws} had answered me and answered my companion.

فلما خرج الرجلان قلت: يا ابن رسول الله رجلان من أهل العراق من شيعتك فدام يسألان فأجبت كل واحد مهما بغير ما أحببت به الآخر.

So, when the two men went out, I said, ‘O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}! Two men from the people of Al-Iraq from your\textsuperscript{asws} Shias both proceeded asking, and you\textsuperscript{asws} answered one of them with other than what you\textsuperscript{asws} answered the other one with’.

He (the narrator) said, ‘So he\textsuperscript{asws} said: ‘O Zurara! This is better for us\textsuperscript{asws} and for you all. If I\textsuperscript{asws} were to gather them upon one matter, the people would aim for you, and it would be less for our\textsuperscript{asws} survival and your survival’.

قال: فقال: يا زرارة إن هذا خير لنا ولكل، ولو اجتمعتم على أمر واحد لقصدكم الناس ولكن أقل لبقائنا وبقائكم.

He (the narrator) said, ‘I said to Abu Abdullah\textsuperscript{asws}, ‘Your\textsuperscript{asws} Shias, if you\textsuperscript{asws} were to carry them upon the Sunnah or to the Fire, they would go on, and would be going out from you\textsuperscript{asws}, differing’. So, he\textsuperscript{asws} was silent, and I repeated it upon him\textsuperscript{asws} three times, and he\textsuperscript{asws} answered me with similar to the answer of his\textsuperscript{asws} father\textsuperscript{asws}\textsuperscript{saww}.

He (the narrator) said, ‘You\textsuperscript{asws} Shias, if you\textsuperscript{asws} were to carry them upon the Sunnah or to the Fire, they would go on, and would be going out from you\textsuperscript{asws}, differing’. So, he\textsuperscript{asws} was silent, and I repeated it upon him\textsuperscript{asws} three times, and he\textsuperscript{asws} answered me with similar to the answer of his\textsuperscript{asws} father\textsuperscript{asws}\textsuperscript{saww}.

My father, from Ahmad Bin Idrees, from Abu Is’haaq Al Arjany, raising it, said, ‘

Abu Abdullah\textsuperscript{asws} said to me: ‘Do you know why I\textsuperscript{asws} instructed you with taking with what the general Muslims are saying?’ I said, ‘We don’t know’.

فقال: إن عليا عليه السلام لم يكن يدين الله بدين إلا خالف عليه الامة إلى غيره إراادة لإبطال أمره وكانوا يسألون أمير المؤمنين عليه السلام عن الشئ لا يعلمونه، فعندما أفتاهم جعلوا له ضدا من عندهم ليلبسوا على الناس.

So he\textsuperscript{asws} said: ‘Ali\textsuperscript{asws} did not happen to say anything in the Religion of Allah\textsuperscript{saww} except the community opposed against him\textsuperscript{asws} to something else, wanting to invalidate his\textsuperscript{asws} orders. And they used to ask Amir Al-Momineen\textsuperscript{asws} about something, not teaching it. So when they were asked to issue Fatwas, they would make it to be opposite to if from their own selves in order to mix it upon the people’\textsuperscript{asws}.

\textsuperscript{826} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 29 H 24
\textsuperscript{827} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 29 H 25
26 - إن جعفر بن علي، عن علي بن عبد الله، عن معاذ قال: قلت لأبي عبد الله عليه السلام: إن أجلس في مجلس فأتى رجل فأخبرت أنه يخالفكم، وإن كان من قول بقولكم، وإن كان من يقول بقولكم، إن كان من قولكم، فإن كان لا أدري أخبرته بقولكم، فقلت: إن كان يخالفكم، فإن كان من يقول بقولكم، إن كان من يقول، فإن كان لا أدري أخبرته بقولكم، وقيل غريبهم، فإن قال: إن كان يخالفكم، فإن كان من يقول بقولكم، إن كان من يقول، فإن كان لا أدري أخبرته بقولكم، فإن قال: إن كان يخالفكم، فإن كان من يقول بقولكم، إن كان من يقول، فإن كان لا أدري أخبرته بقولكم، فإن قال: إن كان يخالفكم، فإن كان من يقول بقولكم، إن كان من يقول، فإن كان لا أدري أخبرته بقولكم، فإن قال: إن كان يخالفكم، فإن كان من يقول بقولكم، فإن كان من يقول، فإن كان لا أدري أخبرته بقولكم، فإن قال: إن كان يخالفكم، فإن كان من يقول بقولكم، إن كان من يقول، فإن كان لا أدري أخبرته بقولكم، فإن قال: إن كان يخالفكم، فإن كان من يقول بقولكم، إن كان من يقول، فإن كان لا أدري أخبرته بقولكم، فإن قال: إن كان يخالفكم، فإن كان من يقول بقولكم، إن كان من يقول، فإن كان لا أدري أخبرته بقولكم، فإن قال: إن كان يخالفكم، فإن كان من يقول بقولكم، إن كان من يقول، فإن كان لا أدري أخبرته بقولكم، فإن قال: إن كان يخالفكم، فإن كان من يقول بقولكم، إن كان من يقول، فإن كان لا أدري أخبرته بقولهم.

Ja’far Bin Ali, from Ali Bin Abdullah, from Muaz who said,

‘I said to Abu Abdullah asws, ‘I sit in the gathering, and the man comes to me. So, when I recognize he is your asws adversary, I inform him with the words of others, and if he was from the ones who is saying with your asws words, I inform him asws with your asws words. So, if he was from the ones I don’t know, I inform him with your asws words and the words of others, so he can choose for himself’. He asws said: ‘May Allah asws has Mercy on you! This is how I asws do’.

My father, from Sa’ad, from Amro Bin Abu Al Maqdam,

‘From Ali asws Bin Al-Husayn asws, from Abu Abdullah asws having said: ‘When you were among the tyrannical imams, then go on in their ruling and do not expose yourself for you would be killed, and even if you were to act with their rulings, it would (still) be better for you’.

Ibn Yazeed, from Al Washa, from Muhammad Bin Humran, from Zurara who said,

‘Abu Ja’far asws said: ‘Narrate from the Children of Israel, O Zurara, and there is no blame’. I said, ‘May I be sacrificed for you asws! In the Hadeeth of the Shia there is what is more wondrous that their Hadeeth’. He asws said: ‘So which thing is it, O Zurara?’ He said, ‘So my heart sank, and I remained for a while, nor mentioning what I intended. He asws said: ‘Perhaps you intend the Taqiyya (dissimulation)’? I said, ‘Yes’. He asws said: ‘Be sincere with these, for these are true’.

The book of Ja’far Bin Muhammad Nin Shareeh, from Humeyd Bin Shuayb, from Jabir Al Ju’fy who said,
'Abu Abdullahasws said: 'The Quran, in it are Decisive and Allegorical (Verses). So, as for the Decisive, weasws believe in it and make it a Religion with it. And as for the Allegorical, weasws believe in it but do not act with it, and it is in the Words of Allahazwj in Hisazwj Book: Then as for those in whose hearts there is perversity, so they are following what is allegorical from it, seeking the Fitna and seeking its (personal) interpretation. And none knows its interpretation except Allah, and those who are firmly rooted in the Knowledge. [3:7]'.

The book of Masny Bin Al Waleed, form Mansour Bin Hazim who said,

'I asked Abu Abdullahasws about an issue, and I said, 'I asked youasws about it, then some else asked youasws, but youasws answered him with the answer other than which youasws answered me with'. So, heasws said: 'The man asks measws about the issue, increasing the corruption in it, so Iasws give him upon a measurement of what he had increased (to remove the corruption), and he is deficient of the corruption, so Iasws give him upon a measurement of what he is deficient of'.

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831 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 29 H 29
832 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 29 H 30
And a matter carrying the doubt and the denial, so its way is the advice to his family for his descendants, by arguments from the Book of Allah\(^{azwj}\) based upon its explanation, and the Sunna having consensus upon it, there being not differing in it, or analogy, the intellects recognising its fairness, and there is no leeway for the special ones of the community and its general ones of the doubt in it and the denial to it.

And these two matters are from the matter of Tawheed and what is besides it, and the compensation of the scratch and what is above it. So, these are the displays which the matters of the Religion are presented to. Therefore, whatever proof is proved to you, choose it, and the benefits of its correctness is not shut upon you. So the one who adduces one from these three, so it is the conclusive proof which Allah\(^{azwj}\) Explained in His\(^{azwj}\) Words to His\(^{saww}\) Prophet:\(^{saww}\): Say: ‘For Allah is the conclusive Proof. Then if He so Desires to, He would Guide you Altogether’ \[6:149\].

The conclusive proof reaches to the ignorant ones, so he knows it with his ignorance, just as the scholar would know it with his knowledge, because Allah\(^{azwj}\) is Just, nor a tyrant. He\(^{azwj}\) Argues upon His\(^{azwj}\) creatures with what they know, Calling them to what they understand, not to what they are ignorant of and denying’. So (the Caliph) Al Rasheed allowed its transmitting’’.

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Ahmad Bin Muhammad, from his father, from Ibn Al Mugheira, from Abdullah Bin Sinan, from Musa Ibn Asheym who said,

‘I went over to Abu Abdullah\(^{asws}\), and I asked him\(^{asws}\) about an issue. So, while I was seated when a man came and asked him\(^{asws}\) about it exactly. But, he\(^{asws}\) answered him with different to what he\(^{asws}\) has answered me. Then another man came and asked him\(^{asws}\) about it exactly, and he\(^{asws}\) answered him with different to what he\(^{asws}\) had answered me and answered my companion.

ففزعت من ذلك وعظم علي، فلما جرح القوم نظر إلي فقال: يا ابن أشيم كأنك جزعت ؟ قلت: جعلني الله فذاك إما جزعت من ثلاث أقاويل في مسألة واحدة.

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\(^{833}\) Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 29 H 31
So I panicked from that and it was grievous upon me. When the people went out, he \textit{asws} looked at me and he \textit{asws} said: ‘O Ibn Asheym! It is if are panicking?’ I said, ‘May Allah \textit{azwj} Make me to be sacrificed for you \textit{asws}! But rather, I panicked from three (different) words regarding one issue’.

فقال: يا ابن أشيم إن الله فوض إلى سليمان بن داود أمر ملكه فقال: هذا عطاؤنا فامنن أو أمسك بغير حساب. وفوض إلى محمد أمر دينه فقال: ما آتيكم الرسول فخذوه وما نهيكم عنه فانهوا. فإن الله تبارك وتعالى فوض أمره إلى الأئمة منا وإلينا ما فوض إلى محمد صلى الله عليه وآله فلا تجزع.

So he \textit{asws} said: ‘O Ibn Asheym! Allah \textit{azwj} Delegated to Suleyman Bin Dawood \textit{as} the matter of His \textit{azwj} Kingdom, and He \textit{azwj} Said: \textit{This is Our Gift, so either confer or withhold, without a Reckoning [38:39]. And He} \textit{azwj} Delegated to Muhammad \textit{asww} the matter of His \textit{azwj} Religion, so He \textit{azwj} Said: \textit{And whatever the Rasool gives you, then take it, and whatever he forbids you from, then refrain [59:7]. Thus, Allah \textit{azwj} Blessed and Exalted Delegated His \textit{azwj} Command to the Imams \textit{asws} from us \textit{asws} and to us \textit{asws}, whatever He \textit{asww} had Delegated to Muhammad \textit{asww}, therefore do not panic’.

فكتب - وقرأته -: ما علمتم أنه قولنا فالزموه وما لم تعلموا فردوه إلينا.

So, he \textit{asws} wrote, and I read it: ‘Whatever you know that it is our \textit{asws} word, necessitate it, and whatever you do not know, refer it back to us \textit{asws}’, \textit{835}

فكتب - وقرأته -: ما علمتم أنه قولنا فالزموه وما لم تعليموا فردوه إلينا.

‘Dawood Bin Farqad Al Farsi read out to me his letter to Abu Al-Hassan \textit{asws} the 3\textsuperscript{rd} and his \textit{asws} answer in his \textit{asws} handwriting. He said, ‘We ask you \textit{asws} about the knowledge transmitted to us from your \textit{asws} forefathers \textit{asws} and your \textit{asws} grandfathers. There have been differings upon us with regards to it, how should the dealing be with it upon its differings? When we refer to you \textit{asws}, so there has been differings regarding it’.

Muhammad Bin Isa said,

‘I said to Abu Abdullah \textit{asws}, ‘Our companions differ, so I am saying, ‘This word of mine is the word of Ja’far Bin Muhammad \textit{asws}. He \textit{asws} said: ‘Jibraeel \textit{as} descended with this’’. \textit{836}

\begin{footnotesize}
\emph{834} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 29 H 32
\emph{835} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 29 H 33
\end{footnotesize}
My father, from Suleyman Al Ja’fary who said,

‘Rasool-Allah SAWW said: ‘Us as, the group of Pophets as, we as speak to the people in accordance to their intellects’’. 837

Abu Is’haq, from Dawood,

‘From Abu Abdullah ASWS having said: ‘One who does not recognise the Truth from the Quran will not be able to deal with the Fitna (strife)’’. 838

My father, from Ali Bin Al Numan, from Ayoub Bin Al Hurr who said,

‘I heard Abu Abdullah ASWS saying: ‘Every thing is to be referred back to the Book of Allah AZWJ and the Sunnah, and every Hadeeth not compatible with the Book of Allah AZWJ, so it is a décor’’. 839

My father, from Ibn Abu Umeyr, from Kaleyb Bin Muawiya,

‘From Abu Abdullah ASWS having said: ‘Whatever Hadeeth comes to you from us ASWS, not been ratified by the Book of Allah AZWJ, so it is false’’. 840

Abu Ayoub, from Ibn Abu Umeyr, from Al Hishameyn (two Hishams) both together, and someone else who said,
'The Prophet saww preached at Mina, and he saww said: 'O you people! Whatever comes to you from me saww and it is compatible with the Book of Allah aswj, then I saww have said it, and whatever comes to you being opposite to the Quran, so I saww did not say it'. 841

From Abu Abdullah asws having said: ‘Rasool-Allah saww said: ‘Whenever someone narrated to you a Hadeeth from me saww, so be slack with me saww of its digesting, and its easiness, and its guidance. So, if it is in accordance with the Book of Allah aswj, then I saww have said it, and if it is not in accordance with the Book of Allah aswj, then I saww did not say it’. 842

Ibn Fazal, from Ali Bin Ayoub, 40

From Abu Ja'far asws – in a Hadeeth of his asws – said: ‘Every one who exceeds the Sunnah should be returned to the Sunnah’. 843

And in another Hadeeth –

‘Abu Ja'far asws said: ‘One who is ignorant of the Sunnah should be returned to the Sunnah’. 844

Ali Bin Al Hakam, from Aban Bin Usman, from Ibn Abu Yafour, from Ali, from Al Husayn Bin Abu Al A’ala, from Ibn Abu Yafour was present in this gathering, said,

‘I asked Abu Abdullah asws about the differings reported by the ones being relied with. So, he asws said: ‘Whenever a Hadeeth comes to you, and you find a testimony from the Book of

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Allah azwj, or from the Words of Rasool-Allah saww (fine), or else the one who came to you with it is foremost (with it) (i.e. return it back to him)’.  

Al Nowfaly, from Al Sakuny,  

‘From Abu Abdullah asws, from his asws forefathers asws, from Ali asws having said: ‘Upon every truth there is a reality, and upon every correctness there is a light. So, whatever is compatible with the Book of Allah azwj, take with it, and whatever opposes the Book of Allah azwj, leave it’’.  

My father, from Khalaf Bin Hamaad, from Amro Bin Shmir, from Jabir who said,  

‘I said to Abu Ja’far asws, ‘How did the companions of Rasool-Allah saww differ regarding the wiping upon the two socks?’  

So, he asws said: ‘The man from them had heard the Hadeeth from the Prophet saww, but he was absent from the Abrogation and did not recognise it. So, when he denied whatever opposed what was in his hands, he left it, and although the thing had been Revealed unto Rasool-Allah saww, and he saww acted with it for a time, then he saww instructed with something else, and his saww companions instructed the community with it, until the people said, ‘O Rasool-Allah saww! You saww had instructed us with the thing until when we got used to it, you saww instructed us with something else’.

So the Prophet saww was silent from the, and it was Revealed unto him saww: Say: ‘I wasn’t the first of the Rasools, and (Allah) Knows (best) what is to transpire with me and with you all. Surely, I only follow what is Revealed unto me, and I am not, except a clear Warner’ [46:9]’.  

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845 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 29 H 43  
846 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 29 H 44  
847 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 29 H 45

Ali Bin Al Numan, from Ibn Muskan, from Abdul A’ala who said, ‘Ali Bin Hanzala asked Abu Abdullah asws about an issue, and I was present, and he asws answered him regarding it. So, Ali said to him, ‘Supposing it was such and such?’ He asws answered him with another aspect, until he had answered with four aspects. Ali Bin Hanzala said, ‘O Abu Muhammad! This door, we have judged himasws.

فسمعه أبو عبد الله عليه السلام فقال له: لا تقل هكذا يا أبا الحسن، فإنك رجل ورع إن من الأشياء أشياء مضيقة ليس تجري إلا على وجه واحد، منها: وقت الجمعة لاتوجد له إلا حد واحد حين تزول الشمس، ومن الأشياء موسعة تجري علي وجهين، وهذا منها، والله إن له عندي لسبعين وجهها.

So Abu Abdullah asws heard him, and he asws said to him: ‘Do speak like this, O Abu Al Hassan, for you are a pious man. From the things there are (certain) things which are straitened, they don’t flow except upon one aspect. From these is the timing for the Friday (Salat). There isn’t a timing for it except for one limit, when the sun starts to decline. And from the things there are (certain) things which flow upon many aspects, and this one is from these. By Allahazwj! For it, with measws, are seventy aspects’.

47 - سن: أبي، عن محمد بن سنان، عن بعض أصحابه، عن أبي عبد الله عليه السلام قال: سمعت أبي عبد الله عليه السلام يقول: من علم أن لا تقول إلا حقا فليكتف منا بما نقول فإن سمع منا خلاف ما يعلم فليعلم أن ذلك دفاع منا عنه.

My father, from Muhammad Bin Sinan, from one of his companions,

‘From Abu Abdullahasws, he (the narrator) said, ‘I heard Abu Abdullahasws saying: ‘One who knows that weasws do not say except for the Truth, so let him suffice from usasws with what weasws are saying. So, if one hears from usasws opposite to what he knows, the let him know that, that is a defence from usasws, for him’.

48 - نهج: قال أمير المؤمنين عليه السلام في عهده إلى الأشتر: واردد إلى الله ورسوله ما يضلعك من الخطوب ويشتبه عليك من الأمور، فقد قال الله ﷺ لقوم أحب إرشادهم: يا أيها الذين آمنوا أطيعوا الله وأطيعوا الرسول وأولي الأمر منكم فإن تنازعتم في شيء فردوه إلى الله والرسول.

(The book) Nahj (Al Balagah) –

‘Amir Al-Momineenasws said during hisasws agreement to Al Ashtar: ‘And the referring back to Allahazwj and Hisazwj Rasoolasws of whatever is heavy upon you, from the adverse circumstances, and the confusion upon you from the matters, so Allahazwj the Glorious has Said to a people Heazwj Loved to Guide them: O you who believe! Obey Allah and obey the
Rasool and those with (Divine) Authority from you. Thus, if you were to quarrel about anything, refer it to Allah and the Rasool [4:59].

فأراد إلى الله الأخذ بمحكم كتابه والرد إلى الرسول الأخذ بسنته الجامعة غير المفرقة.

So the referring back to Allah⁷⁴⁶ is the taking with the Decisive (Verses) of His⁷⁴⁶ Book, and the referring back to the Rasool⁷⁴⁷ is the taking with his⁷⁴⁷ Sunnah, (both) together without separation”⁷⁴⁸.

لأ فالرد إلى الله اخذ بمحكم كتابه والرد إلى الرسول الأخذ بسنته الجامعة غير المفرقة.

So the referring back to Allah, is the taking with the Decisive (Verses) of His Book, and the referring back to the Rasool⁷⁴⁷ is the taking with his⁷⁴⁷ Sunnah, (both) together without separation”⁷⁴⁸.

⁷⁴⁶ Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 29 H 48
⁷⁴⁷ Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 29 H 49
⁷⁴⁸ Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 29 H 50
⁷⁴⁹ Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 29 H 51
From Al Hassan Bin Al Jaham,

‘From Al-Abd Al Salih asws (7th Imam asws) having said: ‘When there come to you two differing Hadeeth, divide (compare) these upon the Book of Allah asw and upon our asws Hadeeth, so if these two are alike, it is true, and if these are not alike, it is false’’.

From (the book) Jamie of Al Bazanty,

‘From Al-Reza asws having said: ‘Upon us asws is to cast the principles to you all, and upon you is the branching out’’. No one reported this Hadeeth. Usools and Furoos are man made and do not exist in the Ahadeeth.

From (the book) Jamie of Al Bazanty, from Hisham Bin Salim,

‘From Abu Abdullah asws having said: ‘But rather, upon us asws is that we asws cast the principles to you all, and upon you is that you branch (these) out’’.

See comment above

From the book Al Masaail, from the questions of Muhammad Bin Ali Bin Isa, from Muhammad Bin Ahmad bin Muhammad Bin Ziyad, and Musa Bin Ali Bin Musa who said,

‘I wrote to Abu Al-Hassan asws asking him asws: ‘About the knowledge being transmitted to us from your asws forefathers asws and your asws grandfathers asws, these had differed upon us so how should the dealings be with it upon its differings and the referring back to you asws in what there is a differing in it?’ He asws wrote back: ‘Whatever you know of our asws words, necessitate it, and whatever you do not know, refer it back to us asws’.”
From his bequest to Ibn Abbas, when he sent him for argumentation upon the Kharijites: 'Do not argue by (using) the Quran, for the Quran is with many facets. You will be saying (something) and they will be saying (something). But, argue with them with (using) the Sunnah (Hadeeth), for they will never find any escape from these’.

I said to Al-Baqir, ‘May I be sacrificed for you! (If) there comes from you, the two Informations, or the two conflicting Hadeeth, so by which of the two should I take?’ So he said: ‘Zurara! Take with whatever is well known between your companions and leave the unknown, the rare’.

I said, ‘O my Master! (Supposing) both of these are well known being reported as being transmitted from you? He said: ‘Take with the word more just in your presence and more reliable of the two within yourself’.

I said, ‘But (if) both of these two are just, satisfactory, reliable?’ He said: ‘Look at what is compatible with the doctrines of the general Muslims and leave it, and take with what opposes them’.

I said, ‘Supposing they were both compatible to them or opposed to them, how should I deal with it?’ He said: ‘Then take with what is the precaution for your Religion, and leave what opposes the precaution’.

I said, ‘But, (supposing) both of these are compatible with the precaution or opposite to it, how should I deal with it?’ He said: ‘Then take one of them and leave the other’.

858 Bihar Al Anwar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 29 H 56
And in a report, he asws said: ‘Then, adjourn it until you meet your Imam asws, then ask him asws’. 859

Ibn Qawlawiya, from Sa’ad, from Ibn Abu Al Khattab, from Muhammad Bin Sinan, from Al Mufazzal who said,

‘I heard Abu Abdullah asws one day – and there had come over to him asws, Al-Fayz Bin Al-Mukhtar, and he mentioned a Verse from the Book of Allah azwj Mighty and Majestic, Abu Abdullah asws explained it. Al-Fayz said to him asws, ‘May Allah azwj Make me to be sacrificed for you asws’. What is this differing which is between your asws Shias?’ He asws said: ‘And which differing, O Fayz?’

Al-Fayz said to him asws, ‘I sit in their circle at Al-Kufa, and I almost doubt in their differings regarding their Hadeeth until I return to Al-Mufaza; Ibn Umar, and he concurs me from that upon what my self is at rest and my heart is contented’.

Abu Abdullah asws said: ‘Yes, he is as you have mentioned, O Fayz. The people are first with the lies upon us asws: Allah azwj Obligated upon them, not Intending from them someone else, and I asws narrate to one of them with the Hadeeth, and he does not exit from me until he explains it upon another explanation, and that is because they are not seeking by our asws Hadeeth and by our asws love what is in the Presence of Allah azwj, but rather, they are seeking the world, and each one would love to be called a chief.

There isn’t a servant who raises himself, except Allah azwj would Drop him, and there is no servant who drops himself, except Allah azwj raises him and Ennobles him. So when you want our asws Hadeeth, then it is upon you to be with this gatherer’ – and he asws gestured with

859 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 29 H 57
his hand towards a man from his companions. So I asked our companions about him, and they said, 'Zurara Bin Ayn'.

Kesh: Hamdawiya Bin Nusayr, from Al Yaqteeny, from Yunus, from Abdullah Bin Zurara, and Muhammad Bin Qawlawiya and Al Husayn Bin Al Hassan both together, from Sa’ad, from Haroun, from Al Hassan Bin Mahboub, from Muhammad Abdullah Bin Zurara who said,

‘Abu Abdullah said to me: ‘Convey the greeting from me upon your father and say to him: ‘I faulted you as a defence from me for you, for the people and the enemy are quick to everyone we draw closer to, and we praise him of his status, in order to place harm among the ones we love and we agree with, and they condemn him due to our love for him, and his closeness and his nearness from us, and they are seeing the placing of the harm upon him and killing him, and they are praising every one whom we fault, and they praise his matter.

So, rather, faulted you because you are a man who are well known with us and of your inclination towards us, and you, in that, are condemned in the presence of the people, without being praise of the preferring with your cordiality to us, and your inclining towards us.

Favorably, I loved to fault you for your affairs in the Religion to be praised due to you being faulted and reduced, and that happened to be a defence from us for you from their evil. Allah Mighty and Majestic is Saying: As for the boat, it belonged to poor folk who were working in the sea, so I wanted to damage it, and behind them was a king seizing every boat by force [18:79]. This is the Revelation from the Presence of Allah, valid.
No, by Allah \^{azwj}! He (Al-Khizr\^{as}) did not damage it except it would be safe from the king, and it would not be seized by his hands. And a correction wouldn’t be for the faulting wherein is a possibility. And the Praise is for Allah \^{azwj}. Therefore, understand the example, may Allah \^{azwj} have Mercy on you, for you, by Allah \^{azwj}, are the most beloved of the people to me \^{asws}, and the most beloved of the companions of my \^{asws} father \^{asws} to him \^{asws}, living and dead.

فإنك أفضل سفن ذلك البحر الفقير الزاخر، وإن من ورائك ملكا ظلوما غصوبا يرقب عبور كل سفينة صالحة ترد من بحر الله لأخذها غصبًا ثم يغصبها وأهلها، وحظرهما بصاحب أهبة كما حفظ الغلامين، فلا يضيقن صدرك من الذي أمرك أبي عليه السلام وأمرت به، وأنا أحب أبي بصير بخلاف الذي أمرناك به،

You are the superior than that boat of the sea, the strong, the decorated, and that from behind you is an unjust king, usurper, watching every boat good sailing boat returning from the ocean of Guidance, in order to seize it forcefully, then usurp it and its people.

ورحمه الله عليك حيا ورحمته ورضوانه عليك ميتا، ولقد أدى إلي إبناك الحسن والحسين رسلانك أخلاقهما الله وكلاهما ورحاهم وحفظهما بصاحب أهبة كما حفظ الغلامين، فلا يضيقن صدرك من الذي أمرك أبي عليه السلام وأمرت به، وأنا أحب أبي بصير بخلاف الذي أمرناك به،

And may the Mercy of Allah \^{azwj} be upon you (when) alive, and His Mercy and His \^{azwj} Pleasure be upon you (when) dead. And your two sons, Al-Hassan and Al-Husayn have given your letter to me. Allah \^{azwj} Encompassed them, and Guaranteed (their safety), and Shepherded them, and Protected them with the safety of their father, just as He \^{azwj} Protected the two boys. So, do not constrict your chest from that which my \^{asws} father \^{asws} had instructed you and ordered you with, and Abu Baseer came to you with the opposite of that which we \^{asws} had ordered you with.

فلا والله ما أمرناك ولا أمرناه إلا بأمر وسعنا و وسعكم الأخذ به، ولكل ذلك عندنا تصاريح ومعان توافق الحق، ولو إذن لنا لعلمتم أن الحق في الذي أمرناكم، فردوا إلينا الأمر وسلموا لنا واصبروا لأحكامنا وارضوا بها

By Allah \^{azwj}! We did not instruct you, nor instructed him except with a matter we \^{asws} were able to, and you were able to take with it. But that, with us \^{asws}, are utilisation and meaning compatible with the Truth. And if there was Permission for us \^{asws}, we \^{asws} would have taught you the Truth regarding what which we \^{asws} had instructed you, therefore refer the matter back to us, and submit to us, and be patient of our \^{asws} ruling, and be pleased with it.

والذي فرق بينكم فهو راعيكم الذي استرعاه الله خلقه، وهو أعرف بمصلحة غنم في فساد أمرها، فإن شاء فرق بينهما، ثم يجمع بينهما ليأمن من فسادهما وخوف عدوه في أثار ما ياذن الله وبأيها بالأمن من مأمنه والفرج من عنه

By that which is a difference between you, so it is your pasturing which Allah \^{azwj} Pastures His \^{azwj} creatures, and He \^{azwj} is more Recognising with the correction of His \^{azwj} flock regarding the spoiling of its affairs. Thus, if He \^{azwj} so Desires, He \^{azwj} would Separate between these for submission, then He \^{azwj} Gathers between these in order to Safe from it being spoilt, and fear of its enemy in the footsteps what Allah \^{azwj} Permits, and it comes with the safety from its Safeguarder, and the Relief is from Him \^{azwj}.
Upon you is to be with the submission and the referring back to us, and the awaiting our command (Al-Qaim asws), and your command, and our asws Relief and your relief. When our Qaim asws rises — may Allah azwj Hasten his asws Relief — and you speak with our asws speech, then re-opens with you the teachings of the Quran and the Laws of the Religion, and the Ordinances, and the Obligations just as Allah azwj has Revealed unto Muhammad saww, the denials of the people of confusion regarding you all on that day would be severe denials. Then none would remain standing upon the Religion of Allah azwj and His azwj Path except the one under the limit of the sword upon their necks.

The people after the Prophet saww of Allah azwj, rode with the ways of the ones who were before you, but they changed, and replaced, and altered, and increased in the Religion of Allah azwj, and reduced from it. Thus, there is nothing which the people are upon today except and it has drifted away from what the Revelation descended with from the Presence of Allah azwj. So, answer, may Allah azwj have Mercy on you, from wherever you are called, wherever you are shepherded to until there comes one who renews with you the Religion of Allah azwj with a renewal.
him, for the usherer is a collator, and the collator, does not remove Ihraam until his sacrificial animal reaches its place, and its place of the sacrifice is at Mina. So, when it does reach, he is free (from Ihraam), and this is which instruct you with for Hajj Tamattu, therefore necessitate that, and do not constrict your chest.

And that which Abu Baseer came to you with, from the fifty-one Salats, and the extollations with the Tamattu with the Umra to the Hajj, and what we instructed with from that he should extol with the Tamattu.

Therefore, due to that, with us are meanings and utilisations of that what we are able to and you are able, and nothing from it differs from the Truth nor opposes it. And the Praise is for Allah, Lord of the worlds”.

'I said to Abu Abdullah, ‘It isn’t every time that I meet you nor is the coming possible, and the man from our companions comes and asks me, and there isn’t with me all what he asks me about’. He said: ‘So what prevents you from Muhammad Bin Muslim Al Saqafy? He has from my father, and he was good in his presence’.

'I said to Abu Abdullah, ‘Sometimes we are needy to ask about something, so whom should we ask?’ He said: ‘Upon you is to be with Al Asady – meaning Abu Baseer’.

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861 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 29 H 59
862 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 29 H 60
863 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 29 H 61
‘O Abu Muhammad! What is the most difficult regarding the Hadeeth and most of your denial to what our companions reported, so what is that which carries upon referring back the Ahadeeth?’

