

بحار الأنوار

BIHAR AL-ANWAAR

ج 1

Volume 1

بحار الانوار الجامعة لدرر أخبار الائمة الاطهار

**Bihar Al-Anwaar – The summary of the pearls of the
Ahadeeth of the Pure Imams^{-asws}**

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(فهرست الكتب)

(OVERALL) INDEX OF THE BOOK

- 1 - كتاب العقل والعلم والجهل.
- 1 – The book of intellect, and the knowledge, and the ignorance
- 2 - كتاب التوحيد.
- 2 – The book of Tawheed
- 3 - كتاب العدل والمعاد.
- 3 – The book of justice and the restitution
- 4 - كتاب الاحتجاجات والمناظرات وجوامع العلوم.
- 4 – The book of argumentation, and the debate, and the summary of knowledges
- 5 - كتاب قصص الانبياء (عليهم السلام).
- 5 – The book of stories of the Prophets^{-as}
- 6 - كتاب تاريخ نبينا وأحواله (صلى الله عليه وآله).
- 6 – The book of history of our Prophet^{-saww} and his^{-saww} situations
- 7 - كتاب الامامة، وفيه جوامع أحوالهم (عليهم السلام).
- 7 – The book of Imamate, and in it is the summary of their^{-asws} situations
- 8 - كتاب الفتن وفيه ما جرى بعد النبي (صلى الله عليه وآله) من غضب الخلافة، وغزوات أمير المؤمنين (عليه السلام).
- 8 – The book of strife and what transpired after the Prophet^{-saww}, from the usurpation of the Caliphate, and military expeditions of Amir Al-Momineen^{-asws}
- 9 - كتاب تاريخ أمير المؤمنين صلوات الله عليه وفضائله وأحواله
- 9 – The book of history of Amir Al-Momineen^{-asws}, and his^{-asws} merits, and his^{-asws} situations
- 10 - كتاب تاريخ فاطمة والحسن والحسين صلوات الله عليهم وفضائلهم ومعجزاتهم.

10 – The book of history of (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and their^{-asws} merits and their^{-asws} miracles

11- كتاب تاريخ علي بن الحسين، ومحمد بن علي الباقر، وجعفر بن محمد الصادق وموسى بن جعفر الكاظم صلوات الله عليهم، وفضائلهم ومعجزاتهم.

11 – The book of history of Ali^{-asws} Bin Al-Husayn^{-asws}, and Muhammad^{-asws} Bin Ali Al-Baqir^{-asws}, and Ja'far^{-asws} Bin Muhammad Al-Sadiq^{-asws}, and Musa^{-asws} Bin Ja'far Al-Kazim^{-asws}, and their^{-asws} merits and their^{-asws} miracles

12 - كتاب تاريخ علي بن موسى الرضا ومحمد بن علي الجواد وعلي بن محمد الهادي والحسن بن علي العسكري وأحوالهم ومعجزاتهم صلوات الله عليهم.

12 – The book of history of Ali^{-asws} Bin Musa Al-Reza^{-asws}, and Muhammad^{-asws} Bin Ali Al-Jawwad^{-asws}, and Ali^{-asws} Bin Muhammad Al-Hadi^{-asws}, and Al-Hassan^{-asws} Bin Ali Al-Askari^{-asws}, and their^{-asws} situations, and their^{-asws} miracles

13 - كتاب الغيبة وأحوال الحجّة القائم صلوات الله عليه.

13 – The book of occultation, and the situations of Al-Qaim^{-asws}

14 - كتاب السماء والعالم وهو يشتمل على أحوال العرش والكرسي والافلاك و العناصر والمواليد والملائكة، والجن، والانس، والوحوش، والطيور، وسائر الحيوانات وفيه أبواب الصيد والذباحة، وأبواب الطب.

14 – The book of the sky and the universe, and it is based upon the states of the Throne, and the Chair, and the orbits, and the elements, and the births, and the Angels, and the Jinn, and the humans, and the beasts, and the birds, and the rest of the animals, and in it are the chapters of the hunting, and the sacrifices, and the chapters of the medication

15 - كتاب الايمان والكفر ومكارم الاخلاق.

15 – The book of the Eman, and the Kufr, and the noble mannerisms

16 - كتاب الاداب والسنن، والاوامر والنواهي، والكبائر والمعاصي، وفيه أبواب الحدود.

16 – The book of ethics, and the Sunnahs, and the directives, and the prohibitions, and the major sins, and the acts of disobediences, and in it are the chapters of the legal penalties

17 - كتاب الروضة، وفيه المواعظ والحكم والخطب.

17 – The book of 'Al-Rowdah', and in it are the exhortations, and the judgments, and the sermons

18 - كتاب الطهارة والصلوة.

18 – The book of cleanliness and the Salat

19 - كتاب القرآن والدعاء.

19 – The book of Quran and the supplications

20 - كتاب الزكوة والصوم، وفيه أعمال السنة.

20 – The book of Zakat and the Soam (Fasts)

21 - كتاب الحج.

21 – The book of Hajj

22 - كتاب المزار.

22 – The book of Shrines

23 - كتاب العقود والایقاعات.

23 – The book of contracts and signatures

24 - كتاب الاحكام.

24 – The book of ordinances

25 - كتاب الاجازات، وهو آخر الكتب، ويشتمل على أسانيدنا وطرقنا إلى جميع الكتب، وإجازات العلماء الاعلام رضوان الله عليهم أجمعين.

25 – The book of permissions, and it is the last book, and it is based upon our chains, and our ways to the entirety of the books, and the permissions of the scholars of the world, may Allah^{azwj} be Pleased with them all.

TABLE OF CONTENTS

THE BOOK OF INTELLECT, AND THE KNOWLEDGE AND THE IGNORANCE.....	6
SECTION ONE.....	6
CHAPTER 1 – MERITS OF THE KNOWLEDGE, AND CONDEMNATION OF THE IGNORANCE	6
CHAPTER 2 – REALITY OF THE INTELLECT, AND ITS QUALITATIVE STATE, AND BEGINNING OF ITS CREATION.....	24
CHAPTER 3 – ARGUMENTATION OF ALLAH^{-azwj} THE EXALTED UPON THE PEOPLE WITH THE INTELLECT AND THAT HE^{-azwj} WOULD BE RECKONING THEM UPON A MEASUREMENT OF THEIR INTELLECT.....	29
CHAPTER 4 – SIGNS OF THE INTELLECT AND ITS ARMIES	31
CHAPTER 5 – THE MISCELLANEOUS.....	80
CHAPTERS OF THE KNOWLEDGE, AND ITS ETHICS, AND TYPES OF ITS RULINGS	81
SECTION TWO.....	81
CHAPTER 1 – OBLIGATION OF (ACQUIRING) THE KNOWLEDGE, AND THE OBLIGATION OF SEEKING IT, AND THE URGING UPON IT, AND THE REWARDS OF THE TEACHER AND THE STUDENT	81
CHAPTER 2 – TYPES OF PEOPLE REGARDING THE KNOWLEDGE, AND MERITS OF LOVING THE SCHOLARS.....	116
CHAPTER 3 – ASKING THE SCHOLAR, AND DISCUSSING WITH HIM, AND GOING TO HIS DOOR	123
CHAPTER 4 – DISCUSSING WITH THE SCHOLAR, AND GATHERINGS OF THE SCHOLARS, AND THE PRESENCE IN THE GATHERING OF THE KNOWLEDGE, AND CONDEMNATION OF MIXING WITH THE IGNORANT ONES.....	126
CHAPTER 5 – THE DEED WITHOUT KNOWLEDGE	138
CHAPTER 6 – THE KNOWLEDGES WHICH THE PEOPLE HAVE BEEN COMMANDED TO ATTAIN AND WOULD BENEFIT THEM, AND IN IT IS INTERPRETATION OF THE WISDOM	142
CHAPTER 7 – ETHICS OF SEEKING THE KNOWLEDGE AND ITS ORDINANCES	158

(كتاب العقل والعلم والجهل)

THE BOOK OF INTELLECT, AND THE KNOWLEDGE AND THE IGNORANCE

SECTION ONE

باب 1 فضل العقل وذم الجهل.