He said, ‘It was narrated to me by Hisham Bin Al-Hakam that he heard Abu Abdullahasws saying: ‘Do not accept a Hadeeth upon usasws except what is in accordance with the Quran and the Sunnah, or you find two witnesses for it from ourasws previous Ahadeeth, for Al-Mugheira Bin Saeedaa, may Allahazwj Curse himas, inserted in the books of the companions of myasws fatherasws which myasws fatherasws had not narrated with it.

فقال: حدثني هشام بن الحكيم أنه سمع أبا عبد الله عليه السلام يقول: لا تقبلوا علينا حديثا إلا ما وافق القرآن والسنة أو تجدون معه شاهدا من أحاديثنا المقدمة، فإن المغيرة بن سعيد لعنه الله دس في كتب أصحاب أبي أحاديث لم يحدث بها أي.

فقال الله ولا تقبلوا علينا ما خالف قول ربي تعال وسنة نبينا محمد صلى الله عليه واله، فإننا إذا حدثنا فلنا: قال الله عز وجل، وقال رسول الله صلى الله صلى الله عليه واله.

Therefore, fear Allahazwj and do not accept upon usasws anything opposing the Words of ourasws Lordazwj, and Sunnah of ourasws Prophet Muhammadasw, for whenever weasws narrate, weasws say: ‘Allahazwj Mighty and Majestic Said, and Rasool-Allahasw said’.

قال يومن: وافيت العراق فوجدت بها قطعة من أصحاب أبي جعفر عليه السلام وجدت أصحاب أبي عبد الله عليه السلام متوافرين، فسمعت منهم وأخذت كتبهم فعرضتها بعد على أبي الحسن الرضا عليه السلام فألقت منها أحاديث كثيرة أن يكون من أحاديث أبي عبد الله عليه السلام وقال لي: إن أبا الخطاب كتب على أبي عبد الله عليه السلام، لنعمة أبا الحطب.

وذلك أصحاب أبي الخطاب يدسون هذه الأحاديث إلى يومنا هذا في كتب أصحاب أبي عبد الله عليه السلام، فلا تقبلوا علينا خلاف القرآن فإننا إذا حدثنا حديثا مخالفه القرآن وموافقة السنة.

Yunus said, ‘I went to Al Iraq and I found there a group of companions of Abu Ja‘farasws, and I found the companions of Abu Abdullahasws available. So I heard from them, and I found their books, and I presented these afterwards to Abu Al Hassan Al Rezaasws, and heasws denied many Ahadeeth from these that they happen to be from the Ahadeeth of Abu Abdullahasws, and heasws said to me: ‘Abu Al-Khattab lied upon Abu Abdullahasws. May Allahazwj Curse Abu Al-Khattat.

And similar to that are the companions of Abu Al Khattab, inserting these Ahadeeth up to this day of ours in the books of the companions of Abu Abdullahasws. Therefore, do not accept upon usasws (anything) opposing the Quran, for weasws, if weasws narrate, weasws narrate with what is compatible with the Quran and compatible with the Sunnah.
We asws narrated from Allah azwj and from His aswj Rasool saww, and we asws are not saying: ‘So and so said, and so and so, so our asws speech would be contradicted. The speech of our asws last one asws is similar to the speech of our asws first one asws, and the speech of our asws first one asws is ratified by the speech of our asws last one asws.

And when there comes to you one who narrates to you with opposite to that, then return it to him, and say, ‘You are more knowing of what you have come with’, for along with every word from us asws, there is a reality, and upon it is Light. So, whatever does not have a reality with it, nor a Light upon it, then that is the word of Satan la'.

By this chain from Yunus, from Hisham Bin Al Hakam,

‘He heard Abu Abdullah asws saying: ‘Al-Mugheira Bin Saeed la' used to deliberate the lie upon Abu Abdullah asws, and he would take the books of his asws companions, and his la' companions used to impersonate as being companions of my asws father asws, taking the books from the companions of my asws father asws. So, they would hand these over to Al-Mugheira la' and he la' would insert the Kufr therein, and the atheism, and he la' would attribute these to my asws father asws.

Then he la' would hand these (books) back to his la' companions and instruct them that they should disperse these among the Shias. Thus, all what was in the books of the companions of my asws father asws, from the exaggerations, so that is from what Al-Mugheira Bin Saeed la' had inserted in their books'.

– كش: محمد بن مسعود، عن ابن المغيرة، عن الفضل بن شاذان، عن ابن أبي عمير، عن حريز، عن زرارة قال: قال - يعني

عبده الله عليه السلام - إن أهل الكوفة نزل فيهم كذاب، أما المغيرة فإنه يكذب على آبي يعني آبي عبد الله عليه السلام - قال حديثه: أن نساء آل محمد إذا حضن قضين الصلاة، وإن الله - عليه العناية - ما كان من ذلك شيء ولا حديثه.

864 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 29 H 62
865 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 29 H 63
Muhammad Bin Masoud, from Ibn Al Mugheira, from Al Fazal Bin Shazan, from Ibn Abu Umeyr, from Hareyz, from Zurara who said,

‘He asws – meaning Abu Abdullah asws said: ‘The people of Al-Kufa, the liars descended upon them. As for Al-Mugheira la, so he la used to lie upon my asws father asws – meaning Abu Ja’far asws. He la said, ‘He asws narrated that the womenfolk of the Progeny asws of Muhammad asw, when they menstruate, they pay back the (missed) Salats, and that, by Allah azwj, may the Curse of Allah azwj be upon him la, there was nothing from that nor did he asws narrate it.

وأما أبو الخطاب فكذب علي وقال: إني أمرته أن لا يصلي هو وأصحابه المغرب حتى يروا كواكب  كذا، فقال القنداني: والله إن  ذلك كوكب ما أعرفه.

And as for Abu Al-Khattab la, so he lied upon me and said that I asws instructed him that he and his companions should not pray Al-Maghrib Salat until they see the stars like this’. Al-Qandany said, ‘By Allah azwj! That is a star I do not recognise’. 866

Muhammad Bin Masoud, from Ali Bin Muhammad, from Ibn Isa, from Umar Bin Abdul Aziz, from Jameel Bin Darraj,

‘From Abu Abdullah asws, he (the narrator) said, ‘He asws said to me: ‘O Jameel! Do not narrate to our asws companions with what they are not united upon, for they would belie you’’. 867

And he was a representative of Al-Reza asws and his asws special on. He said, ‘I asked Al-Reza asws, I said, ‘I do not meet you asws all the time, so from whom shall I take the teaching of my Religion?’ He asws said: ‘Take from Yunus Bin Abdul Rahman’. 868

866 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 29 H 64
867 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 29 H 65
868 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 29 H 66
'I said to Abu Al-Hassan Al-Reza\(^{asws}\), ‘My I be sacrificed for you\(^{asws}\)! Mostly I cannot arrive to you\(^{asws}\) to ask you\(^{asws}\) about all what I am needy to from the teachings of my Religion. Is Yunus Bin Abdul Rahman reliable to take from him what I am needy to from the teaching of my Religion?’ He\(^{asws}\) said: ‘Yes’.

68 - كش: محمد بن قولويه، عن سعد، عن محمد بن عيسى، عن أحمد بن الوليد، عن علي بن المسبب قال: قلت لرضا رضي الله عنه: هل أستطيع أن أكون بالقرب منك؟ فالمسلم أنا نحاس، وستأتي إلى لوط، فما أحتاج إلى من متعلم ديني؟ قال: من زكري بن آدم القمي، الذي أعلم به الدين والدنيا.

Muhammad Bin Qawlawiya, from Sa’ad, from Muhammad Bin Isa, from Ahmad Bin Al Waleed, from Ali Bin Al Musayyab who said,

‘I said to Al-Reza\(^{asws}\), ‘My apartment is far away, and I cannot arrive to you\(^{asws}\) every time, so, from whom shall I take the teachings of my Religion?’ He\(^{asws}\) said: ‘From Zakariyya Bin Adam Al-Qummy, the safe one upon the Religion and the world’.

قال: علي بن المسبب فلما انصرفت قدمنا على زكريا بن آدم فسألته عما احتجت إليه. خصص: أحمد بن محمد، عن أبيه، وسعد، عن أحمد بن محمد بن عيسى، عن أحمد بن الوليد مثله.

Ali Bin Musayyab said, ‘So when I left, I headed to Zakariyya Bin Adam, and I asked him about whatever I was needy to’.

69 - بيب: محمد بن يحيى، عن محمد بن الحسين، عن عبد الرحمن بن أبي هاشم البجلي عن سالم أبي خديجة، عن أبي عبدالله رضي الله عنه، فقال: أنا أعلم بهما في الجاهلية، ولست أعلم أبي عبد الله عن عبد الرحمن بن أبي هاشم البجلي عن سالم أبي خديجة، عن أبي عبد الله.

‘From Abu Abdullah\(^{asws}\), he (the narrator) said, ‘A person asked him\(^{asws}\) and I was present. He said, ‘Sometimes I enter the Masjid and some of our companions is praying Al-Asr Salat, and some of them are praying Al-Zohr’. So, he\(^{asws}\) said: ‘I\(^{asws}\) instructed them with this. If they were to pray Salat upon one time, they would be recognised, and seized by their necks’.

70 - بيب: الحسن بن أيوب، عن ابن بكر، عن عبد الله بن زارة، عن أبي عبد الله علیه السلام: ما سمعت مني يشبه قول الناس فيه الثقيبة، وما سمعت مني لا يشبه قول الناس فلا ثقيبة فيه.
Al Husayn Bin Ayoub, from Ibn Bakeyr, from Ubeyd Bin Zurara,

‘From Abu Abdullah<sup>asws</sup> having said: ‘Whatever you<sup>asws</sup> have hear from me<sup>asws</sup> which resembles the word of the people, there is the Taqiyya (dissimulation) in it, and whatever you hear from me<sup>asws</sup> not resembling the word of the people, so there is no Taqiyya in it’.’<sup>872</sup>

71 - يب: علي بن الحسن بن فضال، عن محمد وأحمد ابن الحسن، عن أبيهما، عن ثعلبة بن ميمون، عن معمر بن يحيى بن

سألم قال: سألت أبا جعفر عليه السلام عمما يروي الناس عن أمير المؤمنين عليه السلام عن أشياء من الفروج لم يكن يأمر بها ولا

يهنى عنها إلا نفسه وولده فقلت: كيف يكون ذلك؟

Ali Bin Al Hassan Bin Fazal, from Muhammad and Ahmad, two sons of Al Hassan, from their father, from Sa’albat Bin Maymoun, from Moamar Bin Yahya Bin Salim who said,

‘I said, ‘I asked Abu Ja’far<sup>asws</sup> about what the people are reporting from Amir Al Momineen<sup>asws</sup>, about things from the (sexual) relief, which he<sup>asws</sup> did not happen to order with it nor forbid from it except himself<sup>asws</sup> and his<sup>asws</sup> children. I said, ‘How can that happen to be?’

قال: أجلها آية وحرفتها أخرى، فقلنا: هل إلى أن تكون إحداهما نسخت الأخرى أم هما محكمتان ينبغي أن يعمل بهما؟

He<sup>asws</sup> said: ‘A Verse Permits it and another one Prohibits it’. So we said, ‘Is it that one of the two happens to Abrogate the other, or are they both Decisive, befitting one that he acts by both of them?’

 فقال: قد بين فم إذ غي نفسه عنها وولده، فقلنا: ما منعه أن بين ذلك للناس؟

So, he<sup>asws</sup> said: ‘It has been explained to them when he<sup>asws</sup> forbade himself<sup>asws</sup> and his<sup>asws</sup> children from it’. We said, ‘What is the meaning of it, he<sup>asws</sup> explained that to the people?’

قال: خشي أن لا يطباع، ولو أن أمير المؤمنين عليه السلام ثبت قدمه أمام كتاب الله كله والحق كله.

He<sup>asws</sup> said: ‘He<sup>asws</sup> feared that he<sup>asws</sup> would not be obeyed. And if Amir Al-Momineen<sup>asws</sup> had affirmed his<sup>asws</sup> feet (Caliphate), he<sup>asws</sup> would have established the Book of Allah<sup>azwj</sup>, all of it, and the Truth, all of it’.

كتاب المسائل لعلي بن جعفر سأل أخاه موسى عليه السلام عن الاختلاف في القضاء عن أمير المؤمنين عليه السلام في أشياء من المعروف أنه لم يأتي بها ولم ينه عنها إلا أنه فى عنها نفسه وولده، وساق الحديث مثل ما مر.

The book of questions of Ali, son of Ja’far<sup>asws</sup>, having asked his brother<sup>asws</sup> Musa<sup>asws</sup> about the differings in the judgments from Amir Al-Momineen<sup>asws</sup> regarding things from the goodness, he<sup>asws</sup> had not instructed with these and did not forbid from these except he<sup>asws</sup>

<sup>872</sup> Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 29 H 70
had forbidden himself asws and his asws children from it’ – and the crux of the Hadeeth is similar to what passed (above)”. 873

‘The sheykh was asked – meaning Abu Al-Qasim – about the books of Ibn Abu Al-Garakir, after he had been condemned, and the curse had come regarding him, and it was said to him asws, ‘How should we act with his book and our houses are filled with these?’

‘I said, ‘I am saying regarding it what Abu Muhammad Al-Hassan Bin Ali asws said, and he asws had been asked about the book of the clan of Fazal, and they said, ‘How should we act with their books and our houses are filled with these?’ So, he asws said: ‘Take with what they report and leave what they saw’. 874
CHAPTER 30 – ONE TO WHOM THE REWARDS OF AN ACTION REACHES, SO HE DOES IT

1 - ثو: أبي، عن علي بن موسى، عن أحمد بن محمد، عن علي بن الحكم، عن هشام، عن صفوان، عن أبي عبد الله عليه السلام قال: من بلغه شيء من الثواب على شيء من الخير فعمله كان له أجر ذلك وإن كان رسول الله صلى الله عليه وسلم يقله.

2 - سن: أبي، عن أحمد بن النضر، عن محمد بن مروان، عن أبي عبد الله عليه السلام قال: من بلغه عن النبي صلى الله عليه وسلم شيء من الثواب ففعل ذلك طلب قول النبي صلى الله عليه وسلم وإن كان النبي لم يقله.

3 - سن: أبي، عن علي بن الحكم، عن هشام بن سالم، عن أبي عبد الله عليه السلام قال: من بلغه عن النبي صلى الله عليه وسلم شيء من الثواب فعمله كان له أجر ذلك وإن كان رسول الله صلى الله عليه وسلم لم يقله.

4 - وروى أيضا عن محمد بن الحسين، عن محمد بن سنان، عن عمران الزعفراني، عن محمد بن مروان، قال: سمعت أبا جعفر عليه السلام يقول: من بلغه ثواب من الله على عمل ذلك العمل التماس ذلك الثواب أوتيه وإن لم يكن الحديث كما بلغه.

And it is reported as well, from Muhammad Bin Al Husayn, from Muhammad Bin Sinan, from Imran Al Zafrany, from Muhammad Bin Marwan who said,
'I heard Abu Ja’far\textsuperscript{asws} saying: ‘One to whom it reaches Rewards from Allah\textsuperscript{azwj} upon an action, so he does that deed seeking that Rewards, he would be Given it, and even if the Hadeeth does not happen to be just as it had reached him’\textsuperscript{878}.

\textsuperscript{878} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 30 H 4
CHAPTER 31 – THE PAUSING AT THE UNCERTAINTY AND THE PRECAUTION IN THE RELIGION

The Verse – (Surah) Al Shura: *And whatever you differ in from anything, so its Decision is to Allah. That is Allah, my Lord. I rely upon Him and I turn to Him*[42:10].

1 - في وصية أمير المؤمنين عليه السلام: اوصيك يا بني بالصلاة عند وقتها، والزكاة في أهلها عند محلها، والصمت عند الشبهة. الخبر.

Majaylawiya, from his uncle, from Al Barqy, from Ibn Marouf, from Abu Shuayb,

‘Raising it to Abu Abdullahasws having said: ‘The most devout (pious) of the people is one who pauses at the uncertainty (instead of storming into destruction)’’. 880

3 - ما: في وصية أمير المؤمنين عليه السلام عند وفاته: اوصيك يا بني بالصلاة عند وقتها، والزكاة في أهلها عند محلها، والصمت عند الشبهة.

In a bequest of Amir Al-Momineenasws during hisasws time of passing away: ‘Iasws bequeath youasws, O myasws sonasws, with the Salat at its (Prescribed) timings, and the Zakat among its rightful ones at its place, and the silence during the confusion’. 881

4 - ما: المفيد، عن علي بن محمد الكاتب، عن أبي القاسم زكريا بن يحيى، عن داود بن القاسم الجعفري، عن الرضا عليه السلام: أن أمير المؤمنين عليه السلام قال لكميل بن زياد فيما قال: يا كميل أخوك دينك فاحتنظ لندينك بما شئت.

879 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 31 H 1
880 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 31 H 2
881 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 31 H 3
‘From Al-Rezaasws: ‘Amir Al-Momineenasws said to Kumeyl Bin Ziyad, (and) among what heasws said: ‘O Kumeyl! Your brother is your Religion, therefore take precautions for you Religion with whatever you like’’. 882

5 - ما: في وصية أبي حفظ عليه السلام - وقد أثبتناها في باب اختلاف الأخبار - أنه قال: وإن أشتبه الأمر عليك فقفوا عندك وردوه علينا حتى نشرح لكم من ذلك ما شرع لنا.

In a bequest of Abu Ja’farasws – and we have affirmed it in the chapter of the differings of the Hadeeth, heasws said: ‘And if the matter is uncertain upon you, then pause at it, and refer it back to usasws until weasws expound for you all from that which is Expounded to usasws’. 883

6 - ما: شيخ الطائفة، عن ابن الحمامي، عن ابن سهل أحمد بن عبد الله بن زيد القفطان، عن إسماعيل بن محمد بن أبي كثير القاضي، عن علي بن إبراهيم، عن السري بن عامر، قال: صعد النعمان بن بشير على المنبر بالكوفة فحمد الله azwj وقال: سمعت رسول الله صلى الله عليه وسلم يقول: إن لكل ملك حمى وإن حمى الله حلاله وحرمته، والمتمدخنون بين ذلك، كما لو أن راعيا رعي إلى جانب الحمى لم تلبث غنمه أن تقع في وسطه فدعوا المشتبهات.

Sheykh Al Taifa, from Ibn AL hamamy, from Ibn Sahl Ahmad Bin Abdullah Bin Ziyad Al Qatan, from Ismail Bin Muhammad Bin Abu Kaseer the judge, from Ali Bin Ibrahim, from Al Sary Bin Aamir who said,

‘Al Numan Bin Bashir ascended upon the pulpit at Al-Kufa, and he praised Allahazwj and extolled upon Himazwj, and said, ‘I heard Rasool-Allahaswsw saying: ‘For every king there is a sanctuary, and the Sanctuary of Allahazwj are Hisazwj Permissible(s) and Hisazwj Prohibitions, and the confusing issues are between that, just as if shepherd were to graze his sheep to the side of the shelter, it won’t be long before his sheep fall in the middle of it, so they are called the confused ones’’. 884

7 - سن: أبي، عن علي بن النعمان، عن عبد الله بن مسكان، عن داود بن فرد الديب، عن أبي مسعود الزهري، عن أبي جعفر، أو عن أبي عبد الله عليه السلام قال: الوقوف عند الشبهة خير من الاقتحام في الهلكة، وتركك حديثا لم تروه خير من ورائك حديثا لم تحصيه.

My father, from Ali Bin Al Numan, from Abdullah Bin Muskan, from Dawood Bin Farqad, from Abu Saeed Al Zuhry,

‘From Abu Ja’farasws, or Abu Abdullahasws having said: ‘The pausing at the uncertainty is better than storming into the destruction, and your leaving a Hadeeth not reporting it, is better than your reporting a Hadeeth you do not know’’. 885
And he said: ‘On who fears the uncertain matters, so he had been freed for his Religion’.

And Al-Sadiq said: ‘For you is that you observe the austerity and take the precautions for your Religion’.

I asked Abu Al-Hassan about two men who attained a prey (hunt), and they were both in Ihraam. Would a penalty be between them or a penalty upon each one of them?’ He said: ‘No, but upon both of them together, and a penalty upon each one of them, the preys’. I said, ‘One of our companions asked me about that, but I did not know what was upon it’. He said: ‘When you come across the like of this, and you do not know, then upon you is to be with the precaution until you ask about it, and you learn’.

I wrote to Al-Abd Al-Salih (7th Imam), ‘The disc (sun) disappears, and the night comes up rising, and the sun is veiled from us, and the redness rises above the mountain, and the Muezzin with us calls the Azaan. So, shall I pray Salat at the time and break Fast if I was Fasting, or shall I wait until the redness goes away?’ So, he wrote to me: ‘see for you that you should wait until the redness goes away, and you take with the precaution for your Religion’.
From Musa Bin Ja’far asws, from his asws father asws having said: ‘Rasool-Allah saww said – during the initial period of Al-Islam and his saww era: ‘And the pausing at the uncertainty, and the referring back to the Imam asws, for there is no confusion with him asws, 890

And he saww said: ‘And upon you is that you permit a Permissible of the Quran, and you prohibit its Prohibition, and you learn the Ordinances, and you refer back the uncertain matters to its rightful ones. So, one who is blinging upon it from doing something, its knowledge not being from me saww, nor has he heard it (as being from me saww), then upon him is to be with Ali Bin Abu Talib asws, for he asws has knowledge just as asws have taught him asws, of its apparent, and its esoteric, and its Decisive, and its Allegorical”. 891

And he asws said: ‘There is no devoutness (piety) like the pausing at the uncertainties’. 893

And he asws said: ‘There is no devoutness (piety) like the pausing at the uncertainties’. 893
‘Rasool-Allah \(^{saaw}\) said: ‘Leave whatever is doubtful to you, to what is not doubtful to you, for you will never find a thing missing you left it for Allah \(^{azwj}\) Mighty and Majestic’.”

And it was narrated to me by Muhammad Bin Ali Bin Talib Al Baldy, from Muhammad Bin Ibrahim Al Numany, from Ibn Uqada, from his four sheikhs, from Al Hassan Bin Mahboub, from Muhammad Bin Al Numan Al Ahowl, from Salam Bin Al Mustaneer,

‘From Abu Ja’far Al-Baqir \(^{asws}\) having said: ‘My \(^{asws}\) grandfather, \(^{asws}\) Rasool-Allah \(^{saaw}\) said: ‘O you people! My \(^{saww}\) permissible is permissible up to the Day of Judgment, and my \(^{saww}\) prohibition is a prohibition up to the Day of Judgment.

Indeed! And Allah \(^{azwj}\) Mighty and Majestic has Explained these two in the Book, and I \(^{saww}\) have explained these two in my \(^{saww}\) ways, and my \(^{saww}\) Sunnah; and between these two are the uncertainties from Satan \(^{la}\) and innovations after me \(^{saww}\). One who leaves these (uncertain matters) the matter of his Religion would be correct for him, and it would correct for him his magnanimity and his honour.

And one who wears these (uncertainties) and falls into these and pursues these would be like the one who pastures his sheep near the sanctuary, and one who pastures his cattle near the sanctuary, his self would snatch him to that he should be pasturing these inside the (gates of the) sanctuary. Indeed! For every king there is a sanctuary. Indeed! And that the sanctuary of Allah \(^{azwj}\) Mighty and Majestic is His \(^{azwj}\) Prohibitions, therefore stop at the sanctuary of Allah \(^{azwj}\) and His \(^{azwj}\) Prohibitions’.

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\(^{894}\) Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 31 H 16
\(^{895}\) Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 31 H 17

1 - Ma: Ibn Makhla, from Muhammad Bin Abdul Wahid Al Nahwi, from Musa Bin Sahl Al Washa, from Ismail Bin Aliyat, from Yunus Bin Ubeyd, from Al Hassan who said,

‘Rasool-Allah⁸⁹⁶ saww said: ‘Few deeds done in a Sunnah is better than a lot of deeds done in innovation’.

2 - Ma: Ibn Makhla, from Muhammad Bin Abdul Wahid, from Abu Ja’far Al Marouzy Muhammad Bin Hisham, from Yahya Bin Usman, from Saqaba, from Ismail Bin Aliyat, from Aban, from Anas who said,

‘Rasool-Allah⁸⁹⁷ saww said: ‘The words will not be Accepted except with deeds, not would the word and the deeds be Accepted except with intention, nor would the words, and the deeds, and the intention be Accepted except with the correct Sunnah’.

3 - Ma: By Al Majashaie, from Abu Abdullah⁸⁹⁸ asws, from his forefathers asws, from Amir Al-Momineen asws having said:

‘I heard Rasool-Allah⁸⁹⁸ saww saying: ‘Upon you is to be with the Sunnah, for the few deeds done in a Sunnah are better than a lot of deeds done in innovation’.

⁸⁹⁶ Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 32 H 1
⁸⁹⁷ Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 32 H 2
⁸⁹⁸ Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 32 H 3
4 - ير: أحمد بن محمد، عن محمد البرقي، عن إبراهيم بن إسحاق، عن أبي عثمان العبدي عن جعفر، عن أبيه، عن علي عليه السلام قال: قال رسول الله صلى الله عليه وسلم: لا قول إلا بعمل، ولا عمل إلا بنية، ولا نية إلا بإصابة السنة.

Ahmad Bin Muhammad, from Muhammad Al Barqy, from Ibrahim Bin Is’haq, from Abu Usman Al Abdy,

‘From Ja’far asws, from his asws father asws, from Ali asws having said: ‘Rasool-Allah saww said: ‘There is not word except with a deed, nor a deed except with intention, nor an intention except with correct Sunnah’. 899

5 - ص: بالإسناد إلى الصدوق، عن أبيه، عن سعد، عن ابن يزيد، عن ابن أبي عمير، عن هشام، عن الصادق عليه السلام قال: أمر إبليس بالسجود لآدم فقال: يا رب وعزتك إن أعفيتني من السجود لآدم لأعبدنك عبادة ما عبدك أحد قط مثلها.

By the chain going up to Al Sadouq, from his father, from Sa’ad, from Ibn Yazeed, from Ibn Abu Umeyr, from Hisham,

‘From Al-Sadiq asws having said: ‘Iblees la was Commanded with the Sajdah to Adam as, so he la said, ‘O Lord azwj! By Your azwj Might, if You azwj could excuse me la from doing Sajdah to Adam as, I la will worship You azwj with a worship no one has worshipped the like of it, ever!’

قال الله جل جلاله: إني احب أن أطاع من حيث اريد. 900

Allah azwj, Majestic is His azwj Majesty, Said: "I azwj Love that I azwj be obeyed from wherever I azwj Want". 900

6 - سن: أبي، عن الحسين بن سيف، عن أخيه علي، عن أبيه، عن أبي جعفر، عن أبيه عليه السلام قال: قال رسول الله صلى الله عليه وسلم: من تمسك بسنتي في اختلاف امتي كان له أجر مائة شهيد.

My father, from Al Husayn Bin Sayf, from his brother Ali, from his father,

‘From Abu Ja’far asws, from his asws father asws having said: ‘Rasool-Allah saww said: ‘One who attaches himself with my saww Sunnah during the differings of my saww community, there would be for him the Recompense of one hundred martyrs’. 901

7 - سن: ابن يزيد، عن ابن أبي عمير، عن مروان بن حكيم قال سمعت أبا عبد الله عليه السلام يقول: من خالف سنة محمد صلى الله عليه وسلم فقد كفر.

Ibn Yazeed, from Ibn Abu Umeyr, from Marazim Bin Hakeem who said,

‘I heard Abu Abdullah asws saying: ‘One who opposes a Sunnah of Muhammad saww, so he has committed Kufr’. 902

899 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 32 H 4
900 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 32 H 5
901 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 32 H 6
8 - سن: أبي، عن أحمد بن البصرى، عن عمرو بن شمر، عن جابر، عن أبي جعفر عليه السلام في قول الله: وأتوا البيوت من أبوابها. قال يعني أن يأتي الأمر من وجهه، أي الامور كان.

My father, from Ahmad Bin Al Nazar, from Amro Bin Shimr, from Jabir,

‘From Abu Ja’far asws regarding the Words of Allah azwj: “and come to the houses from its doors; and fear Allah, perhaps you may be successful [2:189]. He asws said: ‘It Means come to the matter from its (correct) aspect, whichever matter these may be’.

9 - سن: بعض أصحابنا، عن عبد الله بن عبد الرحمن البصري، عن ابن مسكان عن أبي عبد الله، عن أبيه، عن علي بن الحسين عليهم السلام قال: مر موسى بن عمران – علیه السلام – برجل وهو رافع يده إلى السماء يدعو الله، فاقطع موسى في حاجته فغاب سبعة أيام ثم رجع إليه وهو رافع يده إلى السماء. فقال: يا رب هذا عبدي رافع يديه إليك، يسألك حاجته ويسألك المغفرة منذ سبعة أيام لا تستجيب له.

One of our companions, from Abdullah Bin Abdul Rahman al Basry, from Ibn Muskan,

‘From Abu Abdullah asws, from his asws father asws, from Ali asws Bin Al-Husayn asws having said: ‘Musa as Bin Imran as – upon our Prophet as be Salawat - passed by a man and he had raised his hands towards the sky supplicating to Allah azwj. So, Musa as went on regarding his as need and was absent for seven days. Then he as returned to him, and he had raised his hands towards the sky. He as said: ‘O Lord azwj! This servants of Yours azwj raised his hands towards You azwj, asking you his need, and asking You azwj for the Forgiveness since (the last) seven days. You azwj did not Answer him’.

قال: فأوحى الله إليه يا موسى لو دعاني حتى تسقط يداه أو تنقطع يداه أو ينقطع لسانه ما استجبت له حتى يأتيني من الباب الذي أمرته.

He azwj said: ‘So Allah azwj Revealed unto him as: “O Musa as! Even if he supplicates to Me azwj until his hands fall off, or his tongue is cut off, azwj will not Answer him until he comes to Me azwj from the door which I azwj have Commanded him (for it)”’.

10 - سن: القاسم، عن المنقري، عن حفص بن غياث، عن أبي عبد الله، عن أمير المؤمنين عليهم السلام كان يقول: لا خير في الدنيا إلا لأحد رجلين: رجل يزداد كل يوم إحسانا ورجل ينكرده منتهيه بالتوبة، وأي أن له بالتوبة، والله أن لو سمح حتى ينقطع عنهما ما قبل الله منه إلا بعرف الحق.

Al Qasim, from Al Minqary, from Hafs Bin Gayas,

‘From Abu Abdullah asws, from Amir Al-Momineen asws having said: ‘There is no good in the world except for two (types of) men – A man who increases every day in goodness, and a man who is careful of his death with the repentance. By Allah azwj! Even if he were to do
Sajdah until his neck is cut off, Allah \textit{azwj} will not Accept from him except by having recognition of the Truth".  

11 - جا: عبد الله بن جعفر بن محمد، عن زكريا بن صبيح، عن خلف بن خليفة، عن سعيد بن عبيد الطائي، عن علي بن ربيعة الولى، عن أمير المؤمنين علي بن أبي طالب عليه السلام قال: قال رسول الله صلى الله عليه وسلم: إن الله تعالى حد لكم حدودا فلا تعتدوها، وفرض عليكم فرائض فلا تضيعوها، وسن لكم سنن فاتبعوها، وحرم عليكم حرمات فلا تنتهكوها، وعفى لكم عن أشياء رحمة منه من غير نسيان فلا تتكلفوها.

Abdullah Bin Ja'far Bin Muhammad, from Zakariya Bin Sabeeh, from Khalaf Bin Khaleefa, from Saeed Bin Ubey Al Taie, from Ali Bin Tabie Al Wailby,

‘From Amir Al-Momineen Ali 
	extit{asws} Bin Abu Talib \textit{asws} having said: ‘Rasool-Allah \textit{saww} said: ‘Allah \textit{azwj} the Exalted Limited the Limits for you all, therefore do not exceed these, and Obligated the Obligations upon you, therefore do not waste these, and Made Sunnahs for you, therefore follow these, and Prohibited upon you Prohibition, therefore do not violate these, and Excused you all from (certain) things as a Mercy from Him \textit{azwj}, without forgetfulness, therefore do not encumber yourselves with these’.

12 - جا: أحمد بن الوليد، عن أبيه، عن ابن معروف، عن ابن مهزيار، عن منصور بن أبي يحيى، قال سمعت أبا عبد الله عليه السلام يقول: صعد رسول الله صلى الله عليه وسلم المنبر فتغيرت وجنتاه والتمع لونه، ثم أقبل بوجهه وقال: يا معشر المسلمين إنما بعثت أنا والساعة كهاتين، قال: ثم ضم السباحتين.

Ahmad Bin Al Waleed, from his father, from Ibn Marouf, from Ibn Mahziyar, from Mansour Bin Abu Yahya who said,

‘I heard Abu Abdullah \textit{asws} saying: ‘Rasool-Allah \textit{saww} ascended the pulpit, and the colour of his \textit{saww} cheeks had changed. Then he \textit{saww} turned with his \textit{saww} face and he \textit{saww} said: ‘O group of Muslims! But rather, my \textit{saww} Sending (as a Prophet \textit{saww}), and the (establishment of) the Hour are like these two’. He (the narrator) said, ‘Then he \textit{saww} pressed two of his \textit{saww} fingers together.

ثم قال: يا معظم المسلمين: إن أفضل الهدى هدى محمد، وخير الحديث كتاب الله، وشر الأمور محدثاتها، ألا! وكل بدعات ضالات ألا! وكل ضالات ففي النار، أبها الناس من ترك مالاه وولوه، ومن ترك كلا! أو ضياعا! فعلي ولي.

Then he \textit{saww} said: ‘O group of Muslims! The most superior of the guidances is the guidance of Muhammad \textit{saww}, and the best of the Hadeeth is the Book of Allah \textit{azwj}, and the evilist of the matters are the newly created matters (innovations). Indeed! And every innovation is a straying. Indeed! And every straying one would be in the Fire. O you people! One who leaves behind wealth, so it is for his family and for his inheritors, and one who leaves a pasture land or an estate so it is upon me \textit{saww} and to me \textit{saww},’.

\textit{905} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 32 H 10

\textit{906} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 32 H 11

\textit{907} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 32 H 12
‘From Abu Abdullah asws, from his asws forefathers asws, from Ali asws having said: ‘The Sunnahs are two Sunnahs – A Sunnah regarding an Obligation, the taking with it is guidance and leaving it is a straying; and a Sunnah regarding other than an Obligation, the taking with it is a merit and leaving it to something else is a mistake (sin)’’. 908

14 - نهج: قال أمير المؤمنين عليه السلام: ما ختلفت دعوتان إلا كانت إحديهما ضلالة.

(The book) Nahj (Al Balagah) –

‘Amir Al-Momineen asws said: ‘No two claims would differ except one of the two would be a straying’’. 909

And he asws said: ‘No new innovation has come about except a Sunnah has been left out due to it, therefore fear the innovation and necessitate the broad road. The old tested matters (ways) are the best of these, and that the new ones are the evilest of these’’. 910

15 – وقال عليه السلام: ما اختلفت بدعة إلا ترك بما سنة، فاتقوا البدع وألزموا المهيع إن عوازم الأمور أفضلها، وإن محدثاتها شارها.

And he asws said: ‘Allah azwj Sent Rasool saww as a guide, with a speaking Book (Ali asws), and a standing command. No one would be destroyed from it except one who destroys himself; and that the innovated uncertainties, these are the destroyers, except whoever Allah asw Protects from these’’. 911

16 – وقال عليه السلام: إن الله بعث رسوله هاديا بكتاب ناطق وأمر قائم لا يهلك عنه إلا هالك، وإن المبتدعات المشبهات من المهلاكات إلا ما حفظ الله منها.

And he asws said: ‘Al-Sadiq asws said: ‘The emulation is attributed to the souls in the eternity, and the mingling of the light of time with light of the eternity, and the emulation isn’t with the rituals by the apparent movement, and the attribution is to the Guardians asws of the Religion from the wise ones and the Imams asws.

908 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 32 H 13
909 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 32 H 14
910 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 32 H 15
911 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 32 H 16
Allahazwj Mighty and Majestic Said: ‘On the Day (of Judgment), We will be Calling every people with their Imam [17:71], i.e. one who he was emulating with obliteration before, and justified. So when it is blown into the Trumpet, then there would be no relationships between them on that Day nor would they be asking about each other [23:101]’. 912

Amir Al-Momineen Alasws said: ‘The souls are an army, so whatever is recognised from these, it inclines (towards it), and whatever it denies from these, differs’. 913

And it was said to Muhammad Bin Al-Hanafiyya, ‘What educated you?’ He said, ‘My Lordazwj Educated me within myself. Whatever I improved from the ones of understanding, and the insight, I followed them with it, and I utilised it, and whatever I considered ugly from the ignorance, I shunned it and left it fleeing. Thus, that that made me arrived to the treasure of the knowledge.

And there is no path to the bags from the Momineen more submissive than the emulation, because it is the clear program, and the correct purpose. Allahazwj Mighty and Majestic Said to the Dearest of Hisazwj creatures, Muhammadasws: They are those whom Allah Guided, therefore follow with their guidance [6:90]. And the Mighty and Majestic Said: Then We Revealed unto you: “Follow the Denomination of Ibrahim, the upright, [16:123]. Therefore, if there was a route to Allahazwj more upright than the emulation, Heazwj would have Authorised Hisazwj Prophetsas and Hisazwj Guardiansasws to it’. 914 (P.S. – this is not a Hadeeth)

912 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 32 H 17
913 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 32 H 18
914 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 32 H 19
And the Prophet ﷺ said: ‘In the heart there is a light not illuminating except for one who follows the Truth, and aims for the Way, and it is a light from the Mursil Prophets, deposited in the hearts of the Momineen’.  

‘From Abu Abdullah ﷺ having said: ‘Rasool-Allah ﷺ was asked about a group from his community, so he ﷺ said: ‘A group of my community are the people of the Truth, and even if they are few’’.  

‘It was said to Rasool-Allah ﷺ, ‘What is a group of your community?’ He ﷺ said: ‘One who was upon the Truth, and even if they were (only) ten (of them)’.  

‘A man came to Amir Al-Momineen ﷺ and he said, ‘Inform me about the Sunnah and the innovation, and about the group, and about the sect’.  

Amir Al-Momineen ﷺ said: ‘The Sunnah is the way of Rasool-Allah ﷺ, and the innovation is what occurred newly from after him, and the group are the people of the Truth and even if they were a few (of them), and the sect are the people of the falsehood, and even if they were many’.  

21 - مع: أبي، عن سعد، عن البرقي، عن أبي بخي السبطي، عن عبد الله بن بخي بن عبد الله العلوي، رفعه قال: قال رسول الله ﷺ صلى الله عليه وسلم: جماعة من أهل الحق وإن كانوا قليلا والفرقة من أهل الباطل وإن كانوا كثيرا ।

22 - مع: أبي، عن سعد، عن البرقي، عن أبي بخي السبطي، عن عبد الله بن بخي بن عبد الله العلوي، رفعه قال: قال رسول الله ﷺ صلى الله عليه وسلم: جماعة من أهل الحق وإن كانوا قليلا والفرقة من أهل الباطل وإن كانوا كثيرا ।

23 - مع: أبي، عن سعد، عن البرقي، عن الحجازي، عن ابن حميد رفعه قال: جاء رجل إلى أمير المؤمنين ﷺ، جاء رجل إلى أمير المؤمنين ﷺ على الحق، وإن كانوا قليلا.

24 - عن: رواية محمد بن علي، عن أبي عبد الله ﷺ عليه السلام، عن جمعية المسلمين، قال: إذا خرج جمعية المسلمين قدر شير خلع ريقة الإيمان من عنقه.

915 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 32 H 20
916 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 32 H 21
917 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 32 H 22
918 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 32 H 23
In a report of Muhammad Bin Ali,

‘From Abu Abdullah asws having said: ‘One who isolate from a group (people of the Truth) of the Muslims by a measurement of a palms width, the noose of the Eman isolates from his neck”.

Abdullah Bin Ali Al Amiry, from Ali Bin Al Hassan,

‘From Ali, son of Ja’far asws, from his brother asws Musa asws having said: ‘Three are destructive sins – breaking of the agreement, and leaving the Sunnah, and separating from the group (people of the Truth)”.

Al Washa’a, from Ali Bin Abu Hamza, from Abu Baseer,

‘From Abu Ja’far asws having said: ‘Rasool-Allah saww said: ‘The few from the Momineen, are a lot’.

Ibn Aqda, from Ja’far Bin Abdullah Al Muhammady, from Yazeed Bin Is’haq Sha’ar, from Makhoul, from Furat Bin Ahnaf, from Ibn Nubata who said,

‘I heard Amir Al-Momineen asws upon the pulpit of Al-Kufa saying: ‘O you people! asws a nose of the guidance and its eyes. O you people! Do not feel lonely in the road of guidance due to the scarcity of the ones who travel it. The people gather upon a table meal being of little satiation, abundant hunger, and Allah azwj is the Helper, and rather the summary of the people is the pleasure and the anger.

أيها الناس إنما عقر ناقة صالح واحد فأصابهم بعذابه بالرضا، وأية ذلك قوله عز وجل: فنادوا صاحبهم فتعاطى فعقر فكيف كان عذابي ونذر. وقال: فعفوا عليهم ربهم بذنبهم فسويها ولا يخاف عقبيها.
O you people! But rather, the she-camel of Salih\textsuperscript{as} was hamstrung by one, but they were (all) hit with its Punishment due to the pleasure (them agreeing with him), and a Verse of that are the Words of the Mighty and Majestic: \textit{But they called their companion, so he came and hamstrung (it) [54:29] So how was My punishment and Warning? [54:30]. And Said: But they belied him, and they hamstrung it, so their Lord Pounded them due to their sins and Levelled it (their town) [91:14] And He does not fear its consequence [91:15].}

ألا ومن سئل عن قاتلي فزعم أنه مؤمن فقد قتلني، أيها الناس من سلك الطريق ورد الماء، ومن حاد عنه وقع في التيه - ثم نزل .

Indeed! And one who asks about my\textsuperscript{asws} killer, and he claims that he is a Momin, so he has killed me\textsuperscript{asws}. O you people! One who travels a road would come across the water, and one who turns away from it, would fall into the labyrinth'. Then he\textsuperscript{asws} descended.\textsuperscript{922}

فَألاً وَأَمَامَ الْمهاجِرَةِ وَالْعَلِيمَةِ، فَإِنَّ الْمُؤمِنَةَ لَفِي الْبُرِّ وَالْأَرْضِ وَالْحَقِّ أَوْلَى مَثَلًا مُّبِينًا

\textsuperscript{922} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 32 H 27

\textsuperscript{923} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 32 H 28
CHAPTER 33 – WHAT IS POSSIBLE TO EXTRACT FROM THE VERSES AND THE AHADEETH, FROM THE MISCELLANEOUS ISSUES OF THE PRINCIPLES OF JURISPRUDENCE

الآيات، البقرة: الذي جعل لكم الأرض فراشا والسماء بناء وأنزل من السماء ماء فأخرج به من الثمرات رزقا لكم 22 "

The Verses – (Surah) Al Baqarah: Who Made the earth a resting place for you and the sky a canopy and (Who) Sends down water from the sky then brings forth the fruits by it as a sustenance for you [2:22].

وقال تعالى ": هو الذي خلق لكم ما في الأرض جميعا 29 "

And the Exalted Said: He is the (One) Who Created for you the entirety of what is in the earth [2:29].

وقال تعالى ": ولكنكم في الأرض مستقر ومناع إلى حين 36 "

And the Exalted Said: And there is for you in the earth an abode and a provision for a while [2:36].

و قال لبني إسرائيل ": كلوا وشربوا من رزق الله 60 "

And Said to the Children of Israel: “Eat and drink from the Grace of Allah [2:60].

وقال تعالى ": فاعملوا ما تؤمرون 68 "

And the Exalted Said: therefore do what you are being Commanded” [2:68].

وقال تعالى ": يا أباآ الناس كنوا مما في الأرض حالا طيبا 168 "

And the Exalted Said: O you people! Eat from what is in the earth, lawful, good, [2:168].

وقال تعالى ": يا أباآ الذين آمنوا كلوا من طيبات ما رزقناكم 172 "

And the Exalted Said: O you those who are believing! Eat from the good (things) what We Provided you (with) [2:172].

وفقلي سبحانه ": فمن اضطر غير باغ ولا عاد فلا إثم عليه 173 "

And the Glorious Said: But the one who is desperate, without coveting nor transgressing, so there is no sin upon him [2:173].
And the Exalted Said: And do not devour your wealth between yourselves by falsehood [2:188].

And the Exalted Said: and cast not yourselves to destruction with your own hands, and do good; surely Allah Loves those who do favours [2:195].

And the Exalted Said: So, the one who assaults upon you, then assault upon him with the like of what he assaulted upon you [2:194].

(Surah) Al Nisaa: Allah Intends to Lighten (the burdens) from you, [4:28].

And the Exalted Said: O you who believe! Do not devour your property among yourselves by the falsehood except if you happen to trade by an agreement from you [4:29].

(Surah) Al Maaida: O you who believe! Fulfil the agreements [5:1].
And the Exalted Said: 

and assist each other upon the righteousness and the piety; and do not assist each other upon the sin and the aggression [5:2].

And the Exalted Said: 

But the one who is desperate during hunger without inclination to sin, then Allah is Forgiving, Merciful [5:3].

And the Exalted Said: 

Allah does not Want to Make a difficulty upon you, but He Wants to Clean you and to Complete His Favour upon you, perhaps you would be grateful [5:6].

And the Exalted Said: 

O you who believe! Do not be prohibiting yourselves the good things what Allah has Permitted for you nor be excessive; surely Allah does not Love the exceeders [5:87] And eat from what Allah has Graced you of the Permissible, good [5:88].

(Surah Al Anaam): and He has Detailed for you what is Prohibited unto you, except what you are desperate towards? [6:119].

(Surah Al A’raaf): And We have Enabled you in the earth and We Made livelihood for you therein. very few are thankful [7:10].
And the Exalted Said: *(Allah\textsuperscript{azwj}) Said:* "What prevented you to perform Sajdah when I Commanded you?" [7:12].

"And the Exalted Said: *and for you in the earth, there is an abode and a provision to a time* [7:24].

"And the Glorious Said: *O children of Adam! We have Sent down to you clothing to cover your evil and (for) appearance, and the clothing of piety, that is better* [7:26].

"And the Exalted Said: *and eat and drink and do not be extravagant; surely He does not Love the extravagant ones* [7:31] Say: ‘Who prohibited adornments of Allah which He Brought out for His servants, and the good from the sustenance?’ Say: ‘These would be for those who believe sincerely in the life of the world, on the Day of Judgment [7:32].

"And the Exalted Said: *(that) he would be instructing them with the good things and forbidding them from the evil, and permitting for them the good things and prohibiting upon them the bad, and removing from them their burdens and their shackles which would be upon them* [7:157].

"(Surah) Al Tawbah: *O you who believe! Surely many of the Rabbis and the Monks are devouring the wealth of the people falsely* [9:34].

"And the Exalted Said: *He believes in Allah and has faith in the Momineen* [9:61].

"And the Exalted Said: *And the Momineen and the Mominaat are guardians of each other* [9:71].
And the Exalted Said: There is no way (to a blame) upon the good doers [9:91].

وقال تعالى: "ما على المحسنين من سبيل 91" 

And the Exalted Said: And it was not for the Momineen to go forth altogether, 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].

(Surah) Ibrahim: And He Extracts by it the fruits being a sustenance for you. And He Subdued for you the ships to flow in the sea by His Command, and Subdued the rivers for you [14:32].

(Surah) Al Hijr: And We Made livelihood to be in it for you and ones you are not the sustainers for [15:20] up to His Words: and We Send down water from the sky, so We Quench you, and you are not the keepers for its storage [15:22].

(Surah) Al Nahl: And the cattle, He Created these for you. In these you have warm clothing and benefits, and from these you are eating [16:5] And for you is beauty in these when you are bringing them in (to rest) and when you are taking them out (to pasture) [16:6] And they carry your loads to cities you could not reach except with difficulties of the self. Surely your Lord is Kind, Merciful [16:7] And (Created) the horses and the mules and the donkeys for you to ride these and as an adornment [16:8].

Up to the Words of the Exalted: He is the One Who Sends down water from the sky for you; from it (you drink), and from it trees (grow), wherein you are pasturing [16:10].
Up to the Words of the Exalted: And what He has Multiplied for you in the earth of various types. Surely in that is a Sign for a people who are mindful [16:13] And He is the One Who Made the sea subservient for you to be eating fresh flesh from it, and (for) you to extract ornaments from it to wear, and you see the ships cleaving in it, and for you to seek His Grace, and perhaps you would be grateful [16:14].

And the Exalted Said: They fear their Lord from above them and are doing what they are commanded to [16:50].

And Allah Made dwellings to be for you from your houses and Made houses to be for you from the skins of the cattle. You find these light on the day of your departing and the day of your staying; and from their wool, and their fur, and their hair (you make) furnishings and a provision for a while [16:80].

And Allah Made shades for you from what He Created, and Made shelters for you from the mountains, and Made garments for you to save you from the heat and garments to save you from your fighting. Like that He Completes His Favours upon you, perhaps you would be submitting [16:81].

And the Exalted Said: So eat from what Allah has Graced you, Permissible, good, [16:114].

(Surah) Taha: so He Extracts by it pairs from species of vegetation [20:53] Eat and pasture your cattle [20:54].

And the Exalted Said: Eat from the good things what We Graced you and do not transgress in it [20:81].
(Surah) Al Hajj: Do you not see that Allah Subjugated for you whatever is in the earth, and the ships flow in the sea by His Command [22:65].

وقال تعالى " وما جعل عليكم في الدين من حرج 78

And the Exalted Said: He Chose you and did not Make any hardship upon you in the Religion [22:78].

المؤمنون: وأنزلنا من السماء ماء بقدر فأسكناه في الأرض وإنا على ذهاب به لقادرون فأنشأنا لكم به جنات من نخيل وأعناب

(Surah) Al Momineen: And We send down water from the sky by a measurement, so We Settle it in the earth, and We are Able upon Doing away with it [23:18] Then We Grow gardens of palms trees and grapes by it for you, wherein are many fruits, and from these you are eating [23:19] And a tree coming out from (mount) Toor of Sinai, growing with the oil and a relish for the eaters [23:20] And there is a lesson for you in the cattle. We Quench you from what is in their bellies, and for you there are many benefits, and from these you are eating [23:21] And upon these and upon the ships you are being carried [23:22].

وقال تعالى " يا أيها الرسل كنوا من الطيبات 51

And the Exalted Said: O you Rasools! Eat from the good things [23:51].

النور: فليحذر الذين يخالفون عن أمره أن تصيبهم عذاب أليم 63

(Surah) Al Noor: therefore let those who are opposing his orders beware of a Fitna afflicting them or a painful Punishment befalling them [24:63].

الشعراء: أمدكم بأنعام وبنين وجنات وعيون 133

(Surah) Al Shuara: Extending to you with the cattle and sons [26:133] And gardens and springs [26:134].

لقمان: ألم تروا أن الله سخر لكم ما في السماوات وما في الأرض 20

(Surah) Luqman: Do you not see that Allah has Subdued to you whatever is in the skies and whatever is in the earth [31:20].

النزل: أو لم بروا آنا نسوق الماء إلى الأرض الجزر فنخرج به زرعا تأكل منه أنعمهم وأنفسهم أفلا يبصرون 27

(Surah) Al Tanzeel: Or do they not see that We Drive the water to a barren land, then We Extract crops with it. Their cattle eat from it and (so do) they themselves. Can they not see? [32:27].
الاحزاب: لقد كان لكم في رسول الله اسوة حسنة لمن كان يرجو الله واليوم الآخر 21

(Surah) Al Ahzaab: There would always be for you all, in (the person of) Rasool-Allah, an excellent exemplar for one who was hoping in Allah and the Last Day [33:21].

ويس: وأخرجنا منها حباً منهم ياكلون، إلى قوله: "لَيَأْكُلُوا مِنْهَا وَاسْتَغْنُوا عَنْهَا فَلَمْ يَأْكُلُوا وَاسْتَغْنُوا عَنْهَا رَكُوكُهم وَمِنْهَا يَأْكُلُونَ وَفِيهَا مِنْفَاعُ وَمِشْتَارُ أَفَالَا تَشْكُرُونَ 35

(Surah) Yaseen: We Revive it and Extract seeds from it, so they are eating from it [36:33] – up to His azwj Words: For them to eat from its fruits, and what their hands had not worked for. So, will they not be thankful? [36:35].

وقال تعالى: "أو لم يروا أنا خلقنا لهم مما عملت أيدينا أنعاما فهم لها مالكون وذللناها لهم ومنها ركوبهم ومنها يأكلون ومنها منافع ومشتار أفالا تشكرون 71. 72.

And the Exalted Said: Or do they not see that We Created cattle for them from what Our Hands Worked, so they are owners of these? [36:71] And We Humbled these for them, so from these they are riding upon, and from these they are eating [36:72] And for them are benefits therein and drinks, so will they not be grateful? [36:73].

السجدة: وويل للمشركين الذين لا يؤتون الزكوة. الآية 7

(Surah) Al Fussilat: And woe be unto those who associate!’ [41:6] Those who are not giving the Zakat [41:7].

حمعسق: وجزاء سيئة سيئة مثلها 40

(Surah) Al Shura: And a Recompense of an evil is an evil similar to it [42:40].

الجاذبة: الله الذي سحر لكم البحر لتحري الفلك فيه بأمره ولتجيبوا من فضله وعلكم تشكرون وسحر لكم ما في السماوات وما في الأرض جميع منه إن في ذلك آيات لقوم يتفكرون 12.

(Surah) Al Jaasiya: Allah is the One Who Subdued for you the sea in order for the ships to sail in it by His Command, and for you to seek from His Grace, and perhaps you would be grateful [45:12] And He Subdued for you whatever is in the skies and whatever is in the earth altogether from it. Surely, in that are Signs for a people who think [45:13].

محمد: ولا تبطلوا أعمالكم 33

(Surah) Muhammad: and do not invalidate your deeds [47:33].

المحترسات: إن جاءكم فاسق بناء فاسبينوا 6

(Surah) Al Hujuraat: O you who believe! If a transgressor comes to you with news, then investigate [49:6].
ق: ونزلنا من السماه ماء مباركاً فأنبتنا به جنات وحب الحصيد والنخيل باسقاتها. ها طلع نضيد رزقاً للعباد.

(Surah) Qaf: And We Send down Blessed water from the sky, so We Grow gardens with it and the harvested grain [50:9] And the tall palm trees having bunched clusters [50:10] Being a sustenance for the servants [50:11].

(Surah) Al Najam: A bearer of a burden will not bear the burden of another [53:38] And there wouldn’t be for the human being except what he strives for [53:39].

(Surah) Al Rahman: And the earth, He Placed it for the creatures [55:10] – up to the end of the Verse.

(Surah) Al Hashr: And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7].

(Surah) Al Mulk: He is the One Who Made the earth smooth for you, therefore walk in its paths and eat from its sustenance, and to Him is the Resurrection [67:15].

(Surah) Nuh: And Allah Made the earth a wide expanse for you [71:19] For you to travel from its wide passages [71:20].

(Surah) Al Mudassar: they would be asking [74:40] From the criminals [74:41] What brought you into Saqar (Inferno)? [74:42].

(Surah) Al Qiyamat: But! The human being is a witness against himself [75:14] And even though he casts his excuses [75:15].
المرسلات: ألم نجعل الأرض كفاتا أحياء وأمواتا " إلى قوله تعالى ": وأسقيناكم ماء فرانا
(Surah) Al Mursilaat: *Did We not Make the earth like a receptacle [77:25] (For) the living and the dead? [77:26] – up to the Words of the Exalted: and Quench you fresh water? [77:27].*

(Surah) Al Naziyaat: *And the earth, He Expanded it after that [79:30] He Brings forth from it, its water and its pasturage [79:31] And the mountains, He Affirmed these [79:32] Being a provision for you and for your cattle [79:33].*

عبس: فأنبتنا فيها حبا وعنبا وقضبا وزيتونا ونخلا وحدائق غلبا وفاكهة و أبا متاعا لكم ولأنعامكم

‘I said to Abu Abdullah asws, ‘The man has unconsciousness upon him for the day, or two days, or three, or more than that. How many of his (missed) Salats would he pay back?’

فقال: ألا اخبرك بما ينتظم هذا وأشباهه فقال: كل ما غلب الله عليه من أمر فالله أعذر لعبده.

So he asws said: ‘Shall i asws inform you with what one can organise this and its like?’ And he asws said: ‘All what Allah azwj Overcomes upon him from a matter, so Allah azwj Excuses for His azwj servant’.

وزاد فيه غيره قال: قال أبو عبد الله عليه السلام: وهذا من الأبواب التي يفتح كل باب منها ألف باب.

And there is an increase in by someone else who said,

‘Abu Abdullah asws said: ‘And this is from the doors which, every door from it opens a thousand doors’’.924

شا: قال أمير المؤمنين عليه السلام: من كان على يقين فأصابه شك فليمض على يقينه، فإن البقين لا يدفع بالشك.

Amir Al-Momineen asws said: ‘One who was upon certainty, and he is hit by a doubt, so let him carry on upon his certainty, for the certainty cannot be repelled by the doubt’.925

924 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 33 H 1
3 - غ: قال الصادق عليه السلام: كل شئ مطلق حتى يرد فيه نص.

Al-Sadiq⁷ said: ‘Every thing is abstract until a link is brought forth regarding it’. ⁹²⁶

4 - وقال النبي صلى الله عليه وآله: حكمي على الواحد حكمي على الجماعة.

And the Prophet⁷ saww said: ‘My⁷⁷ saww decision upon the one is my⁷⁷ saww decision upon the community’. ⁹²⁷

5 - وروى إسحاق بن عمار عن الصادق عليه السلام: أن عليا عليه السلام كان يقول: أهمنوا ما أهمنه الله.

It is reported by Is’haq Bin Amaar,

‘From Al-Sadiq⁷ asws: ‘Ali⁷⁷ asws was saying: ‘Obscure is what Allah⁷⁷ azwj has Obscured’’. ⁹²⁸

6 - وقال النبي صلى الله عليه وآله: إن الناس مسلطون على أموالهم ما اجتمع الحرام والحلال إلا غلب الحلال.

And the Prophet⁷ saww said: ‘The Permissible and the Prohibition would not gather except the Permissible would overcome the Prohibition’. ⁹²⁹

7 - وقال صلى الله عليه وآله: إن الناس مسلطون على أموالهم.

And he⁷⁷ saww said: ‘The people are domineering upon their wealth’. ⁹³⁰

8 - ي: حماد، عن حريز، عن أبي عبد الله عليه السلام قال: كل شئ في القرآن أو فصاحبه بالخيار يختار ما شاء.

Hamad, from Hareyz,

‘From Abu Abdullah⁷⁷ asws having said: ‘Every thing is in the Quran, or its Master⁷⁷ asws is with the choice, he⁷⁷ asws chooses whatever he⁷⁷ asws so desires to’. ⁹³¹

9 - ي: عن حماد، عن حريز، عن أبي عبد الله عليه السلام قال: كل شئ في القرآن أو فصاحبه بالخيار يختار ما شاء.

From Sama’at,

From him⁷⁷ asws having said: ‘There isn’t anything from what Allah⁷⁷ azwj Prohibited, except and it has been Permitted it for the one who is desperate to it’’. ⁹³²

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Hadeed, from Marazim who said,

‘I asked Abu Abdullah \(^{\text{asws}}\) about the sick one not able upon praying the Salat’. So, he \(^{\text{asws}}\) said: ‘Whatever Allah \(^{\text{azwj}}\) has Made to overcome upon him, so Allah \(^{\text{azwj}}\) is the Foremost with the Excusing’.

11 - كا: علي، عن أبيه، ومحمد بن إسماعيل، عن الفضل، جميعا عن ابن أبي عمير عن حفص بن البختري، عن أبي عبد الله عليه السلام قال: سمعته يقول: ما غلب الله عليه فالله أولى بالعذر.

Ali, from his father and Muhammad Bin Ismail, from Al Fazal, altogether from, Ibn Abu Umeyr, from Hafs Bin Al Bakhtary,

‘From Abu Abdullah \(^{\text{asws}}\), he (the narrator) said, ‘I heard him \(^{\text{asws}}\) saying regarding the one unconscious: ‘What Allah \(^{\text{azwj}}\) has Overcome upon him, so Allah \(^{\text{azwj}}\) is Foremost with the excusing’.

12 - كا: علي، عن أبيه، عن هارون بن مسلم، عن مسعدة بن صدقة، عن أبي عبد الله عليه السلام قال: سمعته يقول: كل شيء هو لك خلال حتى تعلم أنه حرام بعينه فتدعه من قبل نفسك، وذلك مثل الثوب يكون قد اشتريته وهو سرق، أو المملوك عندك وله حر قد باع نفسه أو خدع فبيع أو قهر، أو امرأة تحتك وهي احتك أو رضيتك، والأشياء كلها على هذا حتى يستبين لك غير ذلك أو تقوم به البينة.

Ali, from his father, from Haroun Bin Muslim, from Mas’ada Bin Sadaqa,

‘From Abu Abdullah \(^{\text{asws}}\), he (the narrator) said, ‘I heard him \(^{\text{asws}}\) saying: ‘Every thing is Permissible for you until you know that it is Prohibited exactly, so you leave it from your own accord, and that is an example of the clothes which you happen to have bought it and it is stolen (property), or the slave with you and perhaps he is free and he had sold himself, or deceived and sold, or forced, or a woman who is under you and she is either your sister or your sister by breastfeeding, and the things, all of these, are upon this until it is manifested for you to be other than that, or the proof is established with it’.

13 - كا: علي، عن أبيه، عن ابن أبي عمر، عن حريد، عن حريد قال: كانت لإسماعيل بن أبي عبد الله دنانير وأراد رجل من هم برجل أو أراد رجل من قريش أن يخرج إلى اليمن فقال إسماعيل: يا أبي أنت فلانا يريد الخروج إلى اليمن وعندك كذا كذا، أخبر أن أدفعها إليه. يبتاع لي بما بضاعة من اليمن؟

Ali, from his father, from Ibn Abu Umeyr, from Hamad, from Hareyz who said,
‘Ismail, son of Abu Abdullah asws has some Dinars for him, and a man from Quraysh intended to go out to Al-Yemen, and Ismail said, ‘O father asws! So, and so intends to go to Al-Yemen, and with me are such and such Dinars. What is your asws view if I were to hand these over to him to buy some merchandise for me from Al-Yemen?’


So, Abu Abdullah asws said, ‘O my asws son! But, has it not reached you that he drinks the wine?’ He said, ‘This is what the people are saying’. He asws said: ‘O my asws son! Allah azwj Mighty and Majestic is Saying in His azwj Book: He believes in Allah and has faith in the Momineen [9:61]. He azwj is Saying: He asww ratifies Allah azwj and he asww ratifies to the Momineen. So, when the Momineen testify in your presence, then ratify them’’. 936

قال: إن كانت يده قذرة فليهرقه، وإن كان لم يصبها قذر فليغتسل منه، هذا مما قال الله تعالى: ما جعل عليكم في الدين من حرج.

He asws said: ‘If his hands were dirty, so let him shake it, and if no dirt has hit it, then let him wash from it. This is from what Allah azwj the Exalted Said: He Chose you and did not Make any hardship upon you in the Religion [22:78].’ 937

By the chain, from Al Husayn, from Ibn Abu Umer, from Ibn Azina, from Al Fazeyl who said,

‘Abu Abdullah asws was asked about the one with sexual impurity who washed, so the water trickles from the ground into the container. So, he asws said: ‘There is no problem. This is from

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936 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 33 H 13
937 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 33 H 14
what Allah azwj Exalted Said: *He Chose you and did not Make any hardship upon you in the Religion* [22:78].