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

الآيات، البقرة: لايات لقوم يعقلون 164 " وقال تعالى " : كذلك يبين الله لكم آياته لعلكم تعقلون 242 " وقال تعالى " : وما يذكر إلا أولوا الألباب 269

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

آل عمران: وما يذكر إلا أولوا الألباب 7 " وقال تعالى " : قد بينا لكم الآيات إن كنتم تعقلون 118 " وقال " : إن في خلق السموات والأرض واختلاف الليل والنهار لآيات لأولي الألباب 190

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

المائدة: ذلك بأنهم قوم لا يعقلون 85 " وقال تعالى " : فاتقوا الله يا أولي الألباب 100 " وقال " : وأكثرهم لا يعقلون 103

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

الانعام: ولكن أكثرهم يجهلون 111 " وقال " : وللدار الآخرة خير للذين يتقون أفلا تعقلون 32

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

الانفال: إن شر الدواب عند الله الصم البكم الذين لا يعقلون 22

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

يونس: أفأنت تسمع الصم ولو كانوا لا يعقلون 42 " وقال تعالى " : ويجعل الرجس على الذين لا يعقلون 100

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

هود: ولكني أرىكم قوما تجهلون 29

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

يوسف: إنا أنزلناه قرآنا عربيا لعلكم تعقلون 2

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

الرعد: إنما يتذكر اولو الالباب 19

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

ابراهيم: وليذكر اولوا الالباب 52

(Surah) Ibrahim^{as}: - ***and for the ones of understanding to be mindful [14:52]***

طه: إن في ذلك لآيات لاولي النهى 54

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

النور: كذلك يبين الله لكم الآيات لعلكم تعقلون 61

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

الزمر: إن في ذلك لذكرى لاولي الالباب 21

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

المؤمن: هدى وذكرى لاولي الالباب 54 " وقال تعالى " : ولعلكم تعقلون 67

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

الجاثية: آيات لقوم يعقلون 5

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

الحجرات: أكثرهم لا يعقلون 4

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

الحديد: قد بينا لكم الآيات لعلكم تعقلون 17

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

الحشر: ذلك بأنهم قوم لا يعقلون 14

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

1 - مع، لى: الحافظ، عن أحمد بن عبد الله الثقفي، عن عيسى بن محمد الكاتب، عن المدائني، عن غياث بن إبراهيم، عن الصادق جعفر بن محمد، عن أبيه، عن جده (عليهم السلام) قال: قال علي بن أبي طالب (عليه السلام): عقول النساء في جمالهن، وجمال الرجال في عقولهم.

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

From Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} who said: 'Ali^{-asws} Bin Abu Talib^{-asws} said: 'The intellect of the women is in their beauty, and the beauty of the men is in their intellect'.¹

2 - لى: العطار، عن أبيه، عن سهل، عن محمد بن عيسى، عن البرزطي، عن جميل عن الصادق جعفر بن محمد (عليهما السلام) قال كان أمير المؤمنين (عليه السلام) يقول: أصل الانسان لبه، وعقله دينه، ومروته حيث يجعل نفسه، والايام دول، والناس إلى آدم شرع سواء.

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

From Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'The essence of the human being is his personality, and his intellect is his Religion, and his character is where he places himself, and the days rotate, and the people up to Adam^{-as} started equally'.²

3 - لى: ابن إدريس، عن أبيه، عن ابن هاشم، عن ابن مرار، عن يونس، عن ابن سنان عن الصادق جعفر بن محمد (عليهما السلام) قال: خمس من لم يكن فيه لم يكن فيه كثير مستمتع، قيل: وما هن؟ يا بن رسول الله!

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

² Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 S 1 Ch 1 H 2

According to Ibn Idrees, from his father, from Ibn Hashim, from Ibn Marar, from Yunus, from Ibn Sinan,

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

قال: الدين، والعقل، والحياء، وحسن الخلق، وحسن الادب وخمس من لم يكن فيه لم يتهنأ العيش: الصحة، والامن، والغنى، والقناعة، والانىس الموافق.

He^{-asws} said: 'The Religion, and the intellect, and the bashfulness, and the good mannerisms, and good ethics. And five (things), if these do not happen to be within someone, the life would not be welcoming for him – the health, and the safety, and the riches, and the contentment, and the compatible gentle companion'.³

4 - ل: أبي، عن سعد، عن ابن يزيد، عن إسماعيل بن قتيبة البصري، عن أبي خالد العجمي، عن أبي عبد الله (عليه السلام) قال: خمس من لم يكن فيه لم يكن فيه كثير مستمتع: الدين، والعقل، والادب، والحرية، وحسن الخلق.

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

'From Abu Abdullah^{-asws} having said: 'Five (things), if these do not happen to be within someone, there would not be a lot of qualities in him – the Religion, and the intellect, and the ethics, and the freedom, and the good mannerisms'.⁴

5 - لى: لا جمال أزين من العقل. رواه في خطبة طويلة عن أمير المؤمنين (عليه السلام) سيحيى تماماً في باب خطبه (عليه السلام).

According to me, 'There is no beauty more adorning than the intellect. It is reported in a lengthy sermon of Amir Al-Momineen^{-asws}. I shall come with the complete of it in the chapter of his^{-asws} sermons'.⁵

6 - لى: ابن موسى، عن محمد بن يعقوب، عن علي بن محمد بن عبد الله، عن إبراهيم بن إسحاق الاحمر، عن محمد بن سليمان، عن أبيه، قال: قلت لابي عبد الله الصادق (عليه السلام): فلان من عبادته ودينه وفضله كذا وكذا

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

'I said to Abu Abdullah Al-Sadiq^{-asws}, 'So and so is such and such with his worship, and his Religion, and his merits'.

³ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 3

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

⁵ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 5

قال: فقال كيف عقله؟ فقلت: لا أدري،

He (the narrator) said, 'So he^{-asws} said: 'How is his intellect?' I said, 'I don't know'.

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

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

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

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

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

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

فأوحى الله عزوجل إلى الملك إنما اثيبه على قدر عقله.

Then Allah^{-azwj} Mighty and Majestic Revealed unto the Angel: "But rather, I^{-azwj} Rewarded him in accordance to his intellect"⁶.

7 - وقال الصادق (عليه السلام): ما كلم رسول الله (صلى الله عليه وآله) العباد بكنه عقله قط.

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

⁶ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 6

قال: وقال رسول الله (صلى الله عليه وآله): إنا معاشر الانبياء امرنا أن نكلم الناس على قدر عقولهم.

He^{-asws} said: 'And Rasool-Allah^{-saww} said: 'We, the group of Prophets^{-as} have been Ordered that we^{-as} speak to the people in accordance to their intellects''.⁷

8 - ل، لى: ابن البرقي، عن أبيه، عن جده، عن عمرو بن عثمان، عن أبي جميلة عن ابن طريف عن ابن نباتة عن علي بن أبي طالب (عليه السلام) قال: هبط جبرئيل على آدم (عليه السلام) فقال: يا آدم إني امرت أن أخيرك واحدة من ثلاث، فاختر واحدة ودع إثنين

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

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

فقال له آدم: وما الثلاث يا جبرئيل؟ فقال: العقل، والحياء، والدين قال آدم فيني قد اخترت العقل،

So Adam^{-as} said to him^{-as}: 'And what are the three, O Jibraeel^{-as}? He^{-as} said: 'The intellect, and the bashfulness, and the Religion'. Adam^{-as} said: 'I^{-as} have hereby chosen the intellect'.