16 - بِبُلْوَةٍ عَلَيْهِ عَلَيْهِ، وَمُحَمَّدٍ بْنُ إِسْمَّاعِيلٍ، عَنِ الفِضْلِ بْنِ شَازَانِ جَمِيعًا، عَنْ حَمَادَ، عَنْ حَرْيَزَ، عَنْ زَرَارَةَ قَالَ: قَالَ أَبُو جَعْفَرُ عِلْمَهُ الْمِسَالِمَ، تَابِعُ بِنِنَ الْمَسْأَلَةَ - كَمَا قَالَ اَللَّهُ عَزَّ وَجَلَّ - أَبْنَا بِالْوَجُهِ، ثُمَّ حَمَدَ، ثُمَّ اسْمَحَ الرَّاسِ وَالرَّجُلَيْنَ، وَلَا تَقَدَّمَ شَيْئًا بَيْنَ يَدَيْ شَيْئٍ تَخَالفَ مَا أُمُرَتْ بِهِ - وَسَأَلَّ الْحَدِيثَ إِلَى أَنْ قَالَ - أَبْنَا بِمَا بَدَا اَللَّهُ عَزَّ وَجَلَّ.

Ali, from his father, and Muhammad Bin Ismail, from Al Fazal Bin Shazan altogether, from Hamad, from Hareyz, from Zurara who said,

‘Abu Ja’far asws said: ‘Continuation between the Wudu (ablution) – just as Allah azwj Mighty and Majestic Said – Begin with the face, then with the two hands, then wipe the head and the two legs, and do not bring forward anything in front of anything, you would be opposing what asws am instructing with’ – and the crux of the Hadeeth is that he asws said: ‘Begin with what Allah azwj Mighty and Majestic Began with’.

17 - بِبُلْوَةٍ: الْحُسَيْنُ بْنُ سَعِيدٍ، عَنْ حَمَادَ، عَنْ حَرْيَزَ، عَنْ زَرَارَةَ قَالَ: قَالَ لَهُ: الْرَجُلُ يَنْمُّ وَإِنْ حَرَّكَ إِلَى جَانِبِهِ شَيْءٌ لَا يَعْلَمُهُ ؟ قَالَ: لَا حَتَّى يَسْتَيْقِنَ أَنَّهُ قد نَسَى، فإِنَّهُ عَلَى يَقِينِ فِي ضَوْعَتِهِ، وَلَا يَنْضُرُّ الْيَقِينَ أَبَدًا بِالدُّخُشَّ، وَلَكِنْ يَنْضُرُّ الْيَقِينَ أُخْرَى. وَالحَدِيثُ مُخَتَقُصُ.

Al Husayn Bin Saeed, from Hamad, from Hareyz, from Zurara who said,

‘I said to him asws, ‘The man sleeps, and if something moves to his side he does not know of it?’ He asws said: ‘No, until he is certain that he had slept, for he would be upon certainty of his Wudu (ablution), and the certain cannot be broken ever by the doubt, but it can be broken by another certainty’.

18 - حُضَصَ: قَالَ أَبُو عَبْدِ اللَّهِ عِلْمَهُ الْمِسَالِمَ: رِفَعَ عَنْ هذِهِ الْمَا مَّاْ - الخَلَاطَ، وَالْبُسُوْنَ، وَمَا أَسْتَكْرَهَوْا عَلَيْهِ، وَمَا لَا يُعْلَمُونَ، وَمَا لَا يَطْبِقُونَ، وَمَا اسْتَطَرُّوا إِلَيْهِ.

Abu Abdullah asws said: ‘Six have been Raised from this community – the mistake, and the forgetfulness, and what he has been coerced upon, and what he does not know, and what he cannot endure, and what he is desperate to it’.

19 - مَا: الْحُسَيْنُ بْنُ إِبْرَاهِيمَ الْقَرْوَيْنِي، عَنْ مُحَمَّدٍ بْنُ وَهْيَانٍ، عَنْ عَلِيٍّ بْنِ حِبَيْشٍ، عَنِ الْعَبَّاسٍ بْنِ مُحَمَّدٍ بْنِ الْحُسَيْنِ، عَنِ أَبِيهِ، عَنْ صَفُوَانِ بْنِ يَحُبَّيْنٍ، عَنْ الْحُسَيْنِ بْنِ أَبِي غَفْرَانِ عَنْ أَبِيهِ، عَنْ أَبِي عَبْدِ اللَّهِ عِلْمَهُ الْمِسَالِمَ: الْأَشْبَاءُ مَطْلُوَبًا مَا لَمْ يُرَدَّ عَلَيْهِ أَمَرًا وَقِعًا، وَكُلُّ شَيْءٍ يَكُونُ فِيهِ مُحَرَّمٌ فَهُوَ لَكَ حَلَالًا مَا لَمْ تَعْرَفُ الْحَرَامَ مِنْهُ فَنَدْعُهُ.

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938 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 33 H 15
939 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 33 H 16
940 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 33 H 17
941 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 33 H 18
‘From Abu Abdullah
asws having said: ‘The things are absolute (straightforward) what has not come to you of its order or its forbiddance; and everything in which happens to be a Permissible and a Prohibition, so it is Permissible for you for ever for as long as you do not recognise the Prohibition from it, so you would leave it (of your own accord)”.

It is reported from Al-Sadiq
asws having said: ‘Everything is absolute (straightforward) until a forbiddance comes regarding it’.

‘I said to Abu Abdullah
asws, ‘The Words of the Mighty and Majestic: therefore whoever of you is present in the Month, so let him Fast during it [2:185]. He
asws said: “How clear it is! The one who is present, so let him Fast it, and the one who is travelling, so he should not Fast it’.

‘I said to Abu Abdullah
asws, “We wanted to hasten the travel, and it was the night departure, where I asked him
asws, ‘So which time should we depart?’ So he
asws said to me: ‘As for the second day, so do not depart until the sun (starts to) decline, and it was the night of departure; and as for the third day, so when the sun whitens, so depart upon the Blessings of Allah
azwj, for Allah
azwj, Majestic is His
azwj Praise is Saying [2:203] then whoever hastens off in two days, there is no sin on him, and whoever remains behind, there is no sin on him.

فلو سكت لم يبق أحد إلا تعجل، ولكنه قال: ومن تأخر فلا إثم عليه.
Had he Remained Silent, no one would have remained except that he would have hastened, but He\textsuperscript{aw} Said and whoever remains behind, there is no sin on him.\textsuperscript{945}

23 – كَأَيْنَآ عَلَيْهِ الْأَشْعَري، عَنْ مُحَمَّدٍ بْنِ عَبْدِ الْجَبَّارِ، وَمُحَمَّدٍ بْنِ إِسْمَآعِيلٍ، عَنِ النَّفْفَلِابْنِ شَداَذَانَ، جَمِيعًا عَنْ صُفَوَانِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الحَجَاجِ، عَنْ أَبِي إِبْرَاهِيمٍ عَلَيْهِ السَّلَامُ قَالَ: سَلَّمَهُ عِنْدَ الرِّجْلِ يَتَزَوَّجُ الْمَرَأَةَ فِي عَدْرِهَا بِجَهَالَةٍ أَهْمَّ مِنْ لَحْلُوهُ أَبَا إِيْدُنَّ؟ فَقَالَ لَهُ: أَمَّا إِذَا كَانَ بِجَهَالَةِ فِي نِتْزِوْجِهَا بُعْدَ ما تَنْتَفَقُ عَدْرًا، وَقَدْ يُعَذِّبُ النَّاسَ فِي الْجَهَالَةِ بَلْ يُعَذِّبُهُ مُوَاسِبًا مَنْ فِي الْجَهَالَةِ مَا هُوَ أَخْطَرُ مِنْ ذَلِكَ.


‘From Abu Ibrahim\textsuperscript{asws} (7th Imam\textsuperscript{asws}), he (the narrator) said, ‘I asked him\textsuperscript{asws} about the man who marries the woman during her waiting period out of ignorance, is she from the ones who is not Permissible for him, ever?’ So he\textsuperscript{asws} said: ‘No. If he was ignorant, so let him marry her after her having observed her waiting period, and the people are excused in the ignorance with what is greater than that’.

فَقَالَ: فَوَّاهُ الْأَخْرَى بِالْجَهَالَةِ، يَعْتَرِضُ بِجَهَالَةٍ أَنْ يَعْلَمُ أَنَّ ذَلِكَ مَحْرُومٌ عَلَيْهِ أَمْ بِجَهَالَةٍ أَنْهَا فِي عَدْرٍ؟ فَقَالَ: إِلَى الْجَهَالَاتِينَ أَهْوَنُ مِنْ الأَخْرَايِ، الْجَهَالَةُ بِاللَّهِ حَرِيمٌ ذَلِكَ عَلَيْهِ، وَذَلِكَ بَيْنَهُ لَا يَقْدَرُ عَلَى الْاِحْتِيَاطِ مَعَهُ،

So I said, ‘By which of the two ignorances is he excused, with his ignorance of knowing that she is Prohibited unto him, or with his ignorance that she was in her waiting period?’ So he\textsuperscript{asws} said: ‘One of the two ignorance which is easier than the other ignorance, that Allah\textsuperscript{awj} has Prohibited that upon him, and that he is not able upon the precaution with her’.

فَقَالَ: فَوَّاهُ فِي الْأَخْرَايِ مَعْذُورٌ؟ فَقَالَ: نَعْمَةَ إِذَا اِنْتَقَسَتْ عَدْرًا فَوَّاهُ مَعْذُورُ فِي ذَلِكَ نِتْزِوْجًا، فَقَالَ: فَإِنَّ كَانَ أَحَدَهُمَا مَتَعَمَّدًا وَالآخَرُ بِجَهَالَةٍ؟ فَقَالَ: الْوَلَدُ الْمَتَعَمَّدُ لَا يُعَذِّبُهُ عَلَى رَكِبَتِهَا شَعْرٍ أَيْنَ زُوْجُ عَلَيْهِ

So I said, ‘So he is excused in the other?’ He\textsuperscript{asws} said: ‘Yes, when she has observed her waiting period, so he is excused therein he can marry her’. So I said, ‘Supposing one of the two was deliberate, and the other one was ignorant?’ So he\textsuperscript{asws} said: ‘The one who was deliberate, it would not be Permissible for him that he returns to his companion, ever’\textsuperscript{946}

24 – كَأَيْنَآ اللَّهَ الْمُسَلِّمَ، عَنْ السِّبَارِي، قَالَ: سَلَّمَهُ اِبْنُ أبي لَيْلَةِ مُحَمَّدٍ بْنِ مَسْلِمٍ قَالَ لَهُ: أَيْ شَيْئًا تَرْوَوُنَّ عَنْ أَبِي جَعْفَرِ عَلَيْهِ السَّلَامُ فِي الْمَرَأَةِ لَا يُكَانَ عَلَى رَكِبَتِهَا شَعْرٍ أَيْنَ زُوْجُ عَلَيْهِ

Al Husayn Bin Muhammad, from Al Sayyari who said, ‘

‘Ibn Abu Layli asked Muhammad Bin Muslim, he said to him, ‘Which thing are you reporting from Abu Ja’far\textsuperscript{asws} regarding the woman who does not happen to have any hair upon her private part, would that happen to be a defect?’

\textsuperscript{945} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 33 H 22
\textsuperscript{946} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 33 H 23
Muhammad Bin Muslim said to him, ‘As for this provision, so I do not recognise it. But Abu Ja’far asws narrated to me, from his asws father asws, from his asws forefathers asws, from the Prophet asws having said: ‘Everything what was in the original creation, any increase or reduction (from it), would be a defect’. So, Ibn Abu Layli said to him, ‘You have sufficed me’. Then he returned’. 947

Ali, from his father, from Ibn AbuUmeyr and Muhammad Bin Ismail, from Al Fazl Ibn Shazan, from Safwan, and Ibn Abu Umeyr, from Muawiya Bin Ammar,

‘From Abu Abdullah asws, that Rasool-Allah saww, when he saww was free from performing his saww Tawaaf (of the Kaaba) and his saww two Cycles (of Salat), said: ‘Begin with what Allah azwj Began with. Allah azwj Mighty and Majestic is Saying: ‘Al-Safa and Al-Marwa are from the Monuments of Allah asws’. 948

By his chain from Zurara and Muhammad Bin Muslim who both said, ‘We said to Abu Ja’far asws, ‘What are you asws saying with regards to the travel Salat, how is it, and how much is it?’ So he asws said: ‘Allah azwj Mighty and Majestic is Saying And when you go forth in the land, so there isn’t any blame on you if you shorten from the Salat [4:101] – thus the shortening during the travel is as obligatory as the complete during the staying (not travelling)’. 947

We said, ‘But, Allah azwj Mighty and Majestic Says there isn’t any blame on you [4:101], and does not Say “Do it!” So how can it be as Obligatory as the complete during the staying?’ So he asws said: ‘Or has not Allah azwj Mighty and Majestic Said Surely Al-Safa and Al-Marwa are among the Rituals of Allah; so whoever performs Hajj of the House or Umrah, there is no blame on him if he goes does Tawaaf of both of them [2:158].

947 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 33 H 24
948 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 33 H 25
Ala 'a'na rwn n-n al-tawalaf j-ma' wa-jab-m ma-frouj 'an la alllh 'az-wazjal 'arw wa-jal dzkru in knb-h wa-wdnb nwbi alllh 'az-wazjal wa-wdnb alllh twfall in knb-h. alhidith.

Are you not seeing that performing Tawaaf of both of them is an Imposed Obligation, because Allah 'az-wazj mighty and majestic mentions it in His 'az-wazj Book, and His 'az-wazj Prophet 'saww did it? And similar to that is the shortening (of the Salat) during the travel, a thing which the Prophet 'saww did it, and Allah 'az-wazj the exalted mentioned it in His 'az-wazj Book'.

From Abu Ja'far 'saww having said: 'Samurat Bin Jundab had a tree in a garden of a man from the Helpers, and the house of the Helper was at the gate of the garden, and he (Samurat) used to pass by it to his palm tree, and he would not seek permission. So the Helper spoke to him that he should seek permission whenever he comes. But, Samurat refused.

So when the Helper went over to Rasool-Allah 'saww, he complained to him 'saww and informed him 'saww of the news. So Rasool-Allah 'saww sent a messenger to him and informed him with the words of the Helper, and what he had complained with, and said: 'If you intend the entry, so seek permission'. But he refused. So when he refused, he 'saww bargained with him until it reached from the price what Allah 'az-wazj so Desired. But he (still) refused to sell it. So he 'saww said: 'For you would be a tree extended to you in the Paradise if you accept'. But he refused. So Rasool-Allah 'saww said to the Helper: 'Go and uproot it and throw it at him, for there should neither be harm nor a harm caused'.

From Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Abdullah Bin Hilal, from Aqaba Ibn Khalid,
'From Abu Abdullah asws having said: ‘Rasool-Allah saww judged between the people of Al Medina regarding watering the palm tree the one cannot prevent soaking the thing; and he saww judged the people of the valleys that one cannot prevent the excess water to prevent the excess of the harbour, and he saww said: ‘There should neither be harm nor a harm caused’. 951

It is reported by the sheykh in the book Al Ghaybat, and Ahmad Bin Abu Talib Al Tabarsee, and Abu Ali Al Tabarsee, by their reliable chains that,

‘Muhammad Bin Abdullah Bin Ja’far Al-Humeyri wrote to the Holy Place (of Imam) asws and asked about the one praying Salat when he stands from the first Tashahhud for the third Cycle, it is Obligatory upon him that he says Takbeer? One of our companions said, ‘The Takbeer is not Obligatory upon him and it would suffice him if he is saying, ‘By the Might of Allah azwj and His azwj Strength, I stand and I sit’.

So the answer came out: ‘There are two Hadeeth regarding it – As for one of them, when he transfers from a state to another state, then upon him is the Takbeer, and as for another, so it is reported that when he raises his head from the second Sajdah, so he should recite Takbeer then be seated. Then he should stand, so there isn’t a Takbeer upon him for the standing after the sitting. And similar to that is the first Tashahhud, this flows with this flow, and with whichever of the two you take with, from the door of submission, it would be correct’. 952

From the Prophet saww: ‘The Muslims are with their stipulations’. 953

The book of Aasim Bin Humeyd, from Muhammad Bin Muslim who said,

951 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 33 H 28
952 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 33 H 29
953 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 33 H 30
'I asked Abu Ja’far\textsuperscript{asws} about the Words of Allah\textsuperscript{azwj} Mighty and Majestic: \textit{O you who believe! Perform Ruku and Sajdah and worship your Lord, and do the good, perhaps you will succeed} [22:77] And strive hard in (the Way of) Allah, with a striving which He is Rightful of. \textit{He Chose you and did not Make any hardship upon you in the Religion} [22:78]. So, he\textsuperscript{asws} said: ‘With regards to the Salat, and the Zakat, and the Fasts, and the good is that you do it’\textsuperscript{954}.'
‘I asked Abu Al-Hassan asws about a deceased and one with sexual impurity, and with them is water which can only suffice one of the two, which of them would be washed with it?’

He asws said: ‘When a Sunnah and an Obligation gather, begin with the Obligatory’.  

Al Saffar, from Ibrahim Bin Hashim, from Nuh Bin Shuayb, from the one who reported it, from Ubeyd Bin Zurara who said,

‘I said, ‘Is there upon the woman a washing from her sexual impurity when the man did not come to her?’

قال: لا وأيكم يرضى أن يرى ويصبر على ذلك أن يرى ابنته أو اخته أو أمته أو زوجته أو أحدا من قرابته قائمة تغتسل، فيقول: مالك؟ فقول الاحتمل وليس لها بعل

He asws said: ‘No, and which one of you would be please that he sees and be patient upon that, if he were to see either his daughter, or his sister, or his mother, or his wife, or anyone from his near ones standing, washing, so he is saying, ‘What is the matter with you?’ So, she would be saying, ‘I had a wet dream’, and there isn’t a husband for her?’

Then he asws said: ‘No, that isn’t upon them (women), and Allah azwj has Clarified that upon you all. The Exalted Said: and if you are with sexual impurity then clean yourselves [5:6], and did not Say that to them’.

Ibn Abu Humeyd, from Ibn Al Waleed, from Ibn Aban, from Al Husayn Bin Saeed, from Ibn Abu Umeyr, from Ibn Azina, from Zurara who said,

‘One of the two (5th or 6th Imam asws) was asked about a man who begins (his Wudu) with his hands before his face, and with his legs before his hands. He asws said: ‘Begin with what Allah azwj Began with, and him repeat upon what has happened’.

Ibn Abu Umeyr, from Ibn Azina, from Zurara who said,

Then he asws said: ‘No, that isn’t upon them (women), and Allah azwj has Clarified that upon you all. The Exalted Said: and if you are with sexual impurity then clean yourselves [5:6], and did not Say that to them’.

Ibn Abu Humeyd, from Ibn Al Waleed, from Ibn Aban, from Al Husayn Bin Saeed, from Ibn Abu Umeyr, from Ibn Azina, from Zurara who said,

‘One of the two (5th or 6th Imam asws) was asked about a man who begins (his Wudu) with his hands before his face, and with his legs before his hands. He asws said: ‘Begin with what Allah azwj Began with, and him repeat upon what has happened’.

Ibn Abu Umeyr, from Ibn Azina, from Zurara who said,

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957 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 33 H 34
958 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 33 H 35
959 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 33 H 36
'From Abu Ja’far\textsuperscript{asws}, he (the narrator) said, ‘I asked him\textsuperscript{asws} about the slave marrying without permission of his master. So, he\textsuperscript{asws} said: ‘That is his master, if he so desires, he allows him, and if he so desires, he effects separation between them’.

قلت: أصلحك الله إن الحكم بن عتيبة وإبراهيم النخعي وأصحابهما يقولون: إن أصل النكاح فاسد ولا يحل بإجازة السيد له، فقال أبو جعفر عليه السلام: إنه لم يعص الله إما عصى سيده فإذا أجازه فهو جائز.

I said, ‘May Allah\textsuperscript{azwj} Keep you\textsuperscript{asws} well! Al-Hakam Bin Uteyba, and Ibrahim Al-Nakahie and their companions are saying that the original marriage is spoilt and there is no solution with the permission of the master for him’. So, Abu Ja’far\textsuperscript{asws} said: ‘He (the slave) did not disobey Allah\textsuperscript{azwj}. But rather, he dis obeyed his master. So when allows it, if would be allowable for him’.

38 - كا: محمد بن يحيى، عن أحمد بن محمد، عن ابن فضال، عن الحسن بن الجهم، قال: قال لي أبو الحسن الرضا عليه السلام: يا أبا محمد ما تقول في رجل يتزوج نصرانية على مسلمة ؟ قلت: جعلت فداك وما يقلان بين يديك، قال: لنقولن، فإن ذلك يعلم به قوله،

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazal, from Al Hassan Bin Al Jaham who said,

‘Abu Al-Hassan Al-Reza\textsuperscript{asws} said to me: ‘O Abu Muhammad! What are you saying regarding a man who marries a Christian woman on top of a Muslim woman?’ I said, ‘May I be sacrificed for you\textsuperscript{asws}! And what is my word in front of you\textsuperscript{asws}?’ He\textsuperscript{asws} said: ‘You should say, for in that my\textsuperscript{asws} word would be known’.


I said, ‘It is not allowed to marry a Christian woman on top of a Muslim woman and upon a non-Muslim woman’. He\textsuperscript{asws} said: ‘And why?’ I said, ‘Due to the Words of Allah\textsuperscript{azwj} Mighty and Majestic: \textit{And do not marry the Mushrik women until they believe} [2:221].’

قال: فما تقول في هذه الآية: والمتشابهات من الذين اتوا الكتاب من قبلكم ؟ قلت: فقاله: ولا تنكحوا المشركات نسخت هذه الآية ؟ ففليس ثم سكت.

He\textsuperscript{asws} said: ‘So what are you saying regarding this Verse: \textit{and the chaste ones from the believing women and the chaste ones from those Given the Book from before you} [5:5]?’ I said, ‘So His\textsuperscript{azwj} Words: \textit{And do not marry the Mushrik women} [2:221] Abrogated this Verse?’ So, he\textsuperscript{asws} smiled, then was silent’.

\textsuperscript{960} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 33 H 37
\textsuperscript{961} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 33 H 38
39 - كا: محمد بن يحيى، عن أحمد بن محمد، عن ابن فضال، عن أحمد بن عمر، عن درست الواسطي، عن ابن رئاب، عن زرارة، عن أبي جعفر عليه السلام قال: لا ينبغي نكاح أهل الكتاب. قلت: جعلت فداك وأين تحريمه ؟ قال: قوله: ولا تمسكوا بعصم الكوافر.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazal, from Ahmad Bin Umar, from Dorost Al Wasity, from Ibn Ra`ib, from Zurara,

‘From Abu Ja`far asws having said: ‘It is not befitting to marry the People of the Book (Jews and Christians)’. I said, ‘May I be sacrificed for you asws! And where is its Prohibition?’ He asws said: ‘His azwj Words: And do not hold on to the marriages of the Kafirs [60:10]’. 962

40 - كا: علي، عن أبيه، عن ابن محبوب، عن ابن رئاب، عن زرارة قال: سألت أبي جعفر عليه السلام عن قول الله عز وجل:

Ali, from his father, from Ibn Mahboub, from Ibn Ra`ib, from Zurara who said,

‘I asked Abu Ja`far asws about the Words of Allah azwj Mighty and Majestic: and the chaste ones from those Given the Book from before you [5:5]. So, he asws said: ‘This is Abrogated by His azwj Words: And do not hold on to the marriages of the Kafirs [60:10]’. 963

41 - يب: الحسين بن سعيد، عن محمد بن إسماعيل، عن أبي الحسن عليه السلام قال: سألته عن المذي فأمرني بالوضوء من ه، ثم أعدت عليه سنة اخرى فأمرني بالوضوء منه وقال: إن عليا عليه السلام أمر المقداد أن يسأل رسول الله صلى الله عليه واله واستحيى أن يسأله. فقال: فيه الوضوء. فقلت: وإن لم أتوضأ ؟ قال: لا بأس به

Al Husayn Bin Saeed, from Muhammad Bin Ismail,

‘From Abu Al-Hassan asws, he (the narrator) said, ‘I asked him asws about the pre-seminal fluid, so he asws instructed me with performing the Wudu (ablution) from it. Then I repeated another Sunnah upon him asws, and he asws instructed me with the Wudu from it, and said: ‘Ali asws instructed Al-Miqdad that he asws ask Rasool-Allah saww an he asws was too embarrassed from asking him saww. So, he saww said: ‘There is the Wudu in it’. I said, ‘And if I do not do Wudu?’ He asws said: ‘There is no problem with it’. 964

42 - كا: محمد بن يحيى، عن أحمد بن محمد، عن علي بن الحكم، عن العلاء، عن محمد بن مسلم، عن أحدهما عليه السلام أنه قال: لو لم يحرم على الناس أزواج النبي صلى الله عليه واله فلكل الله عز وجل: وما كان لكم أن تؤدوا رسول الله ولا أن تتزوجوا أزواج من بعدا. رحم على الحسن والحسين عليهما السلام يقول الله تبارك وتعالى: إنه أباكم من النساء. ولا يصلح للمرأة أن ينكح أمرأة جده.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al A`ala, from Muhammad Bin Muslim,

962 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 33 H 39
963 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 33 H 40
964 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 33 H 41
‘From one of the two (5th or 6th Imam\textsuperscript{asws}) having said: ‘If the wives of the Prophet\textsuperscript{saww} had not been Prohibited unto the people due to the Words of Allah\textsuperscript{azwj} Mighty and Majestic: And it was not for you that you should hurt Rasool-Allah, nor that you marry his wives from after him, ever! [33:53], (it would still) be Prohibited unto Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws} by the Words of Allah\textsuperscript{azwj} Blessed and Exalted be His\textsuperscript{as} Name: And you cannot marry from the women whom your fathers married [4:22], and it is not correct for the man that he marries a wife of his grandfather’.\textsuperscript{965}

Al Husayn Bin Muhammad, from Al Moalla, from Muhammad Bin Jamhour, from Muhammad Bin Ismail, from Sa’dan, from Abu Baseer who said,

‘I said to Abu Abdullah\textsuperscript{asws}, ‘But rather, you are a Warner, and for every people there is a Guide [13:7]. So, he\textsuperscript{asws} said: ‘Rasool-Allah\textsuperscript{saww} – the Warner, and Ali\textsuperscript{asws} – the Guide. O Abu Muhammad! Is there one who is a guide today?’

I said, ‘Yes, may I be scarified for you\textsuperscript{asws}! There has not ceased to be a Guide from you\textsuperscript{asws}, after a Guide, until it was handed over to you\textsuperscript{asws}. So, he\textsuperscript{asws} said: ‘May Allah\textsuperscript{azwj} have Mercy on you, O Abu Muhammad! If it had been so when a Verse is Revealed upon a man, then that man dies, the Verse, and the Book and the Sunnah would die (as well). But, he (the Guide) is alive, flowing among the ones who remain, just as it flowed among the past ones\textsuperscript{asws}\textsuperscript{966}.

‘From Al-Reza\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws}: ‘A man asked Abu Abdullah\textsuperscript{asws}, ‘What is the matter the Quran does not increase upon the publicising and the teaching except for freshness?’ So, he\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} Blessed and Exalted did not Make to be for a (particular) era, besides a (particular) era, and for a (particular) people besides a (particular) people, thus, in every era it would be new, and in the presence of every people it would be fresh up to the Day of Judgment’’.\textsuperscript{967}

\textsuperscript{965} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 33 H 42

\textsuperscript{966} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 33 H 43

\textsuperscript{967} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 33 H 44
45 - كأ، يب: علي، عن أبيه، عن بكر بن صالح، عن القاسم بن بريد، عن أبي عبد الله عليه السلام –
حين سأله عن أحكام الجهاد – فساق الحديث إلى أن قال عليه السلام: فمن كان قد ومت فيه شرائط الله عز وجل التي قد وصف بها أهلهم من أصحاب النبي صلى الله عليه وآله وهو مظلم فهو مأذون له في الجهاد كما أذن لهم، لأن حكم الله في الأولين والأخرين وفرائضهم سواء، إلا من علة أو حادث يكون.

Ali, from his father, from Bakr Bin Salih, from Al Qasim Bin Bureyd, from Abu Amro Al Zubeyri,

‘Fom Abu Abdullahasws – when heasws was asked about the rulings of the Jihaad – so the crux of the Hadeeth is up to when heasws said: ‘So the one in whom the Stipulations of Allahazwj Mighty and Majestic are complete, which Heazwj has Described its rightful ones with it, from the companions of the Prophetasww, and he is oppressed, then he is one who is permitted regarding the Jihaad just as there was permission for them, because the Judgment of Allahazwj regarding the former ones and the latter ones, and Hisazwj Obligations upon them are the same, except from an illness or a newly-occurring event occurring.

The former ones and the latter ones as well, in blocking the new event, are participants, and the Obligations upon them are one. The latter ones would be asking about the fulfilling the Obligations just as the former ones had asked about it, and they would be Reckoned with just as they would be Reckoned with’.

The number, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Aban Al Ahmar, from Hamza Bin Al Tayyar,


‘From Abu Abdullahasws, he (the narrator) said, ‘Heasws said to me: ‘Write!’ And heasws dictated unto me: ‘It is from ourasws words that Allahazwj would Argue upon the people with what Heazwj had Given them and Introduced to them. Then Heazwj Sent Rasoolsas to them and Revealed the Book unto them. So, Heazwj Commanded in it and Forbade. Heazwj Commanded in it with the Salat and the Fasts’.

47 - عد: العطار، عن سعد، عن ابن يزيد، عن ابن يزيد، عن حمزة بن الحارث، عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وسلم: قال رسول الله صلى الله عليه وسلم: قال رسول الله صلى الله عليه وسلم:

968 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 33 H 45
969 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 33 H 46
Al Attar, from Sa'ad, from Ibn Yazeed, from Hamad, from Hareyz,

“From Abu Abdullah<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> said: Nine have been Raised from my<sup>asww</sup> community – The mistake, and the forgetfulness, and what they have been coerced upon, and what they cannot endure, and they do not know, and what they are desperate to it, and the envy, and the recklessness, and the pondering during the uncertainty regarding the creation for as long as he does not speak with his lips’”<sup>970</sup>

Al Attar, from his father, from Ibn Isa, from Ibn Fazal, from Ibn Farqad, from Zakariyya Bin Yahya,

“From Abu Abdullah<sup>asws</sup> having said: ‘Whatever Allah<sup>azwj</sup> has Veiled of His<sup>azwj</sup> Knowledge from the servants, so it is dropped from them’”<sup>971</sup>

My father, from Sa’ad, from Al Isbahany, from Al Minqary, from Hafs who said,

‘Abu Abdullah<sup>asws</sup> said: ‘One who acts by what he knows would suffice of what he does not know’”<sup>972</sup>

My father, from Al Humeyri, from Ibn Isa, from Al Jahaal, from Sa’albat, from Abdul A’ala who said,

‘I asked Abu Abdullah<sup>asws</sup>, ‘If one does not know something, is there anything upon him?’ He<sup>asws</sup> said: ‘No’”<sup>973</sup>

Al Husayn Bin Saeed, from Hamaad, from Hareyz, from Muhammad Bin Muslim,

‘From Abu Ja’far<sup>asws</sup> having been asked about (eating) the predator birds, and the wild beasts, to the extent that it was mentioned to him<sup>asws</sup>, the hedgehogs, and the kittens, and

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<sup>970</sup> Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 33 H 47
<sup>971</sup> Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 33 H 48
<sup>972</sup> Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 33 H 49
<sup>973</sup> Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 33 H 50
the donkeys, and the mules. So, he asws said: ‘It isn’t Prohibited except what Allah awj Prohibited in His awj Book’.

The number, from Ahmad Bin Muhammad, from Al Abbas Bin Aamir, from Ibn Bakeyr, from his father wo said,

‘Abu Abdullah asws said: ‘When you are certain you break your Wudu, so perform Wudu, and beware of (thinking) the Wudu is broken, ever, until you are certain you have broken it’.

‘Ali, from his father, and Muhammad Bin Ismail, from Al Fazal, from Hamad, from Hareyz, from Zurara,

‘From one of the two (5th or 6th Imam asws), he (the narrator) said, ‘I said to him asws, ‘The one who does not know whether he is in a fourth or in the second, and he has accomplished two’.

He asws said: ‘He should perform two Rak’at and four Sajdahs while he is standing, with the Opening of the Book (Chapter 1), and he should perform Tashahhud and there would be nothing upon him; and when he does not know whether he was in a third or in a fourth (Rak’at), and he has accomplished three, he would stand and increase upon it by another, and there would be nothing upon him.

And the certainty cannot be broken by the doubt, nor can the doubt enter into the certainty, and one cannot be mingled with the other, but the doubt would be broken by the certainty, and he would complete upon the certainty, and he would build upon it, and he should exceed with the doubt in a state from the states’.

52 – كا، يب: العدة، عن أحمد بن محمد، عن اليمام بن عامر، عن ابن يكير، عن أبيه قال: قال أبو عبد الله عليه السلام:

‘It isn’t Prohibited except what Allah Prohibited in His Book’.

53 – كا: علي، عن أبيه، ومحمد بن إسماعيل، عن الفضل، عن حماد، عن حريز، عن زرارة، عن أحدهما عليه السلام قال:

‘I said to him asws, ‘The one who does not know whether he is in a fourth or in the second, and he has accomplished two’.

54 – يب: محمد بن علي بن محبوب، عن ابن عيسى، عن البزنطي قال: سألته عن الرجل يأتي السوق فيشتري جبة فراء يدري أذكية هي أم غير ذكية أيصلي فيها؟
Muhammad Bin Ali Bin Mahboub, from Ibn Isa, from Al Bazanty who said,

‘I asked him\textsuperscript{asws} about the man who comes to the market and he buys a coat, and he realises that he does not know whether it is purified or without purification. Can he pray Salat in it?’

فقال: نعم ليس عليكم المسألة إن أبا جعفر عليه السلام كان يقول: إن الخوارج ضيقوا على أنفسهم بجهالتهم. إن الدين أوسع من ذلك يه: عن سليمان الجعفري، عن العبد الصالح عليه السلام مثله.

So he\textsuperscript{asws} said: ‘Yes. The questioning isn’t upon you. Abu Ja’far\textsuperscript{asws} was saying: ‘The Kharijites constricted upon themselves due to their ignorance. The Religion is more capacious than that’”.\textsuperscript{977}

Al Husayn Bin Saeed, from Hamad, from Hareyz, from Zurara who said,

‘I said, ‘My clothes get hit by blood of a nose-bleed, or something else, or something from the semen’ – until he (the narrator) said, ‘So I thought that it has hit it, and I am not certain of that, so I look, but I do not see anything, then I pray Salat, and (then) I see it being in it?’ He\textsuperscript{asws} said: ‘Wash it and do not repeat the Salat’. I said, ‘Why is that so?’

قال لأنك كنت على يقين من طهارتك ثم شككت فليس ينبغي لك أن تنقض اليقين بالشك أبدا، فقلت: فهل علي إن شكه في أنه أصابه شيء أن أنظر فيه؟ قال: لا ولكنك تريد أن تذهب الشك الذي وقع في نفسك،

He\textsuperscript{asws} said: ‘Because you were upon a certainty from your cleanliness, then you doubted, so it isn’t befitting that the certainty be broken by the doubt, ever’. I said, ‘So is it upon me that I doubted in it whether something had hit it, that I look into it?’ He\textsuperscript{asws} said: ‘No, but if you want the doubt to go away which had occurred within yourself’.

قلت: فإني قد علمت أنه قد أصابه ولم أدري أن هو فأغسله؟ قال: تغسل من ثوبك الناحية التي ترى أنه قد أصابها حتى تكون على يقين من طهارتك.

I said, ‘But I have known that it had hit it, and did not know where it was, so shall I wash it?’ He\textsuperscript{asws} said: ‘You should wash from your clothes, the area which you see that it has been hit, until you come to be upon certainty from your cleanliness”\textsuperscript{978}.

\textsuperscript{977} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 33 H 54
\textsuperscript{978} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 33 H 55
Sa’ad, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abdullah Bin Sinan who said,

‘Abu Abdullah{asws} was asked, and I was present, ‘I hire out my clothes to a Zimmy (Christian or Jew under Muslim rule), and I know that he drinks the wine, and eats the flesh of the swine. So, he returns it to me, so shall I wash it before I pray Salat in it?’

فقال أبو عبد الله عليه السلام: صل فيه ولا تغسله من أجل ذلك فإنك أعترثه إياه وهو طاهر، ولم تستيقن أن يُحمِّسه، فليصل فيه حتى تستيقن أن يُحمِّسه.

Abu Abdullah{asws} said: ‘Pray Salat in it and do not wash it from that reason, for you hired it out to him, and he was clean, and you are not certain that he has dirtied it, therefore there is no problem if you were to pray Salat in it until you become certain that he has dirtied it’ 979

Ibn Mahboub, from Abdullah Bin Sinan who said,

‘Abu Abdullah{asws} said: ‘Every thing in which there happens to be a Prohibited (substance) in it and a Permissible one, so it is Permissible for you for ever, until you recognise the Prohibition from it exactly, so you leave it’ 981

(979) Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 33 H 56
(980) Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 33 H 57
(981) Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 33 H 58
‘Abu Ja’far asws attended a funeral of a man from Quraysh and I was with him asws, and Ata’a was in it. So a woman shrieked, and Ata’a said in order to calm her, ‘Or should we return?’ But she did not calm down, so Ata’a returned. So I said to Abu Ja’far asws, ‘Ata’a has returned’. He asws said: ‘And why?’ I said, ‘This woman shrieked, so he said to her, ‘Will you calm down or should we return?’ But she did not calm down, so he returned. So he asws said: ‘Come with us asws, so if we asws were to see something from the falsehood along with the Truth, we asws leave the right for it, we asws would not be fulfilling a right of a Muslim’’. 

The book of questions of Ali son of Ja’far asws who said, ‘I asked my brother asws Musa asws about the one who reports a Tafsir or a report from Rasool-Allah asww regarding a judgment, or freeing a slave, or something we had not heard at all from the rituals, or resembling from another who is named as an enemy of yours asws, do we have the leeway that we should be saying regarding his words, ‘Allah azwj is more Knowing, if it was the Progeny asws of Muhammad asww who have said it?’ He asws said: ‘There is no leeway for you until you are certain’.

‘My mother had made it upon herself for the Sake of Allah azwj, a vow that if Allah azwj were to Return one of her children from something which she had feared upon, she would be Fasting that day in which he comes back, for as long as she remained. So, she went out with us on a journey to Makkah. So, it became doubtful upon us. We did not know whether she should be Fasting or breaking. I asked Abu Abdullah asws about that, and I informed him with what she had made it to be upon herself. So he asws said: ‘She should not be Fasting during the journey. Allah azwj has Exempted His azwj Right from her, and she should be Fasting what she has made it to be upon herself’.

The book of Ja’far Bin Muhammad Bin Shareeh, from Humeyd Bin Shuayb, from Jabir Al Jufy,
‘From Al Baqir\textsuperscript{asw}\textsuperscript{s} having said: ‘The Momin is a Blessing upon the Momin, and that the Momin is a proof of Allah\textsuperscript{azwj}, 985

\textsuperscript{985} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 33 H 62
CHAPTER 34 – THE INNOVATION, AND THE OPINION, AND THE ANALOGIES

The Verses – (Surah) Al Kahf: nor is anyone an associate in His Decisions [18:26].

(Surah) Al Qasas: And who is more straying than the one who follows his own whims without a Guidance from Allah? [28:50].

(Surah) Al Roum: But, those who are unjust follow their whims without knowledge [30:29].

(Surah) Suad: and do not follow the vain desires, for you will stray from the Way of Allah. Surely, those who stray from the way of Allah, for them is a severe Punishment due to their forgetting the Day of Reckoning!” [38:26].

And the Exalted Said: Or are there associates for them, having been Legislated for them from the Religion what Allah has not Permitted with? [42:21].

(Surah) Al Jaasiya: Then We have Made you to be upon a Law from the Command, therefore follow it and do not follow the whims of those who do not know [45:18] They will never avail anything from Allah about you [45:19].
(Surah) Muhammad^{saww}: So, is one who was upon a clear proof from his Lord like one for whom his evil deed has been adorned for, and they pursue their whims? [47:14].

(Surah) Al Najam: Surely, they are not following except the conjecture and whatever the souls incline them to, and (although) the Guidance had come to them from their Lord [53:23].

“The case is referred to one of them regarding a judgment from the judgments, so he issues a judgment with regards to it by his opinion. Then, the very case exactly is referred to someone else, and he issues a judgment regarding it opposite to his (the first one’s) word. Then the judges gather with that (case) in the presence of the leader who had appointed them as judges, so he approves both their judgments; and (although) their God is One, their Book is one.

So, did Allah^{azwj} the Glorious Command them with the differing, so they are obeying Him^{azwj}, or did He^{azwj} Forbid them from it, so they are disobeying Him^{azwj}? Or did Allah^{azwj} Send down a deficient Religion, so He^{azwj} now Seeks help with them upon completing it? Or were they associates of His^{azwj}, so for them is that they should be saying, and upon Him^{azwj} would be that He^{azwj} Agrees?

The book) Nahj (Al Balagah) –

So, did Allah^{azwj} the Glorious Command them with the differing, so they are obeying Him^{azwj}, or did He^{azwj} Forbid them from it, so they are disobeying Him^{azwj}? Or did Allah^{azwj} Send down a deficient Religion, so He^{azwj} now Seeks help with them upon completing it? Or were they associates of His^{azwj}, so for them is that they should be saying, and upon Him^{azwj} would be that He^{azwj} Agrees?

سبحانه يقول: ما فرطنا في الكتاب من شئ. وفيه تبيان كل شئ.
And Allah \textsuperscript{azwj} the Glorious is Saying: \textit{We have not neglected in the Book of anything [6:38].}
And in it is: \textit{clarification of all things [16:89].}

And Allah \textsuperscript{azwj} Mentioned that the Book, part of it ratifies a part, and that there are no contradictions in it. So, the Glorious One Said: \textit{And if it was from anyone other than Allah, they would have found in it a lot of discrepancies [4:82].}

And the Quran is such that its apparent is elegant and its esoteric is deep. Neither do its wonders end nor would its strangeness expire, nor can the darkness be removed except by it\textsuperscript{986}.

It is reported that Amir Al-Momineen\textsuperscript{asws} said: ‘The most hateful of the people to Allah \textsuperscript{azwj} the Exalted are two (types of) men – A man whom Allah \textsuperscript{azwj} allocates to himself, so he is away from aiming for the way, crazy with the speech of innovation and calls to the straying. So he is a Fitna (strife) for the one fascinated with him, straying from the Guidance the ones who were before him, having strayed the ones who believed in him during his lifetime and after his death, carrying the sins of others, mortgaged with his sins.

A man who gathers ignorance and places it among the ignoramus of the nation, attacking in the agony of Fitna, prevailing with was in the agreement of the truce. He is named as the most resembling of the men in knowledge and he isn’t with it, being intact, so frequently it is collected what is said from him as being better than most, until when he is saturated from the filth, and frequent from the uselessness, he sits between the people as a judge, guaranteeing to finish off what is confusing upon others.

\textsuperscript{986} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 34 H 1
He opposes the ones who preceded him, not being safe from his own judgment being broken by the one to come after him, just like his own deed with the one who was before him. And if one of the ambiguities descend with him, he rushes towards it with a rush of a thirsty one, to give his opinion, then he cuts off with it.

فهو من ليسشبهات في مثل نسم العفوكات لا يدري أصاب أم أخطأ، إن أصاب خاف أن يكون قد أخطأ، و إن أخطأ رجاء أن يكون قد أصاب أصابه، جاهل خباط جهلات، غاش ركاب عشوات، لم يغلق عليه العلم بضرس قاطع، يدري الروايات إذراء الريح الهشيم.

So, he is one who wears the uncertainties in an example of a weaving of the spider, not knowing whether he is correct of he has erred. If he is correct, he fears that maybe he has erred, and if he has erred he hopes that perhaps he is correct. Ignorant fool of the fools, a swindler riding the darkness, not biting upon the knowledge with cutting teeth, leaving behind the reports (Hadeeth) like the leaving behind of the stormy wind.

لا مليئ والله بإصدر ما ورد عليه، ولا يحسب العلم في شيء مما أخر، ولا يرى أن من وراء ما يبلغ منه مذهب، وإن قاس شيئا بشيء لم يكن يكتب رأيه، وإن أظلم عليه أمر أكتمه بما يعلم من جهل نفسه،

By Allah azwj, he does not get filled of issuing orders for whatever is referred to him, nor does he reckon knowledge regarding the thing from what he denies, nor does he see that behind of what is delivered from him is a doctrine (followed) by others. And if he analogises something with something, he does not belie his opinion, and if a matter is wrong upon him, he conceals it due to what would be known of his own ignorance.

His judgments of the blood screaming from his tyranny, and the inheritances roar from it.

لا صرخ من جور قضائه الدم، وتعج منه المواريث، إلى الله أشكو من عصر يعيشون جهلًا ويموتون ضلالة.

It is reported that he asws said after that: 'O you people! Upon you with the obedience, and the recognition of the one whom you are excusing his ignorance, for the knowledge which Adam as descended with, and the entirety of what the Prophets as up to the Seal of the Prophets as have been merited with, is in the family of your Prophet Muhammad saww, so am I asws straying with your all? But, where are you going?'

يا من نسب من أصلاء السفينة، هذه مشلكة فقوموها، فكدما نجا في هاتيك من يجا فكذلك ينحو في هذه من دخلها، أنا رهين بذلك قسما حقا، وما أنا من المكلفين، والويل من تخلف ثم الويل من تخلف.
O ones who are wreckages of the ship! This here is its similar among you, therefore sail it, so you would be saved by your diligence, the one who would be saved. Similar to that, he would be saved in this, one who would enter it. I saww pledge with that a true vow, and I saww am not from the pretenders, And the woe is for the one who stays behind. Then woe be for the one who stays behind.

But, has it not reached you what was said regarding you all by your Prophet saww where he saww said during the farewell Hajj: ‘I saww am leaving behind among you all the two weighty things. If you attach yourselves with these two, you will never stray – the Book of Allah azwj and my saww family asws, the People asws of my saww Household, and these two will never separate from each other until they return to me saww at the Fountain’. Therefore, look at how you are opposing me saww regarding these two. Indeed! This is fresh water, so drink, and this is bitter, salty, so shun it’.

From Bashir Bin Yahya Al Aamiry, from Ibn Abu Layli who said,

‘I, and Al Numan Abu Haneefa went to Abu Ja’far Bin Muhammad asws, and he asws was happy with us and he asws said: ‘O Ibn Abu Layli, who is this man?’ I said, ‘May I be sacrificed for you asws! This is a man from the people of Al-Kufa. For him there is an opinion and an insight and an interpretation’. He asws said: ‘Perhaps he is the one analogises the things with his opinion’.


Then he asws said: ‘O Numan! Are good at analgising your own head?’ He said, ‘No’. He asws said: ‘I asws do not see you are good if you are analogising something, and not guiding except the one in the presence of others. Do you recognise the saltiness in the two eyes, and the bitterness in the two ears, and the coldness in the two nostrils, and the sweetness in the mouth?’ He said, ‘No’. He asws said: ‘Do you recognise a sentence, the beginning of it is Kufr, and its ending is Eman?’ He said, ‘No’.

قال ابن أبي ليلى: قلت: جعلت فداك لا تدعنا في عمياء مما وصفت لنا.
Ibn Abu Layli said, ‘I said, ‘May I be sacrificed for you asws! Do not leave us in blindness from what you asws have described to us’.

He asws said: ‘Yes. My asws father asws narrated to me asws, from my asws forefathers asws that Rasool-Allah asww said: ‘Allah azwj Created the eyes of the children of Adam as, as greasy, and Made the saltiness to be in them, and had it not been for that, they would have both melted, and nothing from the dirt would have filled into these, except it would have hurt them, and the saltiness protects the eyes from whatever dirt that falls into them.

And He azwj Made the bitterness to be in the two ears as a veil for the brain, and there isn’t from an insect which would fall into the ears except it would see the exit, and had it not been for that, it would have arrived into the brain.

And He azwj Made the coldness to be in the nostrils as a veil for the brain, and had it not been for that, it would have flowed into the brain. And He azwj Made the sweetness to be in the mouth as a Favour from Allah azwj the Exalted upon the children of Adam as, in order to find the pleasure of the food and drink.

And as for the sentence, the beginning of which is Kufr and its ending is Eman, so it is the word: ‘There is no god except Allah azwj. Its beginning is Kufr, and its ending is Eman’.

Then he asws said: ‘O Numan! Beware of the analogies, for my asws father asws narrated to me asws, from his asws forefathers asws that Rasool-Allah asww said: ‘One who analogises something from the Religion by his opinion, Allah azwj Blessed and Exalted would Pair him with Iblees la in the Fire, for he la was the first one to analogue when he la said, ‘You Created me from fire and Created him from clay’ [7:12], therefore leave the opinions and the analogies, for the Religion of Allah azwj cannot be placed upon the analogies’.

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988 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 34 H 3
And in another report –


He-asws said: ‘So inform me about the Words of Allah-azwj Mighty and Majestic: and We Apportioned the journey therein: Travel through them nights and days, in security [34:18], which place is it?’ Abu Haneefalxa said, ‘It is what is in between Makka and Al-Medina’. So, Abu Abdullah-asws turned towards those who were seated with him-asws and said: ‘We-asws adjure you by Allah-azwj! Have you travelled between Makka and Al-Medina, and you were not secure for your blood, from being murdered, nor upon your wealth, from it being stolen?’ So, they said, ‘O Allah-azwj, yes’.

So Abu Abdullah-asws said: ‘Woe be unto you – O Abu Haneefa – Allah-azwj is not Saying (anything) but the Truth. Inform me-asws about the Words of Allah-azwj Mighty and Majestic: and the one enters it shall be secure [3:97], which place is it?’ He said, ‘That is the Sacred House of Allah-azwj’. So, Abu Abdullah-asws turned towards those seated with him-asws, and said: ‘We-asws adjure you by Allah-azwj! Do you know that Abdullah Bin Al-Zubeyr, and Saeed bin Jubeyr entered it, so they were not safe from being murdered?’ They said, ‘O Allah-azwj, yes’.

So Abu Abdullah-asws said: ‘Woe be unto you – O Abu Haneefa – Allah-azwj is not Saying except for the Truth’. So Abu Haneefa said, ‘There is no knowledge with me, of the Book of Allah-azwj, but rather, I am an analogist’. 
فقال أبو عبد الله عليه السلام: فانظر في قياسك إن كنت مقيسا آباؘ أعظم عند الله القتل أو الزنا؟ قال: بل القتل. قال: كيف رضي في القتل بشاهدين ولم برض في الزنا إلا بأربعة؟

Abu Abdullah asws said: ‘Then look into your analogy, if you were an analogist. Which of the two is more grievous in the Presence of Allah (awj), the murder or the adultery?’ He said, ‘But, (it is) the murder’. He asws said: ‘Then how come regarding the murder, He aswj is Pleased with two witnessed and is not Pleased regarding the adultery except with four?’

ثم قال له: الصلاة أفضل أم الصيام؟ قال: بل الصلاة أفضل. قال عليه السلام: يجب على قياس قولك على الحائض قضاء ما فاقتها من الصلاة في حال حيضها دون الصيام، وقد أوجب الله تعالى عليها قضاء الصوم دون الصلاة،

Then he asws said to him: ‘Is the Salat superior of the Fasting?’ He said, ‘But (it is) the Salat’. He asws said: ‘Then, based upon your word of analogy, it would Obligate upon the menstruating woman to pay back whatever is lost from her, from the Salat during her state of menstruation, besides the Fasts, and Allah aswj the Exalted has Obligated the paying back of the Fasts besides the Salat’.

ثم قال له: البول أقذر أم المني؟ قال: البول أقذر. قال عليه السلام: يجب على قياسك أن يجب الغسل من البول دون المني وقد أوجب الله تعالى الغسل من المني دون البول.

Then he asws said to him: ‘Is the urine filthier or the semen?’ He said, ‘The urine is filthier’. He asws said: ‘It would be obligate, based upon your analogy, that the washing would be more Obligatory from the urine besides the semen, and Allah aswj has Obligated the washing from the semen, besides the urine’. He said, ‘But rather, I am an opiner’.

قال عليه السلام: فما ترى في رجل كان له عبد فتزوج وزوج عبده في ليلة واحدة فدخلوا بإمرأتيهما في ليلة واحدة، ثم سافرا وجعلا امرأتيهما في بيت واحد فدخلوا غلامين فسقط البيت عليهم فقتل المرأتين وثني الغلامان أنهما في رأيك المالك وأيهما المملوك؟ وأيهما الوارث وأيهما الموروث؟

He asws said: ‘What is your view regarding a man who had a slave for him, so he got married and so did his slave during one night, and they both entered one matter which came to be in one night, then they travelled and a matter came to them in one house, and two boys were born. So the house fell down upon them, and the two women were killed, and there remain the two boys, which of the two, in your opinion, would be the master and which one would be the slave? And which of them would be the inheritor and which one the inherited?’

قال: إنما أنا صاحب حدود! قال: فما ترى في رجل أعمى فقأ عين صحيح وأقطع يد رحل كيف يقام عليهما الحد؟ قال: إنما أنا رجل علم بمباحث الأشياء!

He said, ‘But rather, I am a master of the legal penalties’. He asws said: ‘So what is your view regarding a blind man, having a rip in his correct eye, and cuts off a hand of a man, how would the legal penalty be established upon them both?’ He said, ‘But rather, I am a man knowing the Sending of the Prophets as’. 
He asws said: ‘Inform me asws about the Words of Allahazwj the Exalted to Musaabsw and Harounas when Heazwj Sent them to Pharaohla: perhaps he would mind or fear [20:44], and (the word) ‘Perhaps’, would be a ‘doubt’ (if it came) from you?’ He said, ‘Yes’. He asws said: ‘Similar to that from Allahazwj there would be a doubt when Heazwj Said: “Perhaps”? ’ Abu Haneefa said, ‘There is knowledge for me’.

He asws said: ‘You are claiming that you issue Fatwas by the Book of Allahazwj, and you aren’t from the onesasws who inherited it, and you claim that you are an analogist, and the first one to analogise was Ibleesla, and the Religion of Al Islam is not built upon the analogy, and you claim that you are an opiner, and the view from Rasool-Allahsaww is correct and ones besides it are mistakes, because Allahazwj the Exalted Said: Therefore judge between them with what Allah Revealed [5:48], and did not Say it for other, and you claim that you are a master of the legal penalties, and although the one upon whom it descended is foremost with its knowledge that you, and you claim that you are a knower of the Sending of the Prophetsas, and the Seal of the Prophetsas is more knowing of theiras Sending that you are.

Were you not told to go to the sonasws of Rasool-Allahsaww, but you did not ask himasws about things what you were asked about the things, and you analogised, as you were an analogist.’

He said, ‘I will not speak with the opinion and the analogy in the Religion of Allahazwj, after this gathering’. He asws said: ‘Never! The love of governance, you are not its leaver, just as it was not left, by the ones who were before you’.

Isa Bin Abdullah Al Qarshy who said,
'Abu Haneefa came to Abu Abdullah asws and he asws said: ‘O Abu Haneefa! It has reached me asws that you are analogising?’ He said, ‘Yes’. So, he asws said: ‘Do not analogies, for the first one to Analogise was Iblees la. He said, ‘You Created me from fire and Created him from clay’ [7:12]. Thus he analogised between the fire and the clay, and had he la compared the light (essence) of Adam as and the light (essence) of the fire, he la would have recognised what is between the two lights, and the illumination of the one of them over the other’.

Muhammad Bin Al-Hassan asked Abu Al-Hassan Musa asws of his asws of the proceedings from (the Caliph) Al-Rasheed, and they were at Makkah, and said to him asws, ‘Is it allowed for the one in Ihraam that he shades upon his carriage?’ So, Musa asws said to him: ‘That is not allowed for him with the choice’. Musa Bin Al Hassan said to him asws, ‘Is it allowed that he should walk under the shade, out of choice?’ He asws said to him: ‘Yes’.

And there flowed for Abu Yusuf with Abu Al-Hassan Musa asws in the presence of (the Caliph) Al Mahdi, what is near from that, and it is – Musa asws asked Abu Yusuf about an issue, and there was anything with him for it, so he said to Abu Al Hassan Musa asws: ‘I want to ask you about something’. He asws said: ‘Give’. He said, ‘What are you asws saying regarding the shade for the one in Ihraam?’ He asws said: ‘Not correct’. He said, ‘So can he strike the tent in the ground and enter inside it?’ He asws said: ‘Yes’.

990 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 34 H 5
991 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 34 H 6
He said, ‘So what is the difference between this and that?’ Abu Al Hassan Musa asws said: ‘What are you saying regarding the menstruating woman, should she pay back (the missed) Salat?’ He said, ‘No’. He asws said: ‘Should she pay back (the missed) Fast?’ He said, ‘Yes’. He asws said: ‘And why?’ He said, ‘This is how it has come’. Abu Al Hassan Musa asws said: ‘And similar to that, is this’.

(Question) Al-Mahdi said to Abu Yusuf, ‘I did not see you do anything’. He said, ‘O commander of the faithful! He asws knocked me down with an argument (proof)’.

But rather the Fitna (strife) begins when the desires are followed, and the Ordinances are innovated, wherein the Book of Allah azwj is opposed, and the men govern the men over it upon changing the Religion of Allah azwj.

If the falsehood was pure from being mixed with the Truth, there would have been no fear upon the seekers of the realities; and if the Truth had been pure from being clad in the falsehood, the tongues of the obstinate ones would have been cut off from it. But a handful is grabbed from this, and a handful from this, and these are mixed up. Thus, over here, the Satan asw overcome upon his la friends, and those get saved, for whom the goodly end has preceded from Allah asw.

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992 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 34 H 7
993 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 34 H 8
My father, from Muhammad Bin Yahya, from Muhammad Bin Ahmad Bin Ibrahim Bin Hashim, from Ahmad Bin Abdullah Al Aqeyli Al Qarshy, raising the Hadeeth, said,

‘Abu Haneefa came to Abu Abdullah\textregistered, and he\textregistered said to him: ‘O Abu Haneefa! It has reached me that you are analogising?’ He said, ‘Yes, I do analogise’. He\textregistered said: ‘Do not analogise, for the first one to analogise was Iblees\textsuperscript{a} where he\textsuperscript{a} said, ‘You Created me from fire and Created him from clay’ [7:12]. He\textsuperscript{a} analogised what is between the fire and the clay, and had he\textsuperscript{a} analogised the light (essence) of the fire, he\textsuperscript{a} would have recognised the merit of what is between the two lights, and the clearness of one upon the other.

But, analogise your head for me. Inform me about your two ears, why is there bitterness for them?’ He said, ‘I don’t know’. He\textsuperscript{a} said: ‘So you are not even good at analogising your own head, then how can you analogise the Permissibles and the Prohibitions?’ He said, ‘O son\textsuperscript{a} of Rasool-Allah\textregistered! Inform me, what is it?’

Allah\textsuperscript{azwj} Mighty and Majestic Made bitterness to be (inside the) two ears, something (insect) would not enter into them, except it would die. Had it not been that, the vermins would kill the children of Adam\textsuperscript{as}. And He\textsuperscript{azwj} Made the two lips to have sweetness for the children of Adam\textsuperscript{as} to find the taste of the sweet and the bitter; and He\textsuperscript{azwj} Made the two eyes salty, because these are greasy, and had these not been salty, would have melted; and He\textsuperscript{azwj} Made the nose to run cold, lest there is a disease in the head, except it would come out, and had it not been that, the brain would have been heavy with heat’.\textsuperscript{994}

\textsuperscript{994} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 34 H 10
Then he asws said: ‘Are you good at analogising your head from your body?’ He said, ‘No’. Ja’far asws said: ‘Inform me, for which thing did Allah azwj Make the saltiness to be in the eyes, and the bitterness in the ears, and the fetid water to be in the nostrils, and the freshness to be in the lips?’ He said, ‘I don’t know’.

Ja’far asws said: ‘Because Allah azwj Blessed and Exalted Created the eyes and Made them greasy, and Made the saltiness to be in them as a Favour from Him azwj upon the son of Adam as, and had it not been that, they would have melted. And He azwj Made the bitterness (to be in) the ears, and had it not been that, the vermin would have attacked and eaten his brain. And He azwj Made the water to be in the nostrils in order for the breath to ascend from it and descend, and he would find from it, the good smell from the bad. And He azwj Made the freshness (to be) in the lips for the son of Adam as to find the pleasure of his food and his drink’.

Then Ja’far asws said to Abu Haneefa: ‘Inform me about a phrase, the beginning of it is Shirk and the end of it is Eman’. He said, ‘I don’t know’. He asws said: ‘It is, ‘There is no god except Allah azwj’. If he says, ‘There is no god’, it would have been Shirk, and if he says, ‘Except Allah azwj, it would be Eman’.

Then Ja’far asws said: ‘Woe be unto you! Which of the two is more grievous, murder of the soul or the adultery?’ He said, ‘Murdering the soul’. He asws said: ‘But Allah azwj Mighty and Majestic has Accepted two witnesses regarding the murder of a soul, and did not Accept regarding the adulter except for four. Them which of the two is greater, the Salat or the Fast?’ He said, ‘The Salat’. He asws said: ‘So what is the matter the menstruating woman pays back (missed) Fasts and does not pay back (missed) Salats? So, how would the analogy stand for you? Therefore, fear Allah azwj and do not analogise’.

995 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 34 H 11
‘Ibn Shubrama (a judge) said to me, ‘I and Abu Haneefa went to Ja’far Bin Muhammad{asws} and he greeted upon him{asws} and he{asws} was a friend of his (Ibn Shubrama) – then Ja’far{asws} turned towards me and I said, ‘May Allah{azwj} Make you{asws} happy! This is a man from the people of Al Iraq. For him is understanding, and intellect’.

So Ja’far{asws} said to him: ‘Perhaps he is the one who analogises the Religion by his opinion’. Then he{asws} faced me and he{asws} said, ‘This is Al Numan Bin Sabit?’ Abu Haneefa said, ‘Yes, may Allah{azwj} Keep you{asws} well!’ He{asws} said: ‘Fear Allah{azwj}, and do not analogue the Religion by your opinion’.

And the crux of the Hadeeth is approximately what has passed, up to his{asws} words: ‘And she would not pay back the (missed) Salats. Fear Allah{azwj}, O servant of Allah{azwj}, for us{asws} and you, tomorrow, when we are in front of Allah{azwj} Mighty and Majestic, and we{asws} would be saying: ‘Rasool-Allah{saww} said (such and such)’, and you and your companions would be saying, ‘We heard and we opined’. So, Allah{azwj} would be Dealing with us{asws} and with you all, whatever He{azwj} so Desires to’.”

‘From one of the companions of Abu Abdullah{asws} who said, ‘I was in the presence of Abu Abdullah{asws} when a boy of Kinda came, and asked for a Fatwa regarding an issue, so he{asws} issued his{asws} Fatwa regarding it. So, I recognised the boy and the issue. When I proceeded
to Al Kufa, I went to Abu Haneefa, and there was that very boy, seeking his Fatwa regarding that very issue, and he issued his Fatwa opposite to what Abu Abdullah asws had issued.

فقمت إليه فقلت: ويلك يا أبا حنيفة! إني كنت العام حاجا فأتى أبا عبد الله عليه السلام مسلما عليه فوجدت هذا الاملاق يستغني في هذه المسألة بعينها فأنا في خلاف ما أفتيه.