فقال جبرئيل للحياء والدين: انصرفا ودعاه فقالا له: يا جبرئيل إنا امرنا أن نكون مع العقل حيثما كان، قال: فشأنكما، وعرج.

So Jibraeel^{-as} said to the bashfulness and the Religion: 'Depart and leave him^{-as}'. But they both said to him^{-as}, 'O Jibraeel^{-as}! We are Ordered to always happen to be with the intellect, wherever it may be'. Then that is your business', and he^{-as} ascended'.⁸

9 - ل: ابن الوليد، عن الصفار، عن محمد بن عيسى، عن عثمان بن عيسى، عن ابن مسكان عن أبي عبد الله (عليه السلام) قال: لم يقسم بين العباد أقل من خمس: اليقين، والقنوع، والصبر، والشكر، والذي يكمل به هذا كله العقل.

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

'From Abu Abdullah^{-asws} having said: 'There has not been distributed between the servant anything less than five – the conviction, and the contentment, and the patience, and the gratefulness, and that by which all these are perfected, is the intellect'.⁹

10 - ل: في الاربعمئة، من كمل عقله حسن عمله.

⁷ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 7

⁸ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 8

⁹ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 9

In the four hundred (Hadith of Amir Al-Momineen^{-asws}, he^{-asws} said: 'One who perfects his intellects, his deeds would be good'.¹⁰

11 - ن: الدقاق، عن الاسدي، عن أحمد بن محمد بن صالح الرازي، عن حمدان الديواني قال: قال الرضا (عليه السلام): صديق كل إمريء عقله، وعدوه جهله.

Al Daqaq, from Al Asady, from Ahmad Bin Muhammad Bin Salih Al Razy, from Hamdan Al Diwany who said,

'Al-Reza^{-asws} said: 'A friend of every person is his intellect, and his enemy is his ignorance'.¹¹

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

Al Mufeed, from Abu Hafs Umar Bin Muhammad, from Ibn Mahrawiya, from Dawood Bin Suleyman who said,

'I heard Al-Reza^{-asws} saying: 'Allah^{-azwj} did not Deposit intellect in a servant except he would be saved by it one day'.¹²

13 - ما: المفيد، عن الحسين بن محمد التمار، عن محمد بن قاسم الانباري، عن أحمد ابن عبيد: عن عبد الرحيم بن قيس الهلالي، عن العمري، عن أبي حمزة السعدي، عن أبيه، قال: أوصى أمير المؤمنين علي بن أبي طالب (عليه السلام) إلى الحسن بن علي (عليه السلام) فقال فيما أوصى به إليه:

Al Mufeed, from Al Husayn Bin Muhammad Al Tammar, from Muhammad Bin Qasim Al Anbary, from Ahmad Ibn Ubeyd, from Abdul Raheem Bin Qays Al Hilali, from Al Amry, from Abu Hamza Al Sa'ady, from his father who said,

'Amir Al-Momineen^{-asws} Ali^{-asws} Bin Abu Talib^{-asws} bequeathed to Al-Hassan^{-asws} Bin Ali^{-asws}, and he^{-asws} said among what he^{-asws} bequeathed with to him^{-asws}:

يا بني لا فقر أشد من الجهل، ولا عدم أشد من عدم العقل، ولا وحدة ولا وحشة أوحش من العجب، ولا حسب كحسب الخلق، ولا ورع كالكف عن محارم الله، ولا عبادة كالتفكر في صنعة الله عزوجل

'O my^{-asws} son^{-asws}! There is no poverty more severe than ignorance, nor any deprivation more severe than the deprivation of the intellect, nor any loneliness or solitude lonelier than the self-conceit, nor any trait like the good manners, nor any devoutness like the restraint from the Prohibitions of Allah^{-azwj}, nor any worship like the pondering in the Creation of Allah^{-azwj} Mighty and Majestic.

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

¹⁰ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 10

¹¹ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 11

¹² Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 12

O my^{-asws} son^{-asws}! The intellect is a friend of the person, and the forbearance is his Vizier, and the kindness is his father, and the patience is from the best of his army.

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

O my^{-asws} son^{-asws}! It is inevitable from the intellect that one looks into his occupation, so let him preserve his tongue, and let him recognise the people of his era.

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

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

يا بني للمؤمن ثلاث ساعات: ساعة يناجي فيها ربه، وساعة يحاسب فيها نفسه، وساعة يخلو فيها بين نفسه ولذتها فيما يحل ويحرم، وليس للمؤمن بد من أن يكون شاخصا في ثلاث: مرمة لمعاش: أو خطوة لمعاد أو لذة في غير محرم.

O my^{-asws} son^{-asws}! For the Momin there are three timings – a time during which he whispers to his Lord^{-azwj}, and a time during which he reckons himself, and a time during which he isolates himself and its pleasure during which he extols and praises (Allah^{-azwj}), and there isn't any escape for the Momin from focussing regarding three – correcting his livelihood, or taking steps for the Hereafter, or deriving pleasures in other than Prohibitions.¹³

14 – ما: المفيد، عن ابن قولويه، عن الكليني، عن علي بن إبراهيم، عن اليقطيني عن حنان بن سدير، عن أبيه، عن الباقر (عليه السلام) في خبر سلمان وعمر إنه قال: قال رسول الله (صلى الله عليه وآله): يا معشر قريش! إن حسب المرء دينه، ومروته خلقه، وأصله عقله.

Al Mufeed, from Ibn Qawlaqiyah, from Al Kulayni, from Ali Bin Ibrahim, from Al Yateeni, from Hanan Bin Sadeyr, from his father,

'From Al-Baqir^{-asws} in a Hadeeth of Salman^{-ra} and Umar having said, 'Rasool-Allah^{-saww} said: 'O group of Quraysh! Surely, the affiliation of the person is in his Religion, and his character is his morals, and his essence is his intellect''.¹⁴

15 – ما: المفيد، عن إسماعيل بن محمد الكاتب، عن عبد الصمد بن علي، عن محمد بن هارون بن عيسى، عن أبي طلحة الخزاعي، عن عمر بن عباد، عن أبي فرات، قال: قرأت في كتاب لوهب بن منبه، وإذا مكتوب في صدر الكتاب: هذا ما وضعت الحكماء في كتبها:

¹³ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 13

¹⁴ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 14

Al Mufeed, from Ismail Bin Muhammad the scribe, from Abdul Samad Bin Ali, from Muhammad Bin Haroun Bin Isa, from Abu Talha Al Khuzaie, from Umar Bin Abad, from Abu Furat who said,

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

الاجتهاد في عبادة الله أريح تجارة، ولا مال أعود من العقل، ولا فقر أشد من الجهل، وأدب تستفيده خير من ميراث، وحسن الخلق خير رفيق، والتوفيق خير قائد، ولا ظهر أوثق من المشاورة، ولا وحشة أوحش من العجب، ولا يطمعن صاحب الكبر في حسن الثناء عليه.

‘The striving in the worship of Allah^{-azwj} is the most profitable of trades, nor is there any wealth more supportive than the intellect, nor any poverty more severe than the ignorance, and ethics are better than inheritance, and good mannerisms is the best of friends, and the inclination (from Allah^{-azwj}) is the best guide, nor is there any backbone stronger than the consultation, nor any loneliness more lonelier than the self-conceit, nor does the one of old age covet the praise lavished upon him’. (P.S. This is not a Hadeeth)¹⁵

16 - ع: ابن المتوكل، عن السعد آبادي، عن البرقي، عن أبيه، عن ابن أبي عمير عن ذكره، عن أبي عبد الله (عليه السلام) قال: ما خلق الله عزوجل شيئاً أبغض إليه من الاحمق، لانه سلبه أحب الاشياء إليه وهو عقله.

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

‘From Abu Abdullah^{-asws} having said: ‘Allah^{-azwj} Mighty and Majestic did not Created anything more hateful to Him^{-azwj} than the foolishness, because it spoils the thing most Beloved to Him^{-azwj}, and it is a person’s intellect’.¹⁶

17 - ع: ابن الوليد، عن الصفار، عن أحمد بن محمد، عن ابن محبوب، عن بعض أصحابه عن أبي عبد الله (عليه السلام) قال: دعامة الانسان العقل، ومن العقل الفطنة، والفهم، والحفظ والعلم، فإذا كان تأييد عقله من النور كان عالماً حافظاً زكياً فطنا فهماً، وبالعقل يكمل، وهو دليله ومبصره ومفتاح أمره.

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

‘From Abu Abdullah^{-asws} having said: ‘A pillar of the human being is his intellect, and from the intellect is the cleverness, and the understanding, and the memorisation, and the knowledge. So when his intellect is supported by the *Noor* (Divine Light), he would be a scholar, a memoriser, an intellectual, clever, understanding; and by the intellect he is perfect, and it is his pointer and his insight and a key to his affairs’.¹⁷

¹⁵ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 15

¹⁶ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 16

¹⁷ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 17

18 - ب: هارون، عن ابن صدقة، عن جعفر بن محمد (عليهما السلام) قال: إن الله تبارك وتعالى يبغض الشيخ الجاهل، والغني الظلوم، والفقير المختال.

Haroun, from Ibn Sadaqa,

'From Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'Surely, Allah^{-azwj} Blessed and Exalted Hated the ignorant old man, and the unjust rich one, and poor self-conceited one'.¹⁸

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

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

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

20 - ثو: بهذا الاسناد، عن أبي محمد، عن ابن عميرة، عن إسحاق بن عمار، قال: قال أبو عبد الله (عليه السلام): من كان عاقلاً كان له دين، ومن كان له دين دخل الجنة.

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

'Abu Abdullah^{-asws} said: 'One who was an intellectual, there would be Religion for him, and one for who there is Religion, would enter the Paradise'.²⁰

21 - سن: أبي، عن محمد بن سنان، عن رجل من همدان، عن عبيد الله بن الوليد الوصافي، عن أبي جعفر (عليه السلام) قال: كان يرى موسى بن عمران (عليه السلام) رجلاً من بني إسرائيل يطول سجوده ويطول سكوته. فلا يكاد يذهب إلى موضع إلا وهو معه فبينما هو من الأيام في بعض حوائجه إذ مر على أرض معشبة يزهو ويهتز

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

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

قال: فتأوه الرجل فقال له موسى: على ماذا تأوهت؟ قال: تمنيت أن يكون لربي حمار أراعاه ههنا!

¹⁸ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 18

¹⁹ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 19

²⁰ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 20

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

قال: وأكب موسى (عليه السلام) طويلا يبصره على الارض اغتماما بما سمع منه،

He^{-asws} said: 'Musa^{-as} looked down at the ground for a long while, gloomy at what he^{-as} heard from him'.

قال: فانحط عليه الوحي، فقال له: ما الذي أكبرت من مقالة عبدي؟ أنا أوأخذ عبادي على قدر ما أعطيتهم من العقل.

He^{-asws} said: 'Then Revelation came down unto him^{-as} and He^{-azwj} Said to him^{-as}: "What is that which you find grievous from the speech of My^{-azwj} servant? I^{-azwj} Seize My^{-azwj} servants upon a measurement of what I^{-azwj} Give them from the intellect"²¹.

22 - سن: بعض أصحابنا رفعه قال: قال رسول الله (صلى الله عليه وآله): ما قسم الله للعباد شيئا أفضل من العقل، فنوم العاقل أفضل من سهر الجاهل، وإفطار العاقل أفضل من صوم الجاهل، وإقامة العاقل أفضل من شحوص الجاهل،

One of our companions raised it, said,

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

ولا بعث الله رسولا ولا نبيا حتى يستكمل العقل، ويكون عقله أفضل من عقول جميع أمته، وما يضرم النبي في نفسه أفضل من اجتهاد المجتهدين،

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

وما أدى العاقل فرائض الله حتى عقل منه، ولا بلغ جميع العابدين في فضل عبادتهم ما بلغ العاقل، إن العقلاء هم اولوا الالباب الذين قال الله عزوجل: إنما يتذكر اولوا الالباب.

And the intellectual does not perform the Obligations of Allah^{-azwj} until he understands from it, nor do the entirety of the worshippers reach in the merits of their worship what the intellectual reaches. The intellectuals, they are the ones of understanding about whom Allah^{-azwj} Mighty and Majestic Said: **But rather, the ones with the understanding will be mindful [13:19].²²**

²¹ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 21

²² Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 22

23 - سن: بعض أصحابنا رفعه، قال: ما يعبا من أهل هذا الدين بمن لا عقل له.

One of our companions raised it,

'He^{-asws} said: 'Do not care about the one from the people of this Religion, one who has not intellect for him'.

قال: قلت جعلت فداك إنا نأتي قوما لا بأس بهم عندنا ممن يصف هذا الامر ليست لهم تلك العقول،

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

فقال: ليس هؤلاء ممن خاطب الله في قوله: يا اولي الالباب. إن الله خلق العقل، فقال له: أقبل فأقبل: ثم قال له: أدبر فأدبر، فقال: وعزتي وجلالي ما خلقت شيئا أحسن منك، وأحب إلي منك، بك آخذ وبك اعطي.

So he^{-asws} said: 'Those aren't from the one whom Allah^{-azwj} Addressed in His^{-azwj} Words: **O ones of understanding, [5:100]**. Allah^{-azwj} Created the intellect and Said to it: "Come!" So it came. Then He^{-azwj} Said to it: "Go back!" So it went back. Then He^{-azwj} Said: "By My^{-azwj} Might and My^{-azwj} Majesty! I^{-azwj} did not Create anything better than you, and more Beloved to Me^{-azwj} than you. By you I^{-azwj} shall Seize, and by you I^{-azwj} shall Give"^{.23}

24 - سن: النوفلي، وجهم بن حكيم المدائني، عن السكوني، عن أبي عبد الله، عن آباءه (عليهم السلام) - قال: قال رسول الله (صلى الله عليه وآله): إذا بلغكم عن رجل حسن حاله فانظروا في حسن عقله فانما يجازي بعقله.

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

'From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'When it (news) reaches you about a man, of the goodness of his state, then look into the goodness of his intellect, for rather he would be Recompensed as per his intellect'^{.24}

25 - مص: قال الصادق (عليه السلام): الجهل صورة ركبت في بني آدم، إقبالها ظلمة، وإدبارها نور، والعبد متقلب معها كتقلب الظل مع الشمس ألا ترى إلى الانسان؟

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

تارة تجده جاهلا بخصاله نفسه، حامدا لها، عارفا بعييها، في غيره ساخطا، وتارة تجده عالما بطباعه، ساخطا لها، حامدا لها في غيره،

²³ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 23

²⁴ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 24

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

فهو متقلب بين العصمة والخذلان، فإن قابلته العصمة أصاب، وإن قابله الخذلان أخطأ، ومفتاح الجهل الرضاء والاعتقاد به، ومفتاح العلم الاستبدال مع إصابة موافقة التوفيق،

So, he keeps turning between the infallibility and the abandonment. So if he faces the infallibility, he gets it right, and if he accepts the abandonment, he errs. And the key to the ignorance is the agreeability and the believing in it, and the key of the knowledge is the replacement with the correct (actions) and be compatible with the inclination.

وأدنى صفة الجاهل دعواه العلم بلا إستحقاق، وأوسطه جهله بالجهل، وأقصاه جحوده العلم، وليس شئ إثباته حقيقة نفيه إلا الجهل والدنيا والحرص، فالكل منهم كواحد، والواحد منهم كالكل.