So I stood up to him and I said, ‘Woe be unto you, O Abu Haneefa! I was a pilgrim (of Hajj) this year and I went to Abu Abdullah asws, submitting to him asws, and I found this boy seeking his asws Fatwas regarding this very issue, and he asws issued his asws Fatwa to what you are issuing your Fatwa to him’.

فقال: وما يعلم جعفر بن محمد أنا أعلم منه، أنا لقيت الرجل وسمعت من أفواه، جعفر بن محمد صحفي.

He said, ‘And what does Ja’far asws Bin Muhammad asws know? I am more knowing that him asws. I meet the men and hear from their mouths, and Ja’far asws Bin Muhammad asws is a bookworm (a man of books only)’.

فقلت في نفسي: والله لاحجن ولو حبوا قال: فكنت في طلب حجة ففجأة حجة ففحجبت فأتى أبا عبد الله عليه السلام فحجبته الكلام فضحك ثم قال: عليه لعنة الله اما في قوله: إني رجل صحفي فقد صدق، قرأت صحفي إبراهيم وموسى، فقلت له: ومن له مثل تلك الصحف؟

I said within myself, ‘By Allah azwj! I will go to Hajj even if I have to crawl’. So, I was in seeking (going to) Hajj, and there came to be (the opportunity) for Hajj, so I performed Hajj, then went to Abu Abdullah asws, and I related the speech to him asws. So, he asws laughed, then said: ‘Upon him is the Curse of Allah azwj! But, was it not in his asws words that I asws am a bookworm (a man of books)? He spoke the truth. I asws recite the books (Parchments) of Ibrahim as and Musa as. I said to him asws, ‘And who has for him the likes of those Books?’

قال: فما لبثت أن طرق الباب طارق وكان عندنا جماعة من أصحابه فقال للغلام: انظر من ذا؟ فرجع الغلام فقال: أبو حنيفة.

He (the narrator) said, ‘It was not long before a comer knocked on the door, and with him asws was a group of his asws companions. So, he asws said to the boy (servant), ‘look, who is that?’ The boy returned and he said, ‘Abu Haneefa’. He asws said: ‘Let him enter’.

فدخل فسلم على أبي عبد الله عليه السلام فرد عليه السلام، ثم قال: أصلحك الله أتأذن لي في القعود فأقبل على أصحابه وحدهم ولم يلتفت إليه. ثم قال الثانية والثالثة فلم يلتفت إليه، فجلس أبو حنيفة من غير إذنه.

So, he entered and greeted upon Abu Abdullah asws, and he asws returned the greeting. Then he said, ‘May Allah azwj! Keep you asws well! Can you asws permit me regarding the sitting?’ But he asws faced towards his asws companions and narrated to them and did not turn towards him. Then he said, the second time and the third, but he asws did not turn towards him. So, Abu Haneefa sat down with his asws permission.
فلمّا علم أنه قد جلس النفت إليه فقال: أين أبو حنيفة؟ فقال هو ذا أصلحك الله، فقال: أنت فقيه أهل العراق. قال: نعم.

قال: فبما تفتيهم؟ قال يكتاب الله وسنة نبيه.

So, when he knew that he had sat down, he turned towards him and he said: 'Where is Abu Haneefa?' He said to him, 'He is here, may Allah Keep you well!' He said: 'You are a jurist of the people of Al-Iraq?' He said, 'Yes'. He said: 'By what do you issue Fatwas to them?' He said, 'By the Book of Allah and the Sunnah of His Prophet'.

قال: يا أبا حنيفة تعرف كتاب الله حق معرفته وتعرف الناسخ و المنسوخ ؟ قال: نعم،

He said: ‘O Abu Hanefa! Do you understand the Book of Allah as is its right to be understood, and do you recognise the Abrogating (Verses) and the Abrogated?’ He said, ‘Yes’.

قال: يا أبا حنيفة ولقد إدعيت علما، ويلك ما جعل الله ذلك إلا عند أهل الكتاب الذين أنزل عليهم، ويلك ولا هو إلا عند الخاص من ذرية نبينا صلى الله عليه واله، وما ورثك الله من كتابه حرفًا.

He said: ‘O Abu Hanefa! You have claimed knowledge. Woe be unto you! Allah did not Make that except to be with the People of the Book, those upon whom it was Revealed. Woe be unto you! And it is not except, with the special ones from the offspring of our Prophet, and Allah did not Make you inherit a single letter from His Book.

فإن كنت كما تقول ولست كما تقول - فأخبرني عن قول الله عز وجل: سيروا فيها ليالي وأيام آمنين. أين ذلك من الأرض ؟

So, if it was just as you are saying, then inform me about the Words of Allah Mighty and Majestic: and We Apportioned the journey therein: Travel through them nights and days, in security [34:18], where is that from the earth? He said, 'I reckon it to be in what is between Makkah and Al Medina'. Abu Abdullah turned towards his companions and he said: ‘Are you knowing that the people get (their way) cut off (by bandits) between Al Medina and Makkah, so their wealth gets seized, and they are not safe upon their lives and they get killed?’ They said, ‘Yes’.

قال: فكست أبو حنيفة، فقال: يا أبا حنيفة أخبرني عن قول الله عز وجل: من دخله كان آمنا. أين ذلك من الأرض ؟

He (the narrator) said, ‘Abu Haneefa was silent, so he said: ‘O Abu Hanefa! Inform me about the Words of Allah Mighty and Majestic: and the one enters it shall be secure [3:97], where is that from the earth?’ He said, ‘The Kaaba’. He said: ‘Do you know what Al-Hajjaj Ibn Yusuf, when he placed the catapult upon Ibn Al Zubeyr in the Kaaba, and killed him, was he safe in it?’
He (the narrator) said, ‘He was silent’. Then he azwj said: ‘O Abu Haneefa! When something is referred to you which isn’t in the Book of Allah azwj, and the Hadeeth and the Sunnah have not come with it, how would you deal with it?’ He said, ‘May Allah azwj Keep you asws well! I would analogise and act by it with my opinion’. He azwj said: ‘O Abu Haneefa! The first one to analogise was Iblees the Accursed. He analogise upon our Lord azwj Blessed and Exalted, and he lb said, ‘He (Iblees) said, ‘I am better than him. You Created me from fire and Created him from clay’ [7:12]’. Abu Haneefa was silent.

He asws said: ‘O Abu Haneefa! Which of the two is filthier, the urine or the sexual impurity?’ He said, ‘The urine’. He asws said: ‘The people are bathing from the sexual impurity and are not bathing from the urine?’ He was silent.

He asws said: ‘O Abu Haneefa! Which of the two is superior, the Salat or the Fast?’ He said, ‘The Salat’. He asws said: ‘So what is the matter the menstruating woman pays back her (missed) Fasts and does not pay back her (missed) Salat?’ He was silent.

He asws said: ‘O Abu Haneefa! Inform me about a man who had for him a mother of children, and for him, from her, is a daughter, and there was (also) a free woman for him who did not beget. Then the young girl, daughter of the mother of the children, visited her father. So, the man stood, after being free from establishing Salat Al-Fajr, and copulated with his wife who had not begotten, and then went out to the bathroom. So, the free woman intended to plot against the mother of the children and her daughter in the presence of the man, so she stood up and went to her with the hotness of that water (semen), and made it fall inside her while she was sleeping, and she inserted into her just as the man tends to insert into the woman, and she conceived. Which this is with you with regards to it?’ He said, ‘No, by Allah azwj! There is nothing with me regarding it’.
فقال: يا أبا حنيفة! أخبرني عن رجل كانت له جارية، فزوجها من مملوك له، فغاب المملوك، ولد له من أهله مولود، ولد للمملوك مولود من أم ولد لها المولود، من الوارث؟ فقال: جعلت فداك لا والله ما عندي فيها شيء.

He asws said: ‘O Abu Haneefa! Inform me about a man who had a slave girl for him, and he got her married to a slave of his, and the slave was absent. There was a birth for him from his wife, and there was a birth for the slave from a mother of children for him. Then the house collapsed upon the two slave girls, and the slave died. Who is the inheritor?’ He said, ‘May I be sacrificed for you asws! No, by Allah azwj! There is nothing with me regarding this’.


Then, Abu Haneefa said, ‘May Allahazwj Keep you asws well! With us there are people in Al-Kufa who are claiming that you asws instructed them with the disavowment from so and so, and so and so’. He asws said: ‘Woe be unto you, O Abu Haneefa! When did this happen, Allah azwj Forbid?’ He said, ‘May Allahazwj you asws well! They are magnifying the matter regarding both of them’. He asws said, ‘So what are you instructing me asws?’ He said, ‘Write to them’. He asws said: ‘With what?’ He said, ‘Ask them to stop about both of them’. He asws said: ‘They will not obey me asws’.

قال بلى أصلحك اإذا كنت أنت الكاتب وأنا الرسول أطاعوني، قال: يا أبا حنيفة أبيت إلا جهلا كم بينى وبين الكوفة من الفراسخ؟ قال: أصلحك الله ما لا يحصى، فقال كم بيني وبينك؟ قال: لا شيء، قال: أنت دخلت علي في منزلي فأستأذنت في الجلوس ثلاث مرات فلم آذن لك فجلست بغير إذني خلافا علي، كيف يطيعوني أولئك وهم ثم وأنا ههنا؟

He said, ‘Yes (they will), may Allahazwj Keep you asws well, when you asws are the writer and I am the messenger, they would obey me’. He asws said: ‘O Abu Haneefa! You are refusing only by ignorance. How much (distance) is there between me asws and Al Kufa, from the Farsakh (a measurement of distance)?’ He said, ‘May Allahazwj Keep you asws well! I did not count’. He asws said: ‘How much (distance) is there between me asws and you?’ He said, ‘Nothing’. He said, ‘You came to me asws in my asws house, and sought permission for sitting down three times, but I asws did not permit you, so you sat down without my asws permission, opposing upon me asws, how would they obey me asws and they are there and I asws am over here?’

قال: فضع رأسه وخرج وهو يقول: أعلم الناس ولم نره عند عاهم.

He (the narrator) said, ‘So he covered his head and went out, and he was saying, ‘I know the people and I did not see him asws to be in the presence of a scholar (teaching him asws)’.

فقال أبو بكر الحضرمي: جعلت فداك الجواب في المسألتين الأولتين ؟ فقال: يا أبا بكر سيروا فيها ليالي وأياما أمينين. فقال: مع قائمتنا أهل البيت وأما قوله: ومن دخله كان آمنا فمن بايعه ودخل معه ومسح على يده ودخل في عقد أصحابه كان آمنا.
Abu Bakr Al-Hazramy said, ‘May I be sacrificed for you asws! The answer regarding the first two issues?’ He asws said: ‘O Abu Bakr! Travel through them nights and days, in security [34:18], would be with our asws Qaim asws, the People asws of the Household. And as for His asw Words: and the one enters it shall be secure [3:97] – so the one who (enters into his) pledge of allegiance, and raises upon his asws hand, and entered into an agreement with his asws companions, would be safe’.  


Al Husayn Bin Ahma d, from his father, from Muhammad Bin Ahmad, from Abu Abdullah Al Dary, from Ibn Al Batainy, from Sufyan Al Hureyri, from Muaz, from Bishr Bin Yahya Al Aamiry, from Ibn Abu Layli who said, 

‘I went over to Abu Abdullah asws and with me was Nu’man (Abu Hanefa), and Abu Abdullah asws said: ‘Who is this one with you?” I said, ‘May I be sacrificed for you! This is a man from the people of Al Kufa, for him is an observance, and an interpretation, an opinion. He is called Nu’man’.


He asws said: ‘Perhaps this is the one who analogises the things by his opinion?’ I said, ‘Yes’. He asws said: ‘O Nu’man! Are you good at analogising your head?’ He said, ‘No’. He asws said: ‘I asws do not see you being good at anything, nor your satisfaction except from the others. Do you recognise a phrase, the beginning of it is Kufr and the end of it is Eman?’ He asws said: ‘No’. He asws said: ‘Do you recognise why is there saltiness in the eyes, and the bitterness in the ears, and the coldness in the nostrils, and the freshness in the lips?’ He said, ‘No’.

Ibn Abu Layli said, ‘I said, ‘May I be sacrificed for you asws! Explain to the entirety of what youasws described’.

 قال: ابن أبي ليلى قالت: جعلت فداك فسر لنا جميع ما وصفت.

 He asws said: ‘My asws father asws, narrated to me asws from his asws forefathers asws, from Rasool-Allah saww that Allah azwj Blessed and Exalted Created the eyes of the son of Adam as from two (pieces of) fat, and Made the saltiness to be in them, and had it not been for that, they

997 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 34 H 13
would melt. Thus, the salinity is a protection from whatever from the dirt, which falls into the eyes; and Made the bitterness in the ears as a veil from the brain, so there isn’t any vermin which falls into it except it would seek the exit, and had it not been that, it would arrive to the brain.

And Heazwj Made the freshness in the lips as a Favour from Allahazwj Mighty and Majestic upon the son of Adamazwj. By that he would find the freshness of the saliva, and taste of the food and the drink; and Made the coldness to be in the nostrils, lest something is left in the head, it would exit it’.

I said, ‘So what is the phrase, the beginning of which is Kufr and the end of it is Eman?’ Heasws said: ‘The word of the man, ‘There is no god, except Allahazwj’. The beginning of it is Kufr, and the end of it is Eman’.

Thehazwj said: ‘O Nu’man! Beware of the analogy, for myasws fatherasws narrated to measws from hisasws forefathersasws, from Rasool-Allahsaww having said: ‘One who analogises something with something, Allahazwj Mighty and Majestic would Pair him with Ibleesla in the Fire, for he was the first one to analogise upon hisla Lordaswj. Therefore, leave the opinion and the analogy, for the Religion cannot be placed with the analogy and with the opinion’.”

My father, from Sa’ad, from Ibn Nuh, from Ibn Abu Umeyr, from Hisham Bin Al Hakam,

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998 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 34 H 14
999 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 34 H 15
‘From Abu Abdullah asws having said: ‘There was a man during the former times who sought the world from Permissible means, but he was not able upon it, and he sought it from Prohibited means, but he was (still) not able upon it.

Then Satan came to him and said to him, ‘O you! You have sought the world from Permissible means, but were not able upon it, and you sought it from Prohibited means, but you were (still) not able upon it. So, shall I point you upon something by which your world would be abundance, and your followers would be abundant?’ He said, ‘Yes’.

He said, ‘Begin a religion and call the people to it’. He did so, and the people responded to him, and obeyed him, and he attained from the world. Then he thought, and he said (to himself), ‘What have I done? I began a religion and called the people. I do not see a repentance for me except if I go to the one I called to it, and I return him from it’.

He said, ‘Begin a religion and call the people to it’. He did so, and the people responded to him, and he said to them, ‘That which I called you all to, is false, and rather I innovated it’. But, they were saying to him, ‘You are lying, and it is the truth. But, you doubted in your religion, so you returned from it’.

So, he went to his companions, the ones who had responded to him, and he said to them, ‘That which I called you all to, is false, and rather I innovated it’. But, they were saying to him, ‘You are lying, and it is the truth. But, you doubted in your religion, so you returned from it’.

When he saw that, he deliberated to a chain and pegged it (in the ground), and tied it, then made it to be in his neck, and said, ‘I will not release it until Allah Mighty and Majestic Turns (Accepts my repentance) to Me. Allah Mighty and Majestic Revealed unto a Prophet as from the Prophets: “Say to so and so, by My Mighty and My Majesty! Even if you were to supplicate to me until your joints are broken, I will not Answer (Forgive) you
until you return (all the) ones who died upon what you called them to, and they return from it”.  

17 - إن، إن: ابن المتوكل، عن عليّ، عن أبيه، عن اليزيد، عن أبيه، عن أبيه، عن أبيه، عن أبيه، عن أبيه، عن بعضهم. وما عرفني من أشجعي، وما عرفني من شجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجعي، وما عرفني من مشجع

Ibn Al Mutawakkal, from Ali, from his father, from Al Rayan, 

‘From Al-Reza asws, from his asws forefathers asws, from Amir Al-Momineen asws having said: Rasool-Allah saww said: ‘Allah aswj, Majestic is His aswj Majesty. Said: “He has not believed in Me aswj, one who interprets My aswj Speech by his opinion, and he has not recognised Me aswj, one who resembles Me aswj with My aswj creation, and he is not upon My aswj Religion, one who utilises the analogy in My aswj Religion!”’.  

18 - من جعفر بن محمد عليه السلام إلا كاد أن يصعد له قلبي. رأى شبهة أنا. وهو رأى. قال: إن شبهة أنا. وهو رأى. 

My father, from Ali Bin Ibrahim, from Al Yaqteeny, from Yunus, from Dawood Bin Farqad, from Ibn Shabrama who said, 

‘I do not remember a Hadeeth which I heard from Ja’far asws Bin Muhammad asws, except it almost pains me in my heart. I heard him asws saying: ‘My asws father asws narrated to me asws, from my saww grandfather asws, from Rasool-Allah saww. Ibn Shabrama said, ‘And I swear by Allah aswj! Neither did he asws lie upon his asws father asws, nor did his asws father asws lie upon his asws grandfather asws, nor did his asws grandfather asws lie upon Rasool-Allah saww. 

He asws said: ‘Rasool-Allah saww said: ‘One who works with the analogies, so he is destroyed and destroyed (others), and the one who issues Fatwas to the people, and he does not know the Abrogating (Verses) from the Abrogated, and the Decisive from the Allegorical, so he is destroyed and destroyed (others)’’.  

1000 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 34 H 16  
1001 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 34 H 17  
1002 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 34 H 18
Among the speeches of the Prophets\textsuperscript{as} by a report of Abu Al-Sabah, from Al-Sadiq\textsuperscript{asws}: ‘The evilest of the matters is its newlines (innovations)’\textsuperscript{1003}.

In a report of Abu Al Jaroud,

‘From Abu Ja’far\textsuperscript{asws} regarding the Words of the Exalted: \textit{And those who earn evil, the Recompense of an evil deed is the like of it and disgrace shall cover them. There will not be a Protector for them from Allah} [10:27]: ‘They are the people of the innovation, and the suspicion, and the desires (whims). Allah\textsuperscript{azwj} will Blacken their faces, then He\textsuperscript{azwj} will meet Him\textsuperscript{azwj}’\textsuperscript{1004}.

(Regarding the Verse): \textit{And the poets, the deviators follow them} [26:224], he\textsuperscript{asws} said: ‘It was Revealed regarding those who changed the Religion of Allah\textsuperscript{azwj} and they opposed the Command of Allah\textsuperscript{azwj}. Have you seen any poets at all being followed by anyone? But rather, it means by that, those who place Religion by their opinions, so the people follow them upon that’\textsuperscript{1005}.

From Abu Abdullah\textsuperscript{asws} regarding the interpretation of this (above) Verse, he\textsuperscript{asws} said: ‘They are a people who learn and ponder without knowledge, so they stray and stray (others)’\textsuperscript{1006}.

In a report of Abu Al Jaroud,

‘From Abu Ja’far\textsuperscript{asws} regarding His\textsuperscript{azwj} Words: \textit{Say: ‘Shall We Inform you of the greatest losers in deeds} [18:103] \textit{Those, whose striving is lost in the life of the world and they are reckoning that they are good in what they do?’} [18:104], he\textsuperscript{asws} said: ‘They are the Christians, and the priests, and the monks, and the people of the suspicious, and the desires

\textsuperscript{1003} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 34 H 19
\textsuperscript{1004} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 34 H 20
\textsuperscript{1005} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 34 H 21
\textsuperscript{1006} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 34 H 22
from the people of the Qiblah (Muslims), and the Harouriyya (Kharijites), and the people of
the innovations’’.1007

24. ب: هارون، عن ابن صدقة، عن جعفر بن محمد، عن أبيه عليه السلام عن عليا عليه السلام قال: من نصب
نفسه للقياس لم يزل دهره في التباس، ومن دان الله بالرأي لم يزل دهره في ارتقاء.

Haroun, from Ibn Sadaqa,

‘From Ja’far asws Bin Muhammad asws, from his asws father asws that Ali asws said: ‘One who
established his self for the analogy would not cease to be in the confusion in his (entire)
lifetime; and one who makes it a Religion of Allah azwj with the opinion, would not see to be
in straying in his (entire) lifetime’’.1008

25. ب: هارون، عن ابن صدقة، قال: قال لي جعفر بن محمد عليه السلام: من أفتى الناس برأيه فقد دان
بما لا يعلم، ومن دان بما لا يعلم فقد ضاد الله حيث أحل وحرم فيما لا يعلم.

Haroun, from Ibn Sadaqa who said,

‘Ja’far asws Bin Muhammad asws said to me: ‘One who issues Fatwas to the people by his
opinion, so he has made it a Religion with what he does not know, and one who makes a
Religion with what he does not know, so he has contradicted where Allah azwj Permitted and
Prohibited regarding what he does not know’’.1009

26. ب: عتمهما، عن حنان، عن أبي عبد الله عليه السلام قال: سألني ابن شبرمة ما تقول: في القسامة في الدم ؟ أجبته بما
صنع رسول الله صلى الله عليه وسلم قال: أرأيت لو أن النبي صلى الله عليه وسلم لم يصنع هذا كيف كان
يكون القول فيه ؟

From both of them, from Hanan,

‘From Abu Abdulla asws having said: ‘Ibn Shabrama (a judge) asked me asws, ‘What are you asws
saying regarding the division regarding the blood?’ So, I asws answered him with what Rasool-
Allah saww had done. He said, ‘What is your asws view, if the Prophet saww had not done this,
how would have been the word regarding it?’

قال: قلت له: أما ما صنع النبي صلى الله عليه وسلم فقد أخبرتك وأما لم يصنع فلا علم لي به.

He asws said: ‘I saw asws said to him: ‘As for what the Prophet saww did, so asws have informed you,
and as for what he saww did not do, there is no knowledge of it for me asws’. 1010

1007 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 34 H 23
1008 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 34 H 24
1009 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 34 H 25
1010 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 34 H 26
27-ب: ابن طريف، عن ابن علوان، عن جعفر بن محمد عليه السلام قال: أن رسول الله صلى الله عليه واله سئل عمن أحدث حديثا أو آوى محدثا ما هو؟ فقال: من ابتدع بدعة في الإسلام أو مثل بغير حد، أو من أنتهب فئة يرفع المسلمون إليها أبصارهم، أو يدفع عن صاحب الحدث، أو ينصروه أو يعينه.

Ibn Tareyf, from Ibn Ulwan,

‘From Ja’far Bin Muhammad having said: ‘Rasool-Allah was asked about one who innovates a new thing, or shelters an innovator, what is he? So, he said: ‘One who innovates an innovation in Al Islam, or similar without a limit, or one who punishes with another legal penalty, or one who plunders a booty the Muslims raising their eyes to it, or defends the owner of the innovation, or helps him, or assists him . . . . (Part of the Hadeeth is missing’).

1011


Ibn Isa, from Al Bazanty who said,

‘I said to Al-Reza, ‘May I be sacrificed for you! Some our companions are saying, ‘We hear the matter related from you, and from your forefathers, then we analogue (compare) upon it, and we act with it’.

فقال: سبحان الله! لا والله ما هذا من دين جعفر، هؤلاء قوم لا حاجة بهم إلينا، قد خرجوا من طاعتنا وصاروا في موضعنا، فأين التقليد الذي كانوا يقلدون جعفرا وآبا جعفر؟

So, he said: ‘Glory be to Allah! No, by Allah! This is not from the Religion of Ja’far. They are a people, there is no need with them to us. They have exited from our obedience and came to be in our place. So where is the Taqleed of those who were doing the Taqleed of Ja’far and Abu Ja’far?

قال جعفر: لا تحملوا على القياس فليس من شيء يعدلها القياس إلا والقياس يكسره.

Ja’far said: ‘Do not get carried upon the analogy, to there is nothing the analogy would modify it, except and the analogy (another one) would break it’.

بيان: قوله عليه السلام: وصاروا في موضعنا أي رفعوا أنفسهم عن تقليد الإمام وادعوا الإمامة حقيقة حيث زعموا أهمهم يقدرون على العلم بأحكام الله من غير نص;

Explanation (of Majlisi) – ‘His words: ‘And they came to be in our place’ – i.e. they raised themselves from the Taqleed of the Imam, and claimed the real imamate where

1011 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 34 H 27
1012 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 34 H 28
they claimed that they are abled upon the knowledge with the Ordinances of Allahazwj from without an attribution (to the Imamsasws)'.

Al Mufeed, from Ali Bin Khalid Al Maragi, from Ahmad Bin Al Salt, from Hajib Ibn Al Waleed, from al Wasaaf Bin Salih, from Abu Is’haq, from Khalid Bin Taleqy who said,

‘I heard Amir Al-Momineen Alasws Bin Abu Talibasws saying: ‘It is myasws responsibility and am pledged with what Iasws am saying, and Iasws am claiming with it, that there is nothing better above piety as a cultivation of a people, nor a better quenching from it for the rotten roots, and that the good, all of it is one who recognises his own worth, and it suffices with the person that he does not recognises his own worth.

And that the most hateful of the people in the Presence of Allahazwj is a man who is foolish of knowledge having been deceived by being overwhelmed by the obscurity of Fitna (strife), so he is in blindness from the Guidance which had come to him from the Presence of his Lordazwj, and strayed from the Sunnah of Hisasws Prophetasws, thinking that the Truth is in his book.

Never! By the Oneaswj in Whose Hand is the soul of the sonasws of Abu Talibasws! He has strayed and is of more straying than the one who fabricates. The quasi-people have named him as a scholar, and he did not enrich safely during it even for a day. Early, he increases from whatever was little from him, better than what from more, until when he is saturated from the dealings, and increases from without having any benefit.

He sits to the people as a Mufti (issuer of Fatwas), as one responsible to finish off what is confusing upon them. If there descends with him one of the importance issues, he rushes towards it cramping it from his opinion, then cuts upon the confusion, floundering in the ignorance, riding the blindness, and the people are, from his knowledge, in an example of the yarn of the spider.
لا يعتذر مما لا يعلم فيسلم، ولا يعض على العلم بضرس قاطع فيغنم، تصرخ منه المواريث، وتبكي من قضائه الدماء، وتستحل به الفروج الحرام غير مليئ والله بإصدار ما ورد عليه، ولا نادم على ما فرط منه، أولئك الذين حلت عليهم النباحة وهم أحياء.

He does not excuse (himself) from what he does not know, so he could be safe, nor does he bite upon the knowledge with cutting teeth so he could be needless. The inheritances shriek from him, and his judgments of the blood cry out, and the Prohibited marriages are permitted by him without hindrance, by Allahazwj, by the implementation of what has been referred to him, not does he regret upon whatever is left out from him. They are those, the persecutions are resolved upon them while they are alive’.

فقال: يا أمير المؤمنين فمن نسأل بعدك وعلى ما نعتمد ؟ فقال

He (the narrator) said, ‘O Amir Al-Momineenasws! So, whom should we ask after youasws, and upon what should we rely?’ Heasws said: ‘Open the Book of Allahazwj for it is a compassionate Imam, and a rightly guiding Guide, and an advising preaching, and a pointed leading to the Paradise of Allahazwj Mighty and Majestic’.

Abdul Wahid Bin Muhammad, from Ibn Aqada, from Ahmad Bin Yahya, from Abdul Rahman, from his father, from Al Amsh, from Tameem Bin Salma, from Abu Ubeyda, from Abdullah who said,

‘Moderation is a Sunnah is better than striving in an innovation’. Abdullah said, ‘Learn from the one knows, then act’.

Ibn Al Salt, from Ibn Aqda, from Muhammad Bin Abdul Malik, from Haroun Bin Isa,

‘From Ja’farasws Bin Muhammadasws, from hisasws fatherasws’, he (the narrator) said, ‘Ali son of Musaasws narrated to me from hisasws fatherasws, from Abu Abdullahasws, from hisasws fatherasws, from Jabir Bin Abdullah that Rasool-Allahsaww said in a sermon of hissaww: ‘The most excellent Hadeeth is the Book of Allahasws, and the best guidance is the guidance of Muhammadasws, and the evillest of the matters is its newly occurrence, and all new ones are an innovation, and every innovation is a straying’.

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1013 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 34 H 29
1014 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 34 H 30
And it was such that when he s.a.w.w. preached, he s.a.w.w. said in his s.a.w.w. sermon: ‘However’ – and whenever he s.a.w.w. mentioned the Hour, his voice would be stronger, and his s.a.w.w. cheeks reddened, then he s.a.w.w. was saying: ‘Whether the Hour come in the morning for you or evening’, then he s.a.w.w. would be saying: ‘I (s.a.w.) and the Hour have been Sen like this one from this’ – and he s.a.w.w. would gesture with his s.a.w.w. fingers’.

Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Ibn Marouf, from Hamad, from Hareyz, from Ibn Muskan, from Abu Al Rabie who said,

‘I said, ‘What is the least by which the man would exit from the Eman?’ He a.s.w. said: ‘The opinion he opines opposite to the Truth, so he stands upon it’.”

By this chain, from Ibn Isa, from Al Ahwazy, from Ibn Abu Umeyr, from Hamad, from Al Halby who said,

‘I said to Abu Abdullah a.s.w., ‘What is the least of what the servant would become a Kafir with?’ He a.s.w. said: ‘If he innovates something, so he carries on upon it and disavows from the ones who oppose him’.”

By this chain, from Ibn Isa, from Ibn Abu Umeyr, from Ibn Azina, from Bureyd Al Ajaly who said,

‘I said to Abu Abdullah a.s.w., ‘What is the least of what servant could become a Kafir with? He a.s.w. said: ‘He takes a pebble from the ground, and he says for this pebble, it is a kernel, and he disavows from the ones who oppose him upon that; and he makes is a Religion of Allah a.z.w. with the disavowment from the ones who speak with other than his word, so this is a Nasibi (Hostile one) who as associated with Allah a.z.w. and has committed Kufr from where he does not (even) know’.

1015 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 34 H 31
1016 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 34 H 32
1017 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 34 H 33
1018 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 34 H 34
35 – يد: الطالقاني، عن الجلودي، عن الضبي، عن أبي بكر الجندلي، عن عكرمة قال: قال الحسنين بن علي عليهم السلام: من وضع دنه على القياس لم يزل الدهر في الارتماس، ماتالا عن المنهاج، ظاعنا في الأعوجاج، ضالا عن السبيل، قالا غير الجميل.

Al Talaqany, from Al Jaloudy, from Al Jowhary, from Al Zaby, from Abu Bakr Al Hazly, from Ikrama who said,

‘Al-Husayb Bin Alı asws said: ‘One who places his Religion upon the analogy would not cease to be in confusion during his lifetime, leaning away from the Manifesto, deaf in the crookedness, straying from the Way, a speaker of other than the beautiful’.  

36 – يد: ابن عيسى، عن الأهوازي، عن النضر، عن القاسم بن سليمان، عن المعلى بن خنيس عن أبي عبد الله عليه السلام

في قول الله عز وجل: ومن أضل ممن اتبع هواه بغير هدى من الله. يعني من اتخذ دينه رأيه بغير هدى إمام من أئمة الهدى.

Ibn Isa, from Al Ahwazy, from Al Nazar, from Al Qasim Bin Suleyman, from Al Moalla Bin Khunays,

‘From Abu Abdullah asws regarding the Words of Allah azwj Mighty and Majestic: And who is more straying than the one who follows his own whims without a Guidance from Allah? [28:50]: ‘Meaning the one who takes his opinion as his religion without a Guiding Imam asws from the Imams asws of Guidance’.

37 – يد: ابن عيسى، عن الپزابي، عن أبي الحسنين عليه السلام في قول الله عز وجل: ومن أضل ممن اتبع هواه بغير هدى من الله. يعني من أخذ دنه رأيه بغير هدى إمام من أئمة الهدى.

Ibn Isa, from Al Bazanty,

‘From Abu Al-Hassan asws regarding the Words of Allah azwj Mighty and Majestic: And who is more straying than the one who follows his own whims without a Guidance from Allah? [28:50]: ‘Meaning the one who takes his opinion as his religion without a Guiding Imam asws from the Imams asws of Guidance’.

38 – يد: عبد الله بن محمد، عن محمد بن الحسين، عن الحجال، عن غالب النحوي، عن أبي عبد الله عليه السلام في قول الله تعالى: ومن أضل ممن اتبع هواه بغير هدى من الله. قال: أخذ رأيه دينا.

Abdullah Bin Muhammad, from Muhammad Bin Al Husayn, from Al Hajal, from Ghalib Al Nahwy,

‘From Abu Abdullah asws regarding the Words of Allah azwj the Exalted: And who is more straying than the one who follows his own whims without a Guidance from Allah? [28:50], he asws said: ‘He takes his opinion as being his religion’.

1019 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 34 H 35
1020 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 34 H 36
1021 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 34 H 37
1022 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 34 H 38
39 - By: Abu Abdullāh al-Sulaymān, from Sūraybān, from Sūraid bin Sā‘īd, from Muhammad bin Fāṣīḥ, from Abū al-Ḥusayn al-Sa‘īd ibn ‘Abū al-Ḥassān. Arabic: "And who is more straying than the one who follows his own whims without a Guidance from Allah? [28:50]: 'Meaning taking his whims as his religion without guidance from the Imams of Guidance'.

Abad bin Sulayman, from Sa‘ād bin Sa‘ād, from Muhammad Bin Fazeyl,

‘From Abu Al-Hassan asws regarding the Words of Allah azwj Mighty and Majestic: ‘And who is more straying than the one who follows his own whims without a Guidance from Allah? [28:50]: ‘Meaning taking his whims as his religion without guidance from the Imams of Guidance’.

40 - Tho: Ibn Mutawakkil, from Muhammad Bin Ja’far, from al Nakhaie, from Al Nowfaly, from Sakuny,

‘From Al-Sadiq asws, from his forefathers asws, from Amir Al-Momineen asws having said: ‘They would come with the owners of innovation on the Day of Judgment, and you will see the Qadiriites in between them like the white spot in the black bull (easily recognisable). Allah azwj Mighty and Majestic would be Saying: “What did you all intend?” They would be saying, ‘We intended Your Face’. He azwj would be Saying: “I have Reduced your pitfall and Forgiven your slips for you, except the Qadiriites, for they entered into the Shirk from where did not even know”.

Ibn Mutawakkil, from Muhammad Bin Ja’far, from al Nakhaie, from Al Nowfaly, from Sakuny,

‘From Al-Sadiq asws, from his forefathers asws, from Amir Al-Momineen asws having said: ‘They would come with the owners of innovation on the Day of Judgment, and you will see the Qadiriites in between them like the white spot in the black bull (easily recognisable). Allah azwj Mighty and Majestic would be Saying: “What did you all intend?” They would be saying, ‘We intended Your Face’. He azwj would be Saying: “I have Reduced your pitfall and Forgiven your slips for you, except the Qadiriites, for they entered into the Shirk from where did not even know”.

41 - Tho: Ibn Uṣāma asws, from Al Kulayni, from Al Qasim bin Al A’ala, from Isma'il bin Ali, from Ibn Humeyd, from Ibn Qays, from Al Sumali who said,

‘Ali asws Bin Al-Husayn asws said: ‘The Religion of Allah azwj cannot be attained by the deficient intellects, and the false opinions, and the corrupt analogies, and it cannot be attained except by the submission. So, the one who submits to us asws would be safe, and one who seeks guidance with us asws, would be Guided, and one who makes it a religion by the analogy and the opinion would be destroyed, and one who finds within himself any objection from what we asws are saying, or judging with, has committed Kufr, and he does not

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1023 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 34 H 39
1024 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 34 H 40
even know, (I\textsuperscript{asws} swear) by the One\textsuperscript{azwj} Who Sent \textit{seven doubles and the Magnificent Quran}\textsuperscript{[15:87]}'.

Ibn Al Waleed, from Al Saffar, from Ibn Yazeed, from Hamaad, from Hareyz, raising it,

‘He\textsuperscript{asws} said: ‘Every innovation is a straying, and every straying, its way is to the Fire’’.

Ibn Al Mutawakkal, from Al Humeyri, from Ibn Abu Al Khattab, from Ibn Mahboub, from Muhammad Bin Sinan, from Al Sumaly who said,

‘I said to Abu Ja‘far\textsuperscript{asws}, ‘What is the least of the fraud?’ He\textsuperscript{asws} said: ‘The man begins something, so he loves (others) based upon it, and hates (others) based upon it’’.  

Ibn Yazeed, from Muhammad Bin Jamhour Al Aamy, raising it,
‘He\textit{asws} said: ‘One who comes to the one with innovation, and reveres him, so rather he has strived in the demolition of Al Islam’’.\textsuperscript{1030}

\textbf{47} - خصص، ير: أحمد بن محمد، عن البرقي، عن صفوان، عن سعيد الأعرج قال: قلت لأبي عبد الله عليه السلام: إن من عندنا ممن يتفقه يقولون: يريد علينا ما لا تعرفه في كتب الله ولا في السنة نقول فيه برأينا. فقال أبو عبد الله عليه السلام: كذبوا ليس شئ إلا وقد جاء في الكتاب وجاءته فيه السنة.

Ahmad Bin Muhammad, from al Barqy, from Safwan, from Saeed Al A’raj who said,

‘I said to Abu Abdullah\textit{asws}, ‘There are ones with us, from the ones of understanding, they are saying, ‘When (something) is referred to us which we do not recognise as being in the Book of Allah\textit{azwj} nor as being in the Sunnah, (the) we are saying regarding it, with our opinions’. So, Abu Abdullah\textit{asws} said: ‘They are lying! There isn’t anything except and it has come in the Book, and the Sunnah has come with it’’.\textsuperscript{1031}

Ahmad Bin Al Hassan Bin Ali Bin Fazaal, from his father, from Abu Al Ma’aza, from Sama’at,

\textbf{48} - ير: أحمد بن الحسن بن علي بن فضال، عن أبيه، عن أبي المعزا، عن العبد الصالح عليه السلام قال: سأله فقالت: إن اناسا من أصحابنا قد لقوا أباك وجدك وسمعوا منهما الحديث فربما كان الشئ يتبلي به بعض أصحابنا وليس عندهم في ذلك شيء يشبهه، يسعهم أن يأخذوا بالقياس ؟

‘From Al Abd Al-Salih\textit{asws} (7th Imam\textit{asws}), he (the narrator) said, ‘I asked him\textit{asws} saying, ‘There are people from our companions, who had met your\textit{asws} father\textit{asws} and your\textit{asws} grandfather\textit{asws}, and they heard the Ahadeeth from both of them\textit{asws}. Sometimes there would be something some of our companions would be involved with it and there wouldn’t be that thing with them to issue a Fatwa with, and with them would be what resembles it. Do they have leeway to take with the analogy?’


So, he\textit{asws} said: ‘No! But rather, destroyed were the ones who were before them, by the analogy’. I said to him\textit{asws}, ‘Why are you\textit{asws} saying that?’ He\textit{asws} said: ‘There is nothing except and it has come in the Book and the Sunnah’’.\textsuperscript{1032}

\textbf{49} - خصص، ير: السندي بن محمد، عن صفوان بن يحيى، عن محمد بن حكيم، عن أبي الحسن عليه السلام قال: قلت له: تفقهنا في الدين وربنا وربنا وندع عننا رجل قد ابتلي بشئ صغير الذي ما عندنا فيه بعينه شيء وعندنا ما هو يشبه مثله، أفقتني بما يشبهه ؟ قال: لا، وما لكم والقياس في ذلك، هلك من هلك بالقياس.

Al Sindy Bin Muhammad, from Safwan Bin Yahya, from Muhammad Bin Hakeem,

\textsuperscript{1030} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 34 H 46
\textsuperscript{1031} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 34 H 47
\textsuperscript{1032} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 34 H 48
‘From Abu Al-Hassan\textsuperscript{asws}, he (the narrator) said, ‘I said to him\textsuperscript{asws}, ‘We issue Fatwas in the Religion, and we report, and sometimes there comes to us a man who has been involved with something small for which we do not have anything with us, and with us is what resembles it, similar to it. Should we issue Fatwa with what resembles it?’ He\textsuperscript{asws} said: ‘No! And what is it to you and the analogy in that? The ones who were destroyed, were the ones who were destroyed by the analogy’.

He (the narrator) said, ‘I said, ‘May I be sacrificed for you\textsuperscript{asws}! Did Rasool-Allah\textsuperscript{saww} come with what could be sufficed with?’ He\textsuperscript{asws} said: ‘Rasool-Allah\textsuperscript{saww} came with what one could be needless with it during his\textsuperscript{saww} era, and with what one could suffice with from after him\textsuperscript{saww} up to the Day of Judgment’.

He (the narrator) said, ‘I said, ‘Has anything been lost from it?’ He\textsuperscript{asws} said: ‘No, it is with his\textsuperscript{saww} family\textsuperscript{asws}’, 1033


Ibn Mihran, from Ibn Umeyra, from Abu Al Ma’za, from Sama’at who said,

‘I said to Abu Al-Hassan\textsuperscript{asws}, ‘With us are ones who have met your\textsuperscript{asws} father\textsuperscript{asws}, and the man gets involved with something (for which) there does not happen to be anything with us regarding it. Can we analogise?’ He\textsuperscript{asws} said: ‘But rather, destroyed were the ones before you, when they analogised’’. 1034

51 - سن: أبي، عن حماد، عن حريز، عن محمد بن حكيم قال: قلت لأبي عبد الله عليه السلام: إن قوما من أصحابنا قد تفقهوا وأصابوا علمنا ورووا أحاديث فبرأهم فذوق عليهم الشئ فيقولون برأهم؟ فقال: وهل هلك من منضى إلا كذا وأشباه؟

My father, from Hamad, from Hareyz, from Muhammad Bin Hakeem who said,

‘I said to Abu Abdullah\textsuperscript{asws}, ‘There is a group from our companions who have pondered and attained knowledge, and they are reporting Ahadeeth. There comes to them the thing, can they be saying with their opinions?’ He\textsuperscript{asws} said: ‘And were the ones in the past destroyed except by this and its like?’’ 1035
‘I said to Abu Al-Hassan Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws}, ‘May I be sacrificed for you\textsuperscript{asws}! We pondered in the Religion and Allah\textsuperscript{azwj} Made us to be needless of the people through you (Imams\textsuperscript{asws}), to the extent that a group from us would happen to be in the gathering, a man would not ask his companion presenting the question, and its answer would be presented from us, which Allah\textsuperscript{azwj} has Favoured upon us through you\textsuperscript{asws}.


But, sometimes something is referred to us for which nothing has come from you\textsuperscript{asws}, and from your\textsuperscript{asws} forefathers\textsuperscript{asws}. So, we look into the best of what we can present, and the most compatible of the things to what has come to us from you\textsuperscript{asws}. Should we take with it?’

So, he\textsuperscript{asws} said: ‘Far be it! Far be it! By Allah\textsuperscript{azwj}, in that was destroyed, the one who was destroyed, O Ibn Hakeem!’

Then he\textsuperscript{asws} said: ‘May Allah\textsuperscript{azwj} Curse Abu Haneefa\textsuperscript{la}! He was saying, ‘Ali\textsuperscript{asws} says (this), and I say (this)’. 

Muhammad Bin Hakeem said to Hisham Bin Al-Hakam, ‘By Allah\textsuperscript{azwj}! I did not intend, except that he\textsuperscript{asws} would allow for me regarding the analogy’.

Al Washa, from Al Masny, from Abu Baseer who said,

‘I said to Abu Abdullah\textsuperscript{asws}, ‘Things get referred to us which we do not recognise as being in the Book of Allah\textsuperscript{azwj} nor a Sunnah, so can we consider with regards to it (i.e. - with our opinions and analogies)?’

\textsuperscript{1036} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 34 H 52
So, he\textsuperscript{asws} said: ‘No. Even if you are correct, you will not be Rewarded, and if you have erred, you would have lied upon Allah\textsuperscript{azwj}’.\textsuperscript{1037}

Then he\textsuperscript{asws} said: ‘May Allah\textsuperscript{azwj} Curse Abu so and so (Abu Haneefa)! He was saying, ‘Ali\textsuperscript{asws} said (this), and I say (this), and the companions (of the Prophet\textsuperscript{saww}) said (this)’.\textsuperscript{1038}

Ibn Fazal, from Ibn Bakeyr, from Muhammad Bin Al Tayyar who said,

\begin{itemize}
\item{54 - سن: أبي، عن النضر، عن درست، عن محمد بن حكيم، قال: فلت لأبي الحسن عليه السلام: إنا نتلاقف فيما بيننا فلا يكاد يرد علينا إلا وعندنا فيه شيء، وذلك شيء أنعم الله به علينا بكم، وقد يرد علينا الشيء وليس عندنا فيه شيء وعندنا ما يشبهه فنقيس على أحسنها? فقال: لا وما لكم ولقياس.

\item{55 - سن: ابن فضال، عن ابن بكير، عن محمد بن الطيار قال: قال لي أبو جعفر عليه السلام: تخاصم الناس? قلت: نعم قال: ولا يسألونك عن شيء إلا قلت فيه شئ، والشيء الذي تناولته فقلت: فأين باب النصر إذا?}
\end{itemize}
'Abu Ja'far asws said to me: 'Do you debate with the people?' I said, 'Yes'. He asws said: ‘And don’t they ask you about something except you say something with regards to it?’ I said, ‘Yes’. He asws said: ‘So where is the door of the referring back (to us asws) then?’.

Al Bazanty said,

'A man from our companions said to Abu Al Hassan asws, “We analogue upon the Hadeeth. We hear the report and we analogue upon it’. But he asws refused that and said: ‘So the command has return then, to them, but there isn’t any command for anyone of them’.

Usman Bin Isa who said,

'I asked Abu Al-Hassan Musa asws about the analogy, so he asws said: ‘And what is it to you and the analogy? Allah azwj will not Ask you how (come) it is Permitted, and how (come) it is Prohibited’.

My father, from Safwan, from Abdul Momin Bin Al Rabie, from Muhammad Bin Bishr Al Aslamy who said,

'I was in the presence of Abu Abdullah asws and Waraqa asked him asws, so Abu Abdullah asws said to him: ‘You (Shias) are a people carrying the Permissibles upon the Sunnah, and we are a people following upon the traces (Ahadeeth of Rasool-Allah aswsw).'

My father, from Fazalat, from Musa Bin Bakr, from Fazeyl,

‘From Abu Ja’far asws having said: ‘The Sunna cannot be analogised, and how can you analogue the Sunnah, and the menstruating woman pays back the (missed) Fasts and does not pay back the (missed) Salat?”.'
60 - سن: القاسم بن يحيى، عن جده الحسن، عن محمد بن مسلم، عن أبي عبد الله عليه السلام في كتابٍ: "لا تقسيموا الدين فإن أمر الله لا يقاس، وسيأتي قوم يقيسون وهم أعداء الدين.

Al Qasim Bin Yahya, from his grandfather Al Hassan, from Muhammad Bin Muslim,

‘From Abu Abdullah asws in The Book of Ethics of Amir Al Momineen asws: ‘Do not analogise the Religion for the Command of Allah azwj cannot be analogised, and there will (soon) becoming a people analogising, and they would be enemies of the Religion’.1044

It is reported from the Scholar asws (Aalim), that he asws said: ‘Every innovation is a straying, and every straying is to the Fire’.1045

61 - ضما: أروي عن العالم عليه السلام أنه قال: كل بدعة ضلالة، وكل ضلالة إلى النار.

And we are reporting

‘The least of the Shirk is that the man initiates an opinion, so he loves (others) based upon it, and hates (others based upon it)’.1046

It is reported that the Scholar asws (Aalim) said: ‘One who calls the people to himself, and among them is one who is more knowing than him, so he is a straying innovator’.1048

And I am reporting –

‘One who returns an innovator from his innovation, so he would be on a way from the Ways of Allah azwj’.1047

64 - أروي: من دعى الناس إلى نفسه وفيهم من هو أعلم منه فهو مبتدع ضال.

And we are reporting –

‘One who seeks the governance for himself is destroyed, for the governance is not correct except for its rightful one’.1049

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1044 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 34 H 60
1045 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 34 H 61
1046 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 34 H 62
1047 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 34 H 63
1048 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 34 H 64
1049 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 34 H 65
From the book Al Masheykha of Ibn Mahboub, from Al Haysam Bin Waqad who said,

‘I said to Abu Abdullah asws, ‘With us in the island, there is a man who sometimes more informs the ones who come to him asking him about the stolen thing or the like of that. Can we ask him?’

He asws said: ‘Rasool-Allah saww said: ‘One who walks to a sorcerer, or a soothsayer, or a liar, ratifying him with what he is saying, so he has committed Kufr with what Allah azwj has Revealed from a Book’.”

From the book Al Masheykha, from Abdullah Bin Sinan, from Abu Hamza who said,

‘I said to Abu Ja’far asws, ‘What is the least of the fraud?’ He asws said: ‘That you begin something, and you love others based upon it, and you hate (others) based upon it’.”

The Prophet saww said: ‘This community will be acting by the Book for a time, and by the Sunnah for a time, and by the analogy for a time. So, when they do that, so they have strayed’.

And he saww said: ‘Beware of the people of opinions for they are too weary of the Sunnah that they should be preserving it. Thus, they are saying regarding the Permissible(s) and the Prohibition by their opinions, permitting what Allah azwj Prohibited, and prohibiting what Allah azwj Permitted, therefore they are straying, and straying (others)”.
70 - ج: الصدقوق، عن ابن الوليد، عن الصفار، عن ابن بيريد، عن حماد بن عثمان، عن منارة قالت: قال لي أبو جعفر عليه السلام: يا زرارة إياك وأصحاب القياس في الدين فإنهم تركوا كلامًا ما وتركوا به تكلمًا ما قد كفوه، يتأولون الأخبار ويكذبون على الله عز وجل، وكأنى بالرجل منهم ينادى من بين يديه: قد ناهوا وخرجوا في الأرض والدين.

Al Sadouq, from Ibn Al Waleed, from Al Saffar, from Ibn Yazeed, from Hamad Bin Usman, from Zurara who said,

‘Abu Ja’far asws said to me: ‘O Zurara! Beware of the analogist in the Religion, for they are neglecting knowledge of what they have been Allocated with, and they are encumbering themselves with what they have (already) been sufficed with. They are explaining the Hadeeth and are lying upon Allah azwj Mighty and Majestic. It is as if I asws with the man from them calling from his front: ‘You are wandering in the earth and are perplexed in the Religion’’. 1054

71 - ج: الصدقوق، عن ابن المتوكل، عن السعد آبادي، عن البرقي، عن أبيه، عن ابن أبي عمير، عن غير واحد، عن أبي عبد الله عليه السلام قال: لعن الله أصحاب القياس فإنهم غيروا كلام الله وسنة رسوله صلى الله عليه واله واتهموا الصادقين عليهم السلام في دين الله عز وجل.

Al Sadouq, from Ibn Al Mutawakkal, from Al Sa’ad Abady, from Al Barqy, from his father, from Ibn Abu Umeyr, from someone else,

‘From Abu Abdullah asws having said: ‘Allah azwj Curses the people of analogy, for they are changing the Speech of Allah azwj and Sunnah of His asws Rasool saww, and are slandering the Truthful ones asws in the Religion of Allah azwj Mighty and Majestic’. 1055

72 - ج: أحمد بن الوليد، عن أبيه، عن الصفار، عن ابن مهزيار، عن منصور بن أبي يحيى قال: سمعت أبي عبد الله عليه السلام يقول: صعد رسول الله صلى الله عليه واله المنبر فإحمرت وجنتاه وتبغرت وجهه، ثم أقبل بوجهه وقال: يا معشر المسلمين إن أفضل الهدى هدى محمد، وخير الحديث كتاب الله، وشر الأمور محدثاتها ألا وكل بدعة ضلالة، ألا وكل ضلالة ففي النار، أيها الناس من ترك ماله ولورثته، ومن ترك كلا أو ضياعا فعلي وإلي.

Ahmad Bin Al Waleed, from his father, from Al Saffar, from Ibn Marouf, from Ibn Mahziyar, from Mansour Bin Abu Yahya who said,

‘I heard Abu Abdullah asws saying: ‘Rasool-Allah saww ascended the pulpit, and his saww cheeks had changed (reddened), and his saww complexion changed, then he saww faced with his saww face and he saww said: ‘O group of Muslims! But rather, I and the Hour have been Sent like these two’ – then he saww pressed the two fingers.

ثم قال: يا معشر المسلمين إن أفضل الهدى هدى محمد، وخير الحديث كتاب الله، وشر الأمور محدثاتها ألا وكل بدعة ضلالة، ألا وكل ضلالة ففي النار، أيها الناس من ترك ماله ولورثته، ومن ترك كلا أو ضياعا فعلي وإلي.

1054 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 34 H 70
1055 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 34 H 71
Then he saww said: ‘O group of Muslims! The most superior of the guidance is the guidance of Muhammad, and the best of the Hadeeth is the Book of Allah azwj, and the evilest of the matters is its newlines. Indeed! And every innovation is a straying. Indeed! And every straying, it would (lead him) into the Fire. O you people! One who leaves behind wealth, so it is for his family and for his inheritors, and one who leaves behind a pasture land or an estate, so it is upon me saww and to me saww’. 1056

73 - كش: محمد بن قولويه، عن سعد، عن محمد بن عبد الله المسمعي، عن ابن أسباط عن محمد بن سنان، عن داود بن سراحان قال: سمعت أبا عبد الله عليه السلام يقول: إن لاحديث الرجل الحديث وأهله عن الجدل والمراة في دين الله، وأهله عن الفيام، يخرج من عندي فbelt حديثي على غير تأويله.

Muhammad Bin Qawlawiya, from Sa’ad, from Muhammad Bin Abdullah Al Mas’amy, from Ibn Asbaat, from Muhammad Bin Sinan, from Dawood Sirhan who said,

‘I heard Abu Abdullah asws saying: “I narrate the Hadeeth to a man and forbid him from the debating and the bitter arguments in the Religion of Allah azwj, and forbid him from the analogy, but he goes out from my asws presence and he explains my asws Hadeeth upon other than it’s (correct) explanation.

إني أمرت قوما أن يتكلموا ونهيت قوما، فكل يأول لنفسه، يريد المعصية لله ورسوله، فلو سمعوا وأطاعوا لأودعتهم ما أودع أبي أصحابه إن أصحابي كانوا زينا أحيانا وأموانا.

I asws instructed a group that they should be speaking, and I asws forbade a group, but each one explained it for himself, intending the disobedience of Allah asw and to His asw Rasool saww. So, had they listened and obeyed, I asws would have entrusted them with what my asws father asws had entrusted his asws companions with. Surely, the companions of my asws father asws were an adornment, (when) alive and dead’. 1057

74 - كش: جبريل بن أحمد، عن اليقطيني، عن يونس، عن عمر بن أبان، عن عبد الرحيم القصير قال: قال أبو عبد الله عليه السلام: ائت زرارة وبريدا وقل لهما: ما هذه البدعة؟ أما علمتم أن رسول الله صلى الله عليه وسلم قال: كل بدعة ضلالة؟

Jibraeel Bin Ahmad, from Al Yaqteeny, from Yunus, from Umar Bin Aban, from Abdul Raheem Al Qusayr who said,

‘Abu Abdullah asws said (to me): ‘Go to Zurara and Bureyda and say to both of them: ‘What is this innovation? Do you not know that Rasool-Allah saww said: ‘Every innovation is a straying’?’

فقلت له: إني أخاف منهما فأرسل معي ليث المراة، فأنا زرارة فقلنا له ما قال أبو عبد الله عليه السلام، فقال: والله لقد أعطاني الاستطاعة وما شعر، وأما بريد فقال: والله لا أرجع عنها أبدا.’

1056 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 34 H 72
1057 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 34 H 73
I said to him asws, ‘I fear from them, therefore send Lays Al Muday with me’. So, we came to Zurara and said to him what Abu Abdullah asws had said. He said, ‘By Allah azwj! He asws has given me the leeway’, and he did not show any feelings. And as for Bureyd, he said, ‘By Allah azwj! I will not return from it, ever!’.

A’la, from Muhammad who said,

‘I heard Abu Ja’far asws saying: ‘There is no Religion for one who makes it a religion with obeying the one who disobeys Allah azwj, nor is there any Religion for one who makes it a religion by fabricating falsities upon Allah azwj, nor is there any Religion for one who makes it a religion by rejecting something from the Verses of Allah azwj’. 1059

You have experienced the matters and bitten (tried) them, and you have been preached by the ones who were before you. They struck the examples for you, and called you to the clear matter, therefore no one would be deaf from that except a deaf one, and no one would be blinded from that except a blind one; and one whom Allah azwj cannot Benefit him with the affliction and the experiences, he would not be benefitted by anything from the preaching, and the shortcoming would come to him from his front until he recognised what he denies and denies what he recognises.

وإذا الناس رحلان منبت شرعة ومنبت بدعة، ليس معه من الله برهاين سنة ولا ضباء حجة، وإن الله سبحانه لم يعظ أحداً مثل القرآن فإنه جهل الله المتين وسببه الأمين، والقريب من العلم، ومن瑞 الاقتباس والمثبت عقوله، وحروف جلالة غيوره – 1058

1058 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 34 H 74
1059 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 34 H 75
But rather, the people are two (types of) men – the follower of Law and follower of innovation. There isn’t with him any proof of Sunnah from Allah azwj nor illumination of a Divine Authority, and that Allah azwj, Glorious is He azwj, did not Preach to anyone with the like of the Quran, for it is the strong Rope of Allah azwj and His azwj trustworthy cause, and therein is a spring of the heart and fountains of the knowledge, and there is no polish for the heart other than it’.

وساق الخطبة إلى قوله: فإياكم والتلون في دين الله فإن جماعة فيما تكرهون من الحق خير من فرقة فيما تحبون من الباطل، وإن الله سبحانه لم يتبع أحدا بفرقة خيرا ممن مدني ولام مبني.

And the crux of the Hadeeth up to his asws words: ‘Beware of the changes in the Religion of Allah azwj and the unity in what you are disliking from the Truth is better than separation in what you are loving from the falsehood, and that Allah azwj, Glorious is He azwj did not Give any goodness to anyone from the ones of the past, by separation, nor from the one who remain”.

From my father, from the one who mentioned it,

‘From Abu Abdullah asws in his asws message to the people of opinions and the analogies: ‘However, the one who invited others to his Religion by the opinions and the analogies, he did not do justice, and did not hit his fortune because the invitee to that was himself not devoid of the opinions and the analogies. And when the inviter did not have the strength regarding his call to the invitee to believe the inviter, he became needy of the invitee after a while, because we have seen the student sometimes being superior to the teacher even though it be after a while, and we have seen the educated inviter sometimes being needy in his opinion to the opinion of the one whom he has invited.

وفي ذلك تحير الجاهلون وشك المرتابون وظن الظانون، ولو كان ذلك عند الله جائزا لم يبعث الله الرسول بما فيه الفصل ولم ينه عن الهزل ولم يعب الجهل.

And in that is the confusion of the ignorant, and the doubts of the sceptics, and the guesses of the conjecturers. And if that was permissible in the Presence of Allah aswj, Allah aswj would not have Sent the Rasools as with that in the gap (in the duration), and not have Forbidden the humour, and not faulted the ignorant.

و لكن الناس لما سفهوا الحق وغصموا النعمة، واستعنوا بجهلهم وتدابيرهم عن علم الله واكتفوا بذلك دون رسله والقوم بأمره، وقالوا: لا شيء إلا ما أدركته عقولنا وعرفته أبا بنيا.

1060 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 34 H 76
But, the people, when they depreciated the Truth and showed scorn for the Bounties, and became needless of the Knowledge of Allah azwj, due to their ignorance and their management, and contented themselves with that, besides His azwj Rasoolsas and standing by their as orders, and said, ‘There is nothing except what our intellects are aware of, and our minds recognise (i.e., what makes sense to us’).

فولاهم الله ما تولوا وأهملهم وخذلهم حتى صاروا عبدة أنفسهم من حيث لا يعلمون

Thus, Allah azwj’s (Commands) escaped from them (their minds), and what they turned towards, neglected them and abandoned them until they became slaves to their own selves from where they did not know.

ولو كان الله رضي منهم اجتهادهم وارتياءهم فيما ادعوا من ذلك لم بيعت الله إلاهم فاصلا لما بينهم ولا زاجرا عن وصفهم، وإنما استدللنا أن رضى الله غير ذلك ببعثة الرسل بالامور القيمة الصحيحة، والتحذير عن الامور المشكلة المفسدة.

And if Allah azwj was Pleased with them, and their Ijtihaad, and their opinions with regards to what they invited from that, Allah azwj would not have Sent to them Decisions to what is (differing) between them, nor Warn about their qualities, but rather, what evidences us to the Pleasure of Allah azwj is other than that, by the Sending of the Rasools as with the Commands, and the correct standings, and the Warning about the doubtful and corrupt matters.

ثم جعلهم أبوابه و صراطه والأدلاء عليه بامور محجوبة عن الرأي والقياس، فمن طلب ما عند الله بقياس ورأي لم يردد من الله إلا بعدا، ولم بيعت رسولًا فقط وإن طال عمره قالا من الناس خلافا ما جاء به حتى يكون متبوعا مرة وتابعا اخرى،

Then He azwj Made them as as His azwj Doors, and His azwj Way, and the Directors towards Him azwj by matters veiled from the opinions and the analogies. So the one who seeks what was is in the Presence of Allah azwj by the analogy and opinion, it will not increase from Allah azwj anything except for the remoteness. And Allah azwj did not Send a Rasoolas at all, and Lengthened his as age, and faced opposition from the people due to what he as came with, until he as became followed one time, and followed (others) another time. (i.e., such a thing never happened).

ولم ير أيضا فيما جاء به استعمل رأيا ولا مقاسا حتى يكون ذلك واضحا عندك كالوحي من الله، وفي ذلك دليل لكل ذي لب وحجى، إن أصحاب الرأي والقياس مخطئون مدحضون وإنما الاختلاف فيما دون الرسول لا في الرسول،

And he as (the Prophet as) was not seen as well, with regards to what he as came with, using (his own) opinion, nor an analogy, until that became clear with him as like the Revelation from Allahazwj. And in that is the evidence for every one with a mind and argument, that the people of the opinion and the analogy are erroneous, bewildered. But rather, the differing is in what is besides the Rasools as and not in the Rasools as.

فإياك أيها المستمع أن تجمع عليك خصلتين: إحديهما القذف بما جاش بصدرك واتباعك لنفسك إلى غير قصد ولا معرفة حد، والاخرى استغناك عما فيك حاجتك وتكذيبك من إليه مدرك.
So beware, O you listeners, from two qualities gathering into you – one of which is the throwing of what your chests are excited with, and following yourselves to other than what you set out to without understanding its limits; and the other is your being self-sufficient about what is your need therein, and your belying to the One\textsuperscript{asws} to Whom is your eventual return.

And beware of neglecting the Truth out of boredom and tiredness, and your Falsehood out of ignorance and the straying, because we will not find a follower of his own desires, allowing at all what we\textsuperscript{asws} have mentioned, to be upon Guidance. Therefore, look into that.\textsuperscript{1061}

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One of our companions, from the one who mentioned it, from Muawiya Bin Maysara Bin Shareeh who said,

‘I witnessed Abu Abdullah\textsuperscript{asws} in Masjid Al Khief, and he\textsuperscript{asws} was in a circle wherein were about two hundred men, and among them was Abdullah Bin Shabrama (a judge), who said, ‘O Abu Abdullah\textsuperscript{asws}! We tend to give judgment in Al Iraq, so we judge from the Book and the Sunnah, and (sometimes) the issues are referred to us, so we strive with regards to these, with the opinion’.