And the lowest attribute of the ignorant one is his claim to knowledge without being worthy of it; and its medium (attribute) is his ignorance with the ignorance; and the extreme (attribute) is his denial of the knowledge. And there isn't any proof (with him) of his denial of reality except for the ignorance, and (coveting) the world, and the greed. Thus, all of these (attributes) are like one, and the one of them is like all'.²⁵

26 - م: عن أبي محمد (عليه السلام)، قال: قال علي بن الحسين (عليهما السلام): من لم يكن عقله أكمل ما فيه، كان هلاكه من أيسر ما فيه.

From Abu Muhammad^{asws} having said: 'Ali^{asws} Bin Al-Husayn^{asws} said: 'One whose intellect is not the most perfect of (everything) what is within him, his destruction would be from the easiest of what is within him'.²⁶

27 - ضه: قال أمير المؤمنين (عليه السلام) صدر العاقل صندوق سره، ولا غنى كالعقل، ولا فقر كالجهل، ولا ميراث كالادب، ولا مال أعود من العقل، ولا عقل كالتيدير.

Amir Al-Momineen^{asws} said: 'The chest of the intellectual is a box of his secrets, and there is no richness like the intellect, nor any poverty like the ignorance, nor any inheritance like the ethics, nor any wealth more supportive than the intellect, nor any intellect like the management'.²⁷

²⁵ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 25

²⁶ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 26

²⁷ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 17 (b)

28 - ضه: روي عن ابن عباس، انه قال: أساس الدين بني على العقل، وفرضت الفرائض على العقل، وربنا يعرف بالعقل، ويتوسل إليه بالعقل، والعقل أقرب إلى ربه من جميع المجتهدين بغير عقل، ولتقال ذرة من بر العاقل أفضل من جهاد الجاهل ألف عام.

It is reported from Ibn Abbas having said,

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

29 - ضه: قال النبي (صلى الله عليه وآله). قوام المرء عقله، ولا دين لمن لا عقل له.

The Prophet^{-saww} said: ‘The strength of the person is his intellect, and there is no Religion for the one who has not intellect for him’.²⁹

30 - ختص: قال الصادق (عليه السلام): إذا أراد الله أن يزيل من عبد نعمة كان أول ما يغير منه عقله.

Al-Sadiq^{-asws} said: ‘Whenever Allah^{-azwj} Intends to Withdraw a Bounty from a servant, the first of what He^{-azwj} Changes from him is his intellect’.³⁰

31 - وقال (عليه السلام): يغوص العقل على الكلام فيستخرجه من مكنون الصدر، كما يغوص الغائص على اللؤلؤ المستكنة في البحر.

And he^{-asws} said: ‘The intellect dives for the speech and it extracts it from the concealment of the chest, just as the diver tends to dive for the pearls concealed in the ocean’.³¹

32 - وقال أمير المؤمنين (عليه السلام): الناس أعداء لما جهلوا.

And Amir Al-Momineen^{-asws} said: ‘The people tend to be enemies of what they are ignorant of’.³²

33 - وقال (عليه السلام): أربع خصال يسود بها المرء: العفة، والادب، والجود، والعقل.

²⁸ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 18 (b)

²⁹ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 19 (b)

³⁰ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 20 (b)

³¹ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 21 (b)

³² Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 22 (b)

And he^{-asws} said: 'Four characteristics, the person prevails by these – the chastity, and the ethics, and the benevolence, and the intellect'.³³

34 – وقال (عليه السلام): لا مال أعود من العقل، ولا مصيبة أعظم من الجهل، ولا مظاهرة أوثق من المشاورة، ولا ورع كالكف عن المحارم، ولا عبادة كالتفكير، ولا قائد خير من التوفيق، ولا قرين خير من حسن الخلق، ولا ميراث خير من الأدب.

And he^{-asws} said: 'There is no wealth more supportive than the intellect, nor is there any difficulty greater than the ignorance, nor are backer stronger than the consultation, nor any piety like the restraint from the Prohibitions, nor any worship like the pondering, nor any guide better than the inclination, nor any pairing better than the good mannerisms, nor any inheritance better than the ethics'.³⁴

35 – ما: جماعة، عن أبي الفضل: عن حنظلة بن زكريا القاضي، عن محمد بن علي بن حمزة العلوي. عن أبيه، عن الرضا، عن آباءه (عليهم السلام) قال: قال رسول الله (صلى الله عليه وآله): حسب المؤمن ماله، ومروته عقله، وحلمه شرفه، وكرمه تقواه.

A group, from Abu Al Mufazzal, from Hanzalat Bin Zakariyya the judge, from Muhammad Bin Ali Bin Hamza Al Alawy, from his father,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Reckoning of the Momin is his wealth, and his personality is his intellect, and his forbearance is his nobility, and his honour is his piety'.³⁵

36 – الدرّة الباهرة قال أبو الحسن الثالث (عليه السلام): الجهل والبخل أذم الاخلاق.

(The book) Al-Durrat Al-Bahira – Abu Al-Hassan^{-asws} the third said: 'The ignorance and the miserliness are the most condemned of the traits'.³⁶

37 – وقال أبو محمد العسكري (عليه السلام): حسن الصورة جمال ظاهر، وحسن العقل جمال باطن.

And Abu Muhammad Al-Askari^{-asws} said: 'A good face is the apparent beauty, and the good intellect is the hidden beauty'.³⁷

38 – وقال (عليه السلام): لو عقل أهل الدنيا خربت.

And he^{-asws} said: 'If the people (don't) use their intellect, it would be ruined'.³⁸

39 – نهج: قال أمير المؤمنين (عليه السلام): ليس الرؤية مع الابصار، وقد تكذب العيون أهلها، ولا يغش العقل من انتصحه.

³³ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 23 (b)

³⁴ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 24 (b)

³⁵ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 25 (b)

³⁶ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 26 (b)

³⁷ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 27

³⁸ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 28

Nahj (Al-Balagah) – Amir Al-Momineen^{-asws} said: ‘There isn’t any seeing with the insight (i.e., the real seeing is the insight of the intellect), and the eyes have belied its people, nor can the intellect be overwhelmed from its advice being taken’.³⁹

40 – نَحَج: قال (عليه السلام): لا غنى كالعقل، ولا فقر كالجهل، ولا ميراث كالادب، ولا ظهير كالمشاورة.

Nahj (Al-Balagah) – He^{-asws} said: ‘There is no wealth like the intellect, nor any poverty like the ignorance, nor an inheritance like the ethics, nor any backer like the consultation’.⁴⁰

41 – وقال (عليه السلام): أغنى الغنى العقل، وأكبر الفقر الحمق.

And he^{-asws} said: ‘The richest of the riches is the intellect, and the greatest of the poverty is the stupidity’.⁴¹

42 – وقال (عليه السلام): لا مال أعود من العقل، ولا عقل كالتدبير.

And he^{-asws} said: ‘There is no wealth more supportive than the intellect, nor is there any intellect like the management’.⁴²

43 – وقال (عليه السلام) الحلم غطاء ساتر، والعقل حسام باتر، فاستر خلل خلقك بحلمك، وقاتل هواك بعقلك.

And he^{-asws} said: ‘The forbearance is the veiling cover, and the intellect is the absolute sword. Veil the bad manners with your forbearance, and kill your whims with your intellect’.⁴³

44 – كنز الكراجكي قال النبي (صلى الله عليه وآله): لكل شئ آلة وعدة وآلة المؤمن و عدته العقل، ولكل شئ مطية ومطية المرء العقل، ولكل شئ غاية وغاية العبادة العقل، ولكل قوم راع وراعي العابدين العقل، ولكل تاجر بضاعة، وبضاعة المجتهدين العقل، ولكل خراب عمارة وعمارة الآخرة العقل، ولكل سفر فسطاط يلجئون إليه و فسطاط المسلمين العقل.

(The book) Kunz of Al-Karajaky – The Prophet^{-sawww} said: ‘For everything there is a tool and a weapon, and the tool of the Momin and his weapon is the intellect.

And for everything there is a ride, and the ride of the person is the intellect. And for everything there is a peak, and the peak of the worship is the intellect.

And for every people there is a shepherd, and the shepherd of the worshippers is the intellect. And for everything there is a trader there are goods, and the goods of the strivers is the intellect.

³⁹ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 29

⁴⁰ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 30

⁴¹ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 31

⁴² Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 32

⁴³ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 33

And for every ruin (sign one can gather that) there used to be a building, and the building of the Hereafter is the intellect. And for every journey there is a tent they are resorting to, and a tent of the Muslims is the intellect'.⁴⁴

45 - وقال أمير المؤمنين (عليه السلام): لا عدة أنفع من العقل ولا عدو أضر من الجهل.

And Amir Al-Momineen^{-asws} said: 'There is no weapon more beneficial than the intellect, nor any enemy more harmful than the ignorance'.⁴⁵

46 - وقال: زينة الرجل عقله.

And he^{-asws} said: 'An adornment of the man is his intellect'.⁴⁶

47 - وقال (عليه السلام): قطيعة العاقل تعدل صلة الجاهل.

And he^{-asws} said: 'The cutting off (relationship) of the intellectual equates to the maintaining (relationship) of the ignorant one'.⁴⁷

48 - وقال (عليه السلام): من لم يكن أكثر ما فيه عقله كان بأكثر ما فيه قتله.

And he^{-asws} said: 'One, whose majority of his contents is not intellect, would be killed by what is most inside him'.⁴⁸

49 - وقال (عليه السلام): الجمال في اللسان، والكمال في العقل، ولا يزال العقل والحمق تيغالبان على الرجل إلى ثماني عشرة سنة، فإذا بلغها غلب عليه أكثرهما فيه.

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

50 - وقال (عليه السلام): العقول أئمة الافكار، والافكار أئمة القلوب، والقلوب أئمة الحواس، والحواس أئمة الاعضاء.

And he^{-asws} said: 'The intellects of the Imams^{-asws} are the thoughts, and the thoughts of the Imams^{-asws} are the hearts, and the hearts of the Imams^{-asws} are the sensory perception, and the sensory perceptions of the Imams^{-asws} are the organs'.⁵⁰

⁴⁴ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 34

⁴⁵ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 35

⁴⁶ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 36

⁴⁷ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 37

⁴⁸ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 38

⁴⁹ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 39

⁵⁰ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 40

51 - وقال رسول الله (صلى الله عليه وآله): استرشدوا العقل ترشدوا، ولا تعصوه فتندموا.

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

52 - وقال (صلى الله عليه وآله): سيد الاعمال في الدارين العقل، ولكل شئ دعامة ودعامة المؤمن عقله، فبقدر عقله تكون عبادته لربه.

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

53 - وقال أمير المؤمنين (عليه السلام): العقول ذخائر، والاعمال كنوز.

And Amir Al-Momineen^{-asws} said: 'The intellects are ammunition, and the deeds are treasures'.⁵³

⁵¹ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 41

⁵² Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 42

⁵³ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 1 H 43

(باب 2 حقيقة العقل وكيفيته وبدو خلقه)

CHAPTER 2 – REALITY OF THE INTELLECT, AND ITS QUALITATIVE STATE, AND BEGINNING OF ITS CREATION

1 - لى: ابن المتوكل، عن الحميري، عن ابن عيسى، عن ابن محبوب، عن العلاء عن محمد، عن الباقر (عليه السلام) قال: لما خلق الله العقل استنطقه، ثم قال له أقبل فأقبل، ثم قال له أدبر فأدبر، ثم قال له: وعزتي وجلالي ما خلقت خلقا هو أحب إلي منك، ولا أكملك إلا فيمن أحب أما إني إياك أمر، وإياك أنهى، وإياك أثيب.

Ibn Al Mutawakkal, from Al Humeiry, from Ibn Isa, from Ibn Mahboub, from Al A'ala, from Muhammad,

'From Al-Baqir^{-asws} having said: 'When Allah^{-azwj} Created the intellect, Gave it the power of speech, then Said to it: "Come!" So it came (forward). The Said to it: "Go back!" So it went back.

Then Said to it: "By My^{-azwj} Might and My^{-azwj} Majesty! I^{-azwj} did not Create any creature which is more Beloved to Me^{-azwj} than you, nor did I^{-azwj} Perfect you except in ones whom I^{-azwj} Love. As for I^{-azwj}, it is you I^{-azwj} Command, and you I^{-azwj} Forbid, and you I^{-azwj} shall Reward'.⁵⁴

2 - ع: في سؤالات الشامي عن أمير المؤمنين أخبرني عن أول ما خلق الله تبارك وتعالى فقال: النور.

Among the questions of the Syrian from Amir Al-Momineen^{-asws} – 'Inform me about the first of what Allah^{-azwj} Blessed and Exalted Created'. So he^{-asws} said: 'The Noor (light)'.⁵⁵

3 - سن: محمد بن علي، عن وهيب بن حفص، عن أبي بصير، عن أبي عبد الله (عليه السلام) قال: إن الله خلق العقل، فقال له أقبل فأقبل، ثم قال له أدبر فأدبر، ثم قال له: وعزتي وجلالي ما خلقت شيئا أحب إلي منك لك الثواب وعليك العقاب.

Muhammad Bin Ali, from Waheyb Bin Hafsa, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Created the intellect and Said to it: "Come!" So it came. Then Said to it: "Go back!" So it went back. Then Said to it: "By My^{-azwj} Mighty and My^{-azwj} Majesty, I did not Create anything from Beloved to Me^{-azwj} than you. For you is the Reward and upon you is the Punishment"⁵⁶.

4 - سن: السندي بن محمد، عن العلاء، عن محمد، عن أبي جعفر، وأبي عبد الله (عليهما السلام) قالوا: لما خلق الله العقل قال له أدبر فأدبر، ثم قال له أقبل فأقبل، فقال: وعزتي وجلالي ما خلقت خلقا أحسن منك، إياك أمر، وإياك أنهى، وإياك أثيب وإياك اعاقب.

⁵⁴ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 2 H 1

⁵⁵ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 2 H 2

⁵⁶ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 2 H 3

Al Sindy Bin Muhammad, from Al A'ala, from Muhammad,

'From Abu Ja'far^{-asws} and Abu Abdullah^{-asws} both having said: 'When Allah^{-azwj} Created the intellect, Said to it: "Go back!" So it went back. Then Said to it: "Come!" So it came. Then He^{-azwj} Said: "By My^{-azwj} Mighty and My^{-azwj} Majesty! I^{-azwj} did not Create any creature better than you. It is you I^{-azwj} shall Instruct, and you I^{-azwj} shall Forbid, and you I^{-azwj} shall Reward, and you I^{-azwj} shall Punish"'⁵⁷.

5 - سن: علي بن الحكم، عن هشام، قال: قال أبو عبد الله (عليه السلام): لما خلق الله العقل قال له أقبل فأقبل، ثم قال له أدبر فأدبر، ثم قال: وعزتي وجلالي ما خلقت خلقا هو أحب إلي منك، بك آخذ، وبك اعطي، وعليك ائيب.

Ali Bin Al Hakam, from Hisham who said,

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

6 - سن: أبي، عن عبد الله بن الفضل النوفلي، عن أبيه، عن أبي عبد الله (عليه السلام) قال قال رسول الله (صلى الله عليه وآله): خلق الله العقل فقال له أدبر فأدبر، ثم قال له أقبل فأقبل، ثم قال: ما خلقت خلقا أحب إلي منك،

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

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-azwj} said: 'Allah^{-azwj} Created the intellect and Said to it: "Go back!" So it went back. Then Said to it: "Come!" So it came (forward). Then Said: "I^{-azwj} did not Create a creature more Beloved to Me^{-azwj} than you.

فأعطى الله محمدا (صلى الله عليه وآله) تسعة وتسعين جزءا، ثم قسم بين العباد جزءا واحدا.

Then Allah^{-azwj} gave Muhammad^{-saww} ninety-nine parts, then Divided one part between the servants'.⁵⁹

7 - غو: قال النبي (صلى الله عليه وآله): أول ما خلق الله نوري.

The Prophet^{-saww} said: 'The first of what Allah^{-azwj} Created was my^{-saww} Noor (Light)'.⁶⁰

8 - وفي حديث آخر أنه (صلى الله عليه وآله) قال: أول ما خلق الله العقل.

And in another Hadeeth, he^{-saww} said: 'The first of what Allah^{-azwj} Created was the intellect'.⁶¹

⁵⁷ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 2 H 4

⁵⁸ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 2 H 5

⁵⁹ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 2 H 6

⁶⁰ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 2 H 7

⁶¹ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 2 H 8

9 - وروي بطريق آخر أن الله عزوجل لما خلق العقل قال له أقبل فأقبل، ثم قال له أدبر فأدبر، فقال تعالى: وعزتي وجلالي ما خلقت خلقا هو أكرم علي منك، بك ائيب وبك اعاقب، وبك آخذ وبك اعطي.

And it is reported by another source that Allah^{-azwj} Mighty and Majestic, when He^{-azwj} Created the intellect, Said to it: "Come!" So it came (forward). Then Said to it: "Go back!" So it went back. Then Allah^{-azwj} the Exalted Said: "By My^{-azwj} Mighty and My^{-azwj} Majesty! I^{-azwj} did not Create a creature which it more Prestigious to Me^{-azwj} than you. By you I^{-azwj} shall Reward, and by you I^{-azwj} shall Punish, and by you I^{-azwj} shall Seize, and by you I^{-azwj} shall Give"⁶².

10 - ع: أبي، عن سعد، عن ابن هاشم عن ابن معبد، عن الحسين بن خالد، عن إسحاق، قال قلت لأبي عبد الله (عليه السلام): الرجل آتبه أكلمه ببعض كلامي فيعرف كله ومنهم من آتبه فأكلمه بالكلام فيستوفي كلامي كله ثم يردده علي كما كلمته، و منهم من آتبه فأكلمه فيقول: أعد علي.

From Sa'ad, from Ibn Hashim, from Ibn Ma'bad, from Al Husayn Bin Khalid, from Is'haq who said,

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

فقال: يا إسحاق أو ما تدري لم هذا؟ قلت لا. قال الذي تكلمه ببعض كلامك فيعرف كله فذاك من عجنت نطفته بعقله، وأما الذي تكلمه فيستوفي كلامك ثم يجيبك على كلامك فذاك الذي ركب عقله في بطن امه وأما الذي تكلمه بالكلام فيقول أعد علي فذاك الذي ركب عقله فيه بعدما كبر، فهو يقول أعد علي.

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

11 - ختص: قال الصادق (عليه السلام): إن الله تبارك وتعالى لما خلق العقل قال له أقبل فأقبل، ثم قال له أدبر فأدبر، فقال: وعزتي وجلالي ما خلقت خلقا أعز علي منك أو يد من أحببته بك.

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

⁶² Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 2 H 9

⁶³ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 2 H 10

⁶⁴ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 2 H 11

12 - وقال (عليه السلام): خلق الله العقل من أربعة أشياء من العلم، والقدرة، والنور والمشية بالامر، فجعله قائما بالعلم، دائما في الملكوت.

And he^{-asws} said: 'Allah^{-azwj} Created the intellect from four things – from the Knowledge, and the Power, and the (Noor) Light, and the Desire with the Command. So He^{-azwj} made it stand by the knowledge permanently in the kingdoms'.⁶⁵

13 - ع: ابن الوليد، عن الصفار، عن ابن عيسى، عن البنزطي، عن أبي جميلة عن ذكره، عن أبي جعفر (عليه السلام) قال: إن الغلظة في الكبد، والحياء في الریح، والعقل مسكنه القلب.

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

'From Abu Ja'far^{-asws} having said: 'The hardness is in the liver, and the embarrassment is in the wind, and the intellect, its dwelling is the heart'.⁶⁶

14 - ع: باسناده العلوي، عن علي بن أبي طالب (عليه السلام) أن النبي (صلى الله عليه وآله) سئل مما خلق الله عزوجل العقل،

Al Alawy, by his chain,

'From Ali^{-asws} Bin Abu Talib^{-asws}, that the Prophet^{-saww} was asked, 'From what did Allah^{-azwj} Mighty and Majesty Create the intellect?'

قال: خلقه ملك له رؤوس بعدد الخلائق من خلق و من يخلق إلى يوم القيامة، ولكل رأس وجه، ولكل آدمي رأس من رؤوس العقل، و اسم ذلك الانسان على وجه ذلك الرأس مكتوب، وعلى كل وجه ستر ملقى لا يكشف ذلك الستر من ذلك الوجه حتى يولد هذا المولود، ويبلغ حد الرجال، أو حد النساء

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

فإذا بلغ كشف ذلك الستر، فيقع في قلب هذا الانسان نور، فيفهم الفريضة والسنة، والجيد والردي، ألا ومثل العقل في القلب كمثل السراج في وسط البيت.

So when he does reach it, that veil is removed, a Light occurs in the heart of this human, so he understands the Obligations, and the Sunnah, and the good and the bad. Indeed! An

⁶⁵ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 2 H 12

⁶⁶ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 2 H 13

example of the intellect in the heart is like an example of the lantern in the middle of the house".⁶⁷

⁶⁷ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 2 H 14

باب 3 (احتجاج الله تعالى على الناس بالعقل وأنه يحاسبهم على قدر عقولهم)

CHAPTER 3 – ARGUMENTATION OF ALLAH^{-azwj} THE EXALTED UPON THE PEOPLE WITH THE INTELLECT AND THAT HE^{-azwj} WOULD BE RECKONING THEM UPON A MEASUREMENT OF THEIR INTELLECT

1 - ج: في خبر ابن السكيت قال: فما الحجّة على الخلق اليوم؟ فقال الرضا (عليه السلام): العقل. تعرف به الصادق على الله فتصدق، والكاذب على الله فتكذبه، فقال ابن السكيت: هذا هو والله الجواب.

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

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

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

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

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

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

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

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

⁶⁸ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 3 H 1

⁶⁹ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 3 H 2

'From Abu Ja'far^{-asws} having said: 'But rather, Allah^{-azwj} would go into detail of the servants during the Reckoning on the Day of Judgment based upon a measurement of what He^{-azwj} Gave them from the intellect in the world".⁷⁰

4 - سن: محمد البرقي، عن سليمان بن جعفر الجعفري، رفعه قال: قال رسول الله (صلى الله عليه وآله): إنا معاشر الانبياء نكلم الناس على قدر عقولهم.

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

'Rasool-Allah^{-saww} said: 'We, the group of Prophets^{-as}, we speak to the people in accordance to their intellects".⁷¹

5 - سن: النوفلي وجهم بن حكيم المدائني، عن السكوني، عن أبي عبد الله، عن آباءه، (عليهم السلام) قال: قال رسول الله (صلى الله عليه وآله): إذا بلغكم عن رجل حسن حاله فانظروا في حسن عقله، فإنما يجازى بعقله.

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

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

⁷⁰ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 3 H 3

⁷¹ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 3 H 4

CHAPTER 4 – SIGNS OF THE INTELLECT AND ITS ARMIES

1 - ل: أبي، عن سعد، عن البرقي، عن أبيه رفعه قال: قال رسول الله (صلى الله عليه وآله): قسم العقل على ثلاثة أجزاء فمن كانت فيه كمل عقله، ومن لم تكن فيه فلا عقل له: حسن المعرفة بالله عزوجل، وحسن الطاعة له، وحسن الصبر على أمره.

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

'Rasool-Allah^{-sawww} said: 'The intellect can be divided upon three parts, so one in whom these are, would perfect his intellect, and one who does not have these in him, so there is no intellect for him – Good recognition of Allah^{-azwj} Mighty and Majestic, and good obedience to Him^{-azwj}, and good patience upon His^{-azwj} Commands''.⁷²

2 - ل: ماجيلويه، عن محمد العطار، عن محمد بن أحمد، عن سهل، عن جعفر بن محمد بن بشار، عن الدهقان، عن درست عن عبد الاعلى، عن أبي عبد الله (عليه السلام) قال: يعتر عقل الرجل في ثلاث: في طول لحيته، وفي نقش خاتمته، وفي كنيته.

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

'From Abu Abdullah^{-asws} having said: 'The intellect of the man is cheerful in three – in the lengthiness of his beard, and in the engraving of his ring, and in his tekonym''.⁷³

3 - ع، ل: أحمد بن محمد بن عبد الرحمن المروزي، عن محمد بن جعفر المقرئ الجرجاني، عن محمد بن الحسن الموصلي، عن محمد بن عاصم الطريفي، عن عياش بن يزيد بن الحسن بن علي الكحال مولى زيد بن علي، عن أبيه، عن موسى بن جعفر، عن أبيه جعفر بن محمد، عن أبيه محمد بن علي، عن أبيه الحسين، عن أبيه الحسين ابن علي، عن أبيه أمير المؤمنين علي بن أبيطالب (عليهم السلام) قال:

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

'From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} father Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father Muhammad^{-asws} Bin Ali^{-asws}, from his^{-asws} father Ali^{-asws} Bin Al-Husayn^{-asws}, from his^{-asws} father Al-Husayn^{-asws} Bin Ali^{-asws}, from his^{-asws} father Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} having said: '

قال رسول الله (صلى الله عليه وآله): إن الله خلق العقل من نور مخزون مكنون في سابق علمه الذي لم يطلع عليه نبي مرسل ولا ملك مقرب، فجعل العلم نفسه، والفهم روحه، والزهد رأسه، والحياء عينيه، والحكمة لسانه، والرأفة همه، والرحمة قلبه،

⁷² Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 1

⁷³ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 2

Rasool-Allah^{-saww} said: 'Allah^{-azwj} Created the intellect from treasured Light concealed in the preceding of His^{-azwj} Knowledge, not notifying it, neither to a Mursil Prophet^{-as} nor an Angel of Proximity.

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

ثم حشاه وقواه بعشرة أشياء: باليقين، والایمان، والصدق، والسكينة، والاخلاص، والرفق، والعطية، والقنوع، والتسليم، والشكر،

Then He^{-azwj} Filled it and Strengthened it with ten things: With the conviction, and the Eman, and the truthfulness, and the tranquillity, and the sincerity, and the kindness, and the beneficence, and the contentment, and the submission, and the gratefulness.

ثم قال عزوجل: أدبر فأدبر، ثم قال له: أقبل فأقبل. ثم قال له: تكلم فقال: الحمد لله الذي ليس له ضد ولا ند، ولا شبيه ولا كفو، ولا عدل ولا مثل، الذي كل شيء لعظمته خاضع ذليل.

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

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

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

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

فخر العقل عند ذلك ساجدا فكان في سجوده ألف عام، فقال الرب تبارك وتعالى: ارفع رأسك وسل تعط، واشفع تشفع،

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

فرفع العقل رأسه فقال: إلهي أسألك أن تشفعني فيمن خلقتني فيه، فقال الله جل جلاله لملائكته: اشهدكم أنني قد شفعتهم فيمن خلقتهم فيه.

So the intellect raised its head and said, 'My God^{-azwj}! I ask You^{-azwj} that You^{-azwj} Allow me to interceded regarding the ones You^{-azwj} Created me to be in'. So Allah^{-azwj}, Majestic is His^{-azwj} Majesty Said to His^{-azwj} Angels: "Bear witness, I^{-azwj} have Allowed its intercession regarding the ones it has been Created into!"⁷⁴

4 - ل: أبي، عن سعد، عن أحمد بن هلال، عن امية بن علي، عن ابن المغيرة، عن ابن خالد، عن أبي جعفر (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله) لم يعبد الله عزوجل بشيء أفضل من العقل، ولا يكون المؤمن عاقلاً حتى تجتمع فيه عشر خصال: الخير منه مأمول، والشئ منه مأمون، يستكثر قليل الخير من غيره، ويستقل كثير الخير من نفسه، ولا يسأم من طلب العلم طول عمره، ولا يتبرم بطلاب الحوائج قبله، الذل أحب إليه من العز، والفقر أحب إليه من الغنى. نصيبه من الدنيا القوت، والعاشرة لا يرى أحداً إلا قال: هو خير مني وأتقى.

From Sa'ad, from Ahmad Bin Hilal, from Ameet Bin Ali, from Ibn Al Mugheira, from Ibn Khalid,

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

إنما الناس رجلان: فرجل هو خير منه وأتقى، وآخر هو شر منه وأدنى، فإذا رأى من هو خير منه وأتقى تواضع له ليلحق به، وإذا لقي الذي هو شر منه وأدنى قال: عسى خير هذا باطن، وشره ظاهر، وعسى أن يختم له بخير، فإذا فعل ذلك فقد علا مجده وساد أهل زمانه.

But rather, the people are two men (types) – A man who is better than him and more pious, and other who is more evil than him and lower. So when he sees one who is better than him and more pious, he humbles to him in order to catch up with him, and when he meets the one who is more evil than him and lower, he says, 'Perhaps his goodness is hidden, and his evil is apparent, and perhaps his ending would be good'. So when he does that, his glory would be higher and he would prevail over the people of his era'.⁷⁵

5 - ما: المفيد، عن محمد بن عمر الجعابي، عن أحمد بن محمد بن سعيد، عن الحسن بن جعفر، عن طاهر بن مدار، عن زر بن أنس، قال: سمعت جعفر بن محمد (عليهما السلام) يقول: لا يكون المؤمن مؤمناً حتى يكون كامل العقل، ولا يكون كامل العقل حتى يكون فيه عشر خصال، وساق الحديث نحو ما مر.

Al Mufeed, from Muhammad Bin Umar Al Ja'aby, from Ahmad Bin Muhammad Bin Saeed, from Al Hassan Bin Ja'far, from Tahir Bin Madrar, from Zarr Bin Anas who said,

⁷⁴ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 3

⁷⁵ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 4

'I heard Ja'far^{-asws} Bin Muhammad^{-asws} saying: 'The Momin cannot happen to be a Momin until he happens to be of perfect intellect, no can he happen to be of perfect intellect until there happen to be ten characteristics in him' – and the basic Hadeeth is approximate as has passed (above)'.⁷⁶

6 – ع: ابن الوليد، عن الصفار، عن إبراهيم بن هاشم، عن أبي إسحاق إبراهيم بن الهيثم الخفاف، عن رجل من أصحابنا، عن عبد الملك بن هشام، عن علي الأشعري رفعه قال: قال رسول الله (صلى الله عليه وآله): ما عبد الله بمثل العقل، وماتم عقل امرى حتى يكون فيه عشر خصال. وذكر مثله.

Ibn Al Waleed, from Al Saffar, from Ibrahim Bin Hashim, from Abu Is'haq Ibrahim Bin Al Haysam Al Khafaf, from a man from our companions, from Abdul Malik Bin Hisham, from Ali Al Ashary, raising it, said,

'Rasool-Allah^{-saww} said: 'Allah^{-azwj} is not worshipped like the (worship of the) intellect, and intellect of a person is not complete until there happen to be ten characteristics in him' – and he mentioned similar to it'.⁷⁷

7 – ل: أبي، عن سعد والحميري معا، عن البرقي عن علي بن حديد، عن سماعة قال: كنت عند أبي عبد الله (عليه السلام) وعنده جماعة من مواليه فجرى ذكر العقل والجهل، فقال أبو عبد الله (عليه السلام): اعرفوا العقل وجنده، والجهل وجنده تهتدوا، قال سماعة: فقلت جعلت فداك لا