He (the narrator) said, ‘The entirety of the people became silent from the answer being presented, and Abu Abdullah\textsuperscript{asws} towards the ones upon his\textsuperscript{asws} right, narrating to them. So, when the people saw that, there looked at each other and left the silent. Then they discussed whatever Allah\textsuperscript{azwj} so desired. Then Ibn Shabrama said, ‘O Abu Abdullah\textsuperscript{asws}! We are judges of Al Iraq, and we judge by the Book and the Sunnah, and (certain) things get referred to us, and we strive with the opinion with regards to these’.

He (the narrator) said, ‘The entirety of the people became silent for the answer, and Abu Abdullah\textsuperscript{asws} faced towards the ones on his\textsuperscript{asws} left, narrating to them. So, when the people
saw that, they faced towards each other and left the silence. Then Ibn Shabrama was silent for as long as Allah^asws$ so Desired, then repeated the like of his words.

فأقبل أبو عبد الله عليه السلام فقال: أي رجل كان علي بن أبي طالب؟ فقد كان عدكم بالعراق ولكم به خبر,

So, Abu Abdullah^asws$ turned and he^asws$ said: ‘Which man was Ali^asws$ Bin Abu Talib^asws$? He was among you all in Al-Iraq, and there is news for you all about him^asws$.

قل: فأطراه ابن شبرمة وقال قولا عظيما. فقال له أبو عبد الله عليه السلام: فإن عليا عليه السلام أبي أن يدخل في دين الله الأرأي

وأن يقول في شيء من دين الله بالرأي واللفائيس.

He (the narrator) said, ‘Ibn Shabrama praised him^asws$ exceedingly and said great words’. So, Abu Abdullah^asws$ said to him: ‘So if Ali^asws$ refused to insert the opinion in the Religion of Allah^asw$], and that one should be saying regarding something from the Religion of Allah^azwj$ by the opinion and the analogies’.

قال: فأطراه ابن شبرمة وقال قولا عظيما. فقال له أبو عبد الله عليه السلام: فإن عليا عليه السلام أبي أن يدخل في دين الله الأرأي

وأن يقول في شيء من دين الله بالرأي واللفائيس.

He (the narrator) said, ‘Ibn Shabrama praised him^asws$ exceedingly and said great words’. So, Abu Abdullah^asws$ said to him: ‘So if Ali^asws$ refused to insert the opinion in the Religion of Allah^asw$], and that one should be saying regarding something from the Religion of Allah^azwj$ by the opinion and the analogies’.

فقال أبو ساسان: فلما كان الليل دخلت على أبي عبد الله عليه السلام فقال لي: يا أبو ساسان! لماذا تركتني؟ ثم قال: لو علم ابن شبرمة من أين هلك الناس ما دان بالمقائيس ولا عمل بها.

Abu Sa’san said, ‘So when it was the night, I went to Abu Abdullah^asws$, and he^asws$ said to me: ‘O Abu Sa’san! Why did you leave me^asws$ your companion Ibn Shabrama until I^asws$ had to answer him?’ Then he^asws$ said: ‘If Ibn Shabrama knew from where the people are destroyed, he would not make it a religion with the analogies, nor act by these’.’

Ibn Mahboub, from Muawiya Bin Wahab who said,

‘I heard Abu Abdullah^asws$ saying: ‘Rasool-Allah^saww$ said: ‘For Allah^azwj$, during every innovation which would be happening after me^saww$, by which the Eman would be plotted against, there would be a Guardian^asws$ from the People^asws$ of my^saww$ Household, having been Allocated with it, to defend from it. He^asws$ would speak with the Inspiration from Allah^azwj$, and he^asws$ would announce the Truth, and radiate it, and he^asws$ would return the plots of the plotters, and speak out on behalf of the weak ones. Therefore, learn a lesson, O ones of insight, and rely upon Allah^azwj$’.’

1062 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 34 H 78
1063 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 34 H 79
My father, from Abdullahu Bin al Mugheira and Muhammad Ibn Sinan, from Talha Bin Zayd,

‘From Abu Abdullah asws, from his asws father asws having said: ‘Amir Al-Momineen asws said: ‘There is no opining in the Religion’’.

My father, from Fazalat, from Aban Al Ahmar, from Abu Shayba who said,

‘I heard Abu Abdullah asws saying: ‘The analogists are seeking the knowledge by the analogies, but the analogies would not increase them from the Truth except for remoteness, and that the Religion of Allah azwj cannot be attained by the analogies’’.

My father, from Hamad Bin Isa, from one of his companions who said,

‘Abu Abdullah asws said to Abu Haneefa: ‘Woe be unto you! The first one to analogise was Iblees la. So when He azwj was Commanded with the Sajdah to Adam as, he la said: ‘You Created me from fire and Created him from clay’ [7:12]’.

Ibn Fazal, from Aasim Bin Humeyd, from Muhammad Bin Muslim,

‘From Abu Ja’far asws having said: ‘Ali Amir Al-Momineen asws preached to the people, and he asws said: ‘O you people! But rather, the occurrence of the Fitna (strife) occurs when desires (whims) are followed, and the Ordinances are innovated wherein the Book of Allah azwj is opposed, wherein men do the Taqleed of a man.

ولو أن الباطل خلص لم يخف على ذي حجى، ولو أن الحق خلص لم يكن اختلاف، ولكن يؤخذ من هذا ضغط ومن هذا ضغط فيمجرحان فجحيان معًا فإنهاكان استجود السبيتان على أولياءه، وثنا الذين سبقت لهم من الله الحسن.

1064 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 34 H 80
1065 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 34 H 81
1066 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 34 H 82
And if the falsehood was pure, there would be no fear upon the ones with intellect, and if the Truth was pure the differing would not happen. But a handful is grabbed from this, and a handful is grabbed from this, and these two are mixed, and they come to be together. Thus, over here, the Satan\textsuperscript{2} Engages upon his\textsuperscript{2} friends, and those are saved, the ones for whom the goodness from Allah\textsuperscript{6} preceded”\textsuperscript{1067}.

From the book of Abu Al Qasim Bin Qawlawiya,

‘From Abu Abdullah\textsuperscript{asws}, from the Prophet\textsuperscript{saww} having said: ‘One who calls to a straying would not cease to be in the Wrath of Allah\textsuperscript{azwj} he retracts from it, and one who dies without an Imam\textsuperscript{asws}, dies a death of the -pre-Islamic period’’\textsuperscript{1068}.

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\textsuperscript{1067} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 34 H 83

\textsuperscript{1068} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 34 H 84

1 - م، ل: the familial, from Ahmad Al Hmndny, from Ja’far Bin Abdullah Ibn Ja’far Bin Muhammad Bin Abu Talib, from Kaseer Bin Ayyash Al Qatan, from Abu Al Jaroud,

‘From Abu Ja’far Muhammad asws Bin Ali Al-Baqir asws having said: ‘When Isa as Bin Maryam as was born, he was like a boy of two months. So when he was a boy of seven months, his mother took him by his hand and came with him to the school. She seated him in front of the teacher, and the teacher said to him, ‘Say, ‘In the Name of Allah azwj the Beneficent, the Merciful’. So Isa as said: ‘In the Name of Allah azwj the Beneficent, the Merciful’.

Then the teacher said to him, ‘Say, ‘Abjad’ (The alphabet). Isa as raised his head and said, ‘And do you know what the alphabet is?’ So, he raised the stick to hit him by it, and he said: ‘O teacher! Do not strike at me if you know, and detail it for me, or else I will explain it to you’. He said, ‘Explain it to me’.

So Isa as said: ‘Alif - the Blessings of Allah azwj; and the Ba - the Delight of Allah azwj; and the Jeem - the Beauty of Allah azwj; and the Daal - Religion of Allah azwj; the Haa - the terror of Hell; and the Waaw - Woe of the inhabitants of the Fire; and the Zaay - Exhalation of Hell; Haa, Taa, Ayn, Waaw - Settling of the sins from the Forgiven ones; Kaf, Laam, Meem, Noon - Speech of Allah azwj, there is no Change to His azwj Speech; Sa’fayn - A measure of the Recompense with the Recompense; Qarshat - Their squeezing and their ushering’.
So the teacher said, 'O you lady! Take your son by his hand, for he knows and he has no need for a teacher for him.'

Ibn al-Waleed, from Al Saffar, from Ibn Abu Al Khattab, and Ahmad Bin Al Hassan Bin Fazal, from Ibn Fazal, from Ibn Azbaat, from Al Hassan Bin Zayd, from Muhammad Bin Salim, from Al Asbagh Bin Nubata who said,

‘Amir Al-Momineen asws said: ‘Usman Bin Affan asked Rasool-Allah saww and he said, ‘O Rasool-Allah! What is the interpretation of ABJAD (Alphabet)?’ He saww said: ‘Learn the interpretation of the alphabet for therein are wonders, all of them. Woe be unto the scholar who is ignorant of its interpretation’. It was said, ‘O Rasool-Allah! What is the interpretation of the Alphabet?’ He saww said: -

As for the ALIF (ا) – so it is the Favour (آلاء) of Allah azwj, a letter from His azwj Name.

And as for the BA (ب) – So it is the Splendour (بهجة) of Allah azwj.

And as for the JEEM (ج) – it is a shield (جنة) of Allah azwj and the Majesty of Allah azwj and His azwj Beauty.

And as for the Daal, so it is the Religion (دين) of Allah azwj.

And as for the HA, WAW, ZA – so the HA –it is the ‘Ha’ of Abyss of Fire (Haawiya), so woe be unto the one who tumbles into the Fire.
وأما الواو فويل لأهل النار،

And as for the WAW – so woe be unto the people of the Fire.

وأما الزاي فزاوية في النار، فنعوذ بالله مما في الزاوية – يعني زوايا جهنم –

And as for the Za’ – so it is a corner (Zawiya) in the Fire – and we seek Refuge with Allahazwj from whatever is in the Zawiya – meaning a corner of Hell.

وأما حطي: فالحاء حطوط الخطايا عن المستغفرين في ليلة القدر، وما نزل به جبرئيل مع الملائكة إلى مطلع الفجر،

And as for the Ha, so it is the HA of the accumulation of the sins from the Forgiven ones during the Night of Pre-determination, and what Jibraeelazwj descended with the Angels up to the emergence of the dawn.

وأما الطاء فطوبى لهم وحسن مآب وهي شجرة غرسها الله عز وجل ونفخ فيها من روحه، وأن أغصانها لترى من وراء سور الجنة تثبت بالحلي والحلل متدلية على أفواهم؛

And as for the TA – so (the tree of) Tooba be for them and a goodly ending, and it is a tree Allahazwj Mighty and Majestic Planted, and Blew into it from Hisazwj Spirit, and that its branches can be seen from behind the wall of the Paradise, affirmed by the garments and the ornaments hanging upon their mouths.

وأما الياء فيد الله فوق خلقه سبحانه وتعالى عما يشركون

And as for the YA – so it is a Hand (YAD) of Allahazwj above Hisazwj creatures. Glorious is Heazwj and Exalted from what they are associating.

وأما كلامكم: فالكاف كلام الله لا تبديل لكمات الله ولن تجد من دونه ملتعدا،

And as for KAF LAM MEEM NOON – So the KAF is the Speech (KALAM) of Allahazwj, there being no changing of the Speech of Allahazwj and you will never find a refuge.

وأما اللام فإذام أهل الجنة بينهم في الزيارة والتحية والسلام، و تلاوم أهل النار فيما بينهم،

And as for the LAAM – so it is the Imamazws (AL IMAM) of the people of the Paradise, between them regarding the visitation and the welcoming and the greeting, and the accusations (LAWM) of the people of the Fire regarding what is between them.

وأما الميم فملك الله الذي لا يزول، ودوام الله الذي لا يفنى،

And as for the MEEM – so it is the Kingdom (Mulk) of Allahazwj which cannot decline, and the Permanence of Allahazwj not perishing.
And as for the NOON – so it is *Noon and the Pen, and what they will be writing!* [68:1]. So, the Pen is the pen of light, and Book of light in the Guarded Tablet, *The ones of Proximity would witness it* [83:21] and *suffice with Allah as a Witness* [4:79].

And as for SEEN, AYN, FE, SUAD – So a sa’a (a unit of measurement) with a sa’a, and a gem for a gem – meaning the Recompense with the Recompense – and just as you would judge, so you shall be Judged. Allah\(^{azwj}\) does not Want injustice for the servant.

And as for their crush, meaning their cramming, so it would be their ushering and their publicising up to the Day of Judgment, and it would be Judged between them with the Truth, and they would not be dealt with unjustly.\(^{1070}\)

It was narrated to us by Muhammad Bin Bakran Al Naqqash at Al Kufa (in the year) 354 AH, from Ahmad Bin Muhammad Al Hamdany, a slave of the clan of Hashim\(^{as}\), from Ali Bin Al Husayn Bin Ali Bin Fazal, from his father, ‘From Abu Al-Hassan Ali\(^{asws}\) Bin Musa Al-Reza\(^{asws}\): ‘The first creation of Allah\(^{azwj}\) Mighty and Majestic for His\(^{azwj}\) creatures to understand the writing, were the abbreviated letters, and that the man, when he is struck on his head with a stick, and he claims that he cannot speak some of the speech, so the decision regarding it is that the abbreviated letters be presented to him, then he be given the wergild by a measurement of what he cannot speak from these.

And my\(^{asws}\) father\(^{asws}\) narrated to me\(^{asws}\), from his\(^{asws}\) father\(^{asws}\), from his\(^{asws}\) grandfather\(^{asws}\), from Amir Al-Momineen\(^{asws}\) regarding (the letters) ALIF, BA, TA, SA', he\(^{asws}\) said: ‘The ALIF is the Favour of Allah\(^{azwj}\), and the BA is the Splendour of Allah\(^{azwj}\), and the TA is the completion of the command by the Qaim\(^{asws}\) of the Progeny\(^{asws}\) of Muhammad\(^{asaww}\), and the Sa are the Rewards of the Momineen upon their righteous deeds.

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\(^{1070}\) Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 35 H 2
The letters JEEM, HAA, KHA – So the JEEM is the Beauty of Allahazwj and the Majesty of Allahazwj, and the HAA is the Forbearance of Allahazwj upon the sinners, and the KHA is the laziness of the Zikr of the disobedient people in the Presence of Allahazwj Mighty and Majestic.

The letters DAAL, ZAAL – So the DAAL is the Religion of Allahazwj, and the ZAAL is from the Oneazwj with Majesty.

The letters RA, ZAAY – So the RA is from the Kind, the Merciful, and the ZAAY is the earthquake of the (Day of) Judgment.

The letters SEEN, SHEEN – So the SEEN is the Sublimity of Allahazwj, and the SHEEN is the Desire of Allahazwj what Heazwj Desires and Intends What Heazwj Intends, And you (Imams) are not desiring except if Allah so Desires. [76:30].

The letters SUAD, ZUAD – So the SUAD is from the one truthful of the promise (Rasool-Allahsaww) in carrying the people upon the Path, and the detention of the unjust ones at the observation post (on the Day of Judgment); and the ZUAD is the straying of the one who opposed Muhammadasws and the Progenyasws of Muhammadasws.

The letters TAA, ZAA – So the TAA is the (tree of) Tooba for the Momineen and the goodly end; and the ZAA is the good thinking of the Momineen with Himazwj, and the evil thinking of the Kafirs with Himazwj.

The letters AYN, GAYN – So the AYN is from the knowledge, and the GAYN is from the error.
(The letters) FAA, QAAF – So the FAA is an army from the armies of the Fire; and the QAAF is Quran, its collection is upon Allahazwj, and its pairing.

(The letters) KAAF, LAAM – So the KAAF is from the Sufficient, and the LAAM is the vanity of the Kafirs regarding their fabrication of the lie upon Allahazwj.

(The letters) MEEM, NOON – So the MEEM is the Kingdom of Allahazwj on the Day there would not kingdom other than Hisazwj, and the Mighty and Majestic would be Saying: “For whom is the Kingdom today? [40:16]. Then the souls of Hisazwj Prophets as, and Hisazwj Rasoolsas, and Hisazwj Divine Authorities would speak, and theyas would be Saying: ‘For Allah, the One, the Subduer!’ [40:16].’ So, the most Majestic would be Saying: “Today every soul shall be Recompensed for whatever it has earned. There shall be no injustice today. Surely Allah is Quick in Reckoning [40:17];” and the NOON is Granting of Allahazwj to the Momineen and Hisazwj exemplary Punishment to the Kafirs.

(The letters) WAW, HA – So the WAW is the woe to the ones disobeying Allahazwj; and the HA is the lowliness to Allahazwj of the ones who disobey Himazwj.

(The letters) LA, YA – So the LAAM is the importance of ‘There is no god except Allahazwj’, and it is a phrase of sincerity. There is none from a servant who says it sincerely, except and the Paradise would be Obligated for him; and the YA is a Hand of Allahazwj above Hisazwj creation Extending the sustenance. Glorious is Heazwj and Exalted from what they are associating.

Then heasws said: ‘Allahazwj Blessed and Exalted Sent down this Quran with these letters which the entirety of the Arabs are pondering on’.

 ثم قال عليه السلام: إن الله تبارك وتعالى أنزل هذا القرآن بهذه الحروف التي يتدوحا جميع العرب.
Then He\textsuperscript{azwj} Said: \textit{Say: 'If the humans and the jinn were to combine together to come with the like of this Quran, they would not (be able to) come with the like of it, and even if they were backers of each other [17:88]'}.\textsuperscript{1071}

\begin{quote}
4 - يد، مع: أحمد بن محمد بن عبد الرحمن المنفي الجرخاني، عاب أبي عمرو محمد بن حجفر المنفي الجرخاني، عن أبي بكر محمد بن الحسن السلمي، عن أبي زيد عباس بن زيد بن الحسن بن علي النجاحي مولى زيد بن علي، قال: أخبرني أبي زيد بن الحسن، قال: حدثني مشوي بن حجفر، عن أبي حفصة محمد بن محمد بن علي بن أبي علي بن الحسن، عن أبي الحسن بن علي على المسلمين قال: جاء بهودي إلى النبي صلى الله عليه وسلم، وقال: أي طالب عليه السلام فقال له: ما الفائدة في حروف الهجاء؟
\end{quote}

Ahmad Bin Muhammad Bin Abdul Rahman Al Maqry Al Hakim, from Abu Amro and Muhammad Bin Ja’far Al Maqry Al Jarjany, from Abu Bakr Muhammad bin Al Hassan Al Mowsaly, from Muhammad Bin Aasim Al Tareyfi, from Abu Zayd Abbas Bin Yazeed Bin Al Hassan Al Hakim, a slave of Zayd Bin Ali, from Abu Yazeed Bin Al Hassan who said,

'It was narrated to me by Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws} Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws}, from his\textsuperscript{asws} father Muhammad\textsuperscript{asws} Bin Ali\textsuperscript{asws}, from his\textsuperscript{asws} father Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws} Al-Husayn\textsuperscript{asws} Bin Ali\textsuperscript{asws} having said: ‘A Jew came to the Prophet\textsuperscript{aswaw}, and in his\textsuperscript{asws} presence was Amir Al-Momineen Ali Bin Abu Talib\textsuperscript{asws}, and he said to him\textsuperscript{asws}, ‘What is the benefit of the spelt (abbreviated) letters?’

فقال رسول الله صلى الله عليه وسلم لعلي عليه السلام: أجبه وقال: اللهم وفقه و سدده، فقال علي بن أبي طالب عليه السلام: ما من حرف إلا وهو اسم من أسماء الله عز وجل،

Rasool-Allah\textsuperscript{aswaw} said to Ali\textsuperscript{asws}: ‘Answer him’, and said: ‘O Allah\textsuperscript{azwj}! Harmonise him\textsuperscript{asws} and Guide him\textsuperscript{asws}’. So, Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} said: ‘There is none from a letter except and it is a Name from the Names of Allah\textsuperscript{azwj} Mighty and Majestic’.

ثم قال: أما الألف قال الله صلى الله عليه وسلم: أجبه وقال: اللهم وافقه و سددته، فقال علي بن أبي طالب عليه السلام: ما من حرف إلا وهو اسم من أسماء الله عز وجل،

Then he\textsuperscript{asws} said: ‘As for the ALIF - so Allah, there is no god except He, the Living, the Eternal [2:255].

وأما الباء فباق بعد قناء خلقه،

And as for the BA - so it is His\textsuperscript{azwj} remaining after the perishing of His\textsuperscript{azwj} creatures.

وأما اليمان فإنها يقبل التوبة عن عباده،

And as for the TA - so He\textsuperscript{azwj} is the Oft-turning (with Mercy) Accepting the repentance of His\textsuperscript{azwj} servants.

\textsuperscript{1071} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 35 H 3
وَأَما الْثَّاء فَالْثَّابِتُ الْكَائِنِ يَثْبِتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقُولِ الْثَّابِتِ،

And as for the SA – So it is the existence of the Entity, **Allah Affirms those who believe with the Firm Word [14:27]**.

وَأَما الْجِمْم فَجَلْ ثَنَاؤُهُ وَتَقْدِيْسُ أَسْمَاءِهِ،

And as for the JEEM - so Majestic is His\textsuperscript{azwj} Praise, and Holy are His\textsuperscript{azwj} Names.

وَأَما الْحَاء فَقَحْقُ حَيِّ حَليْمٍ،

And as for the HA - so He\textsuperscript{azwj} is Truth, Alive, Forbearing.

وَأَما الْخَاء فَخَبِيرٌ بِمَا يَعْمَلُ الْعُبَادُ،

And as for the KH\textsuperscript{A} - so He\textsuperscript{azwj} is Informed with what deeds the servants are doing.

وَأَما الْدَّالِ فَدَيَانُ يَوْمِ الْرِّجْلِ (الْمُقَدَّسَةِ)،

And as for the DAAL, so He\textsuperscript{azwj} is the Judge on the Day of the Religion (Judgment).

وَأَما الْذَّالِ فَذُوَا الْجَالِلِ وَالْإِكْرَامِ

As for the Z\textsuperscript{AAL} - so He\textsuperscript{azwj} is the one with the Majesty and the Benevolence.

وَأَما الْرَّاء فَرَؤُوفٌ بِعَبَادِهِ،

And as for the RA – So He\textsuperscript{azwj} is Kind with His\textsuperscript{azwj} servants.

وَأَما الْزَّائِ مُفْلِسِينَ الْمُعْبِدِينَ

And as for the Z\textsuperscript{AAY} – so He\textsuperscript{azwj} is the Adornment of the worshipped ones.

وَأَما السَّينِ فَالسَّمِيعُ البَصِيرُ

And as for the SEEN – So He\textsuperscript{azwj} is the Hearing, the Seeing.

وَأَما السَّيْنِ فَالشَّاكِرُ لِعِبَادِهِ الْمُؤْمِنِينَ

And as for the SHEEN – So He\textsuperscript{azwj} is the Thankful to His\textsuperscript{azwj} Momineen servants.
As for the SAAD – So He azwj is Truthful in His azwj Promise and His azwj Appointment.

وأما الضاد فالضاب ضار النافع.

And as for the ZAAD – So He azwj is the Harmful, the Beneficial.

وأما الطاء فالطاهر المطهر.

And as for the TA – so He azwj is the Pure, the Purifier.

وأما الظاء فالظاهر المظهر لآياته.

And as for the ZAA – so He azwj is the Apparent, the Manifester of His azwj Signs.

وأما الغين فغياث المستغيثين.

And as for the GAYN – So He azwj is the Helper of the help seekers.

وأما الكاف فالكافي الذى لم يكن له كفوا أحد ولم يلد ولم يولد،

And as for the KAAF – so He azwj is the Sufficient Who, there does not happen to be anyone a match for Him azwj, and He azwj does not beget nor is He azwj begotten.

وأما اللفاء فالق حب والنوى،

And as for the FA – So He azwj is the Splitter of the seed and the stone [6:95].

وأما الغين فغيباء الحب والنوى.

And as for the QAF – So He azwj is Able upon the entirety of His azwj creatures.

وأما اليمين فقام على جميع خلقه.

And as for the MEEM – So He azwj is the King of the Kingdom.

وأما اليمين فعالم بعباده.

And as for the LAAM – So He azwj the Subtle with His azwj servants.
وأما النون فنور السماوات و الأرض من نور عرشه،

And as for the NOON – So He\textsuperscript{azwj} is the Light of the skies and the earth, from Light of His\textsuperscript{azwj} Throne.

وأما الواو فواحد صمد لم يلد ولم يولد,

And as for the WAW – So He\textsuperscript{azwj} is One, Last, not begetting, and not begotten.

أما الهاء فهادي لخلقه،

As for the HAA – So He\textsuperscript{azwj} is the Guide of His\textsuperscript{azwj} creatures.

أما اللام ألف فلا إله إلا الله وحده لا شريك له،

And as for the LAAM – so it is the importance, so there is no god except Allah\textsuperscript{azwj} Alone, there being no associates for Him\textsuperscript{azwj}.

أما الباء فيد الله باسطة على خلقه،

And as for the YAA – So it is a Hand of Allah\textsuperscript{azwj} Extended upon His\textsuperscript{azwj} creatures.

فقال رسول الله صلى الله عليه واله: هذا هو القول الذي رضي الله عز وجل لنفسه من جميع خلقه. فأسلما اليهودي.

Rasool-Allah\textsuperscript{saww} said: ‘This, it is the word which Allah\textsuperscript{azwj} Mighty and Majestic is Pleased for Himself\textsuperscript{azwj} from the entirety of His\textsuperscript{azwj} creatures’. The Jew became a Muslim’.

و أما الياء فيد الله باسطة على خلقه;

It is reported in another Hadeeth –

‘Shamoun asked the Prophet\textsuperscript{saww} saying, ‘Inform me, what is Abu Jaad? And what is HA, WAW, ZA? And what is HA, TUA, YA? And what are KAAF, LAAM, MEEM, NOON? And what are SEEN, AYN, FE, SUAD? And what is the QAF, RA, SHEEN, TA? And what is KA, TA, BA?’

فقال رسول الله صلى الله عليه وسلم: أخبرني ما أبو جاد ؟ وما هوز ؟ وما حطي ؟ وما كلمٍ ؟ وما سعفص ؟ وما فرشت ؟ وما كتب ؟

So Rasool-Allah\textsuperscript{saww} said: ‘As for Abu Jaad, so it is a teknonym of Adam\textsuperscript{as} – upon our Prophet be the greetings. He\textsuperscript{as} was Refused from eating from the tree but he\textsuperscript{as} was earnest, and he\textsuperscript{as} ate.

\textsuperscript{1072}Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 35 H 4
وأما هؤلاء من السماء فنزل إلى الأرض،
And as for HA, WAW, ZA – Swooping from the sky, so it descended to the earth.

وأما حطي أحاطت به خطيئته،
And as for the HA, TUA, YA – Encompassing with his sins.

وأما كلمات الله عز ووجل،
And as for KAF, LAAM, MEEM, NOON – Words of Allah azwj Mighty and Majestic.

وأما وففع قال الله عز ووجل: صاع بصاع كما تدين تدان،
And as for SEEN, AYN, FA, SUAD – Allah azwj Mighty and Majestic Said: “A Sa’a with a sa’a (a unit of measurement), just as you judge, so you shall be Judged”.

وأما قرشات أقر بالسيئات فغفر له،
And as for QAF, RA, SHEEN, TA – acknowledgment with the sins, so he would be Forgiven for it.

وأما كتب فكتب الله عز ووجل عنده في اللوح المحفوظ قبل أن يخلق آدم بألفي عام، إن آدم خلق من التراب وعيسى خلق بغير آب فأنزل الله عز ووجل تصديقه، إن مثل عيسى عند الله كمثل آدم خلقه من التراب.
And as for the KA, TA, BA, so (KA) it is the Writing of Allah azwj Mighty and Majestic with Him azwj in the Guarded Tablet, before He azwj Created Adam as, by two thousand years. Adam as was Created from the dust (TA for Turaab), and Isa as was Created without a father (AB), so Allah azwj Mighty and Majestic Revealed its ratification Surely the example of Isa with Allah is like the example of Adam; He Created him from dust, [3:59]”.

قال: صدقته يا محمد.

He said, 'You saww speak the Truth, O Muhammad saww!' 1073

1073 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 35 H 5
Salih Bin Isa Al Ajaly, from Abu Bakr Muhammad Bin Muhammad Bin Ali Al Faqeeh, from Abu Nasr Al Sha’rany – in Masjid Humeyd, from Salman Bin Al Wazah, from his father, from Abu Israel, from Abu Is’h'aq Al Hamdany, from Aasim Bin Zumra, from Al Haris Al Awr who said,

‘While I was travelling with Amir Al-Momineen Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} in Al-Hira, when we were with a monk, the (Church) bell was struck. So, Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} said: ‘O Haris! Do you know what this bell is saying?’ I said, ‘Allah\textsuperscript{azwj}, and His\textsuperscript{azwj} Rasool\textsuperscript{saww}, and the cousin of His\textsuperscript{azwj} Rasool\textsuperscript{saww} are more knowing’.

He\textsuperscript{asws} said: ‘It is being struck like the world and its ruination, and it is saying, ’There is no god except Allah\textsuperscript{azwj}, truly, truly, honestly, honestly. The world has deceived us, and preoccupied us, and astounded us, and strayed us. O son of the world! Shh, no! Shh, no! O son of the world! Pounding, pounding (into dust). O son of the world! Gather, gather’.’

He said: ‘It is being struck like the world and its ruination, and it is saying, ’There is no god except Allah\textsuperscript{azwj}, truly, truly, honestly, honestly. The world has deceived us, and preoccupied us, and astounded us, and strayed us. O son of the world! Shh, no! Shh, no! O son of the world! Pounding, pounding (into dust). O son of the world! Gather, gather’.’

From his father, from Abu Israil, from Abu Is’h'aq Al Hamdany, from Aasim Bin Zamra, from Al Haris Al Awr who said,

‘While I was travelling with Amir Al-Momineen Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} in Al-Hira, when we were with a monk, the (Church) bell was struck. So, Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} said: ‘O Haris! Do you know what this bell is saying?’ I said, ‘Allah\textsuperscript{azwj}, and His\textsuperscript{azwj} Rasool\textsuperscript{saww}, and the cousin of His\textsuperscript{azwj} Rasool\textsuperscript{saww} are more knowing’.

He\textsuperscript{asws} said: ‘It is being struck like the world and its ruination, and it is saying, ’There is no god except Allah\textsuperscript{azwj}, truly, truly, honestly, honestly. The world has deceived us, and preoccupied us, and astounded us, and strayed us. O son of the world! Shh, no! Shh, no! O son of the world! Pounding, pounding (into dust). O son of the world! Gather, gather. The world will perish, generation (after) generation. There is none from a day which passes from us except and it is worse from us as a basis. It has wasted us, a house to remain, and settled us in a house to perish. We do not know what we lost therein except if only we had died’.

قال الحارث: يا أمير المؤمنين النصارى يعلمون ذلك ؟ قال: لو علموا ذلك لما أخذوا المسيح إلها من دون الله عز وجل.
Al-Haris said, ‘O Amir Al-Momineen asws! Are the Christians knowing that?’ He asws said: ‘If they had known that, they would not have taken the Messiah as a god, from besides Allah azwj Mighty and Majestic’.

He (the narrator) said, ‘So I went to the monk and said to him, ‘By the right of the Messiah as upon you! Why did you strike the bell upon the manner which you struck it?’

He (the narrator) said, ‘So he went on to strike and I was saying, letter by letter, until I reached to his asws words: ‘Except if only we had died’. So, he (monk) said, ‘By the right of your Prophet saww! Who informed you with this?’ I said, ‘This man who was with me yesterday’. He said, ‘And is there any relationship between him asws and the Prophet saww?’ I said, ‘He asws is his saww cousin’. He said, ‘By the right of our Prophet saww! This was heard from your Prophet saww?’ I said, ‘Yes’.

So, he became a Muslim, then said, ‘By Allah azwj! I found in the Torah, there would be coming and the end of the Prophets as, a Prophet saww who would interpret what the (Church) bells are saying’.

1074 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch. 35 H 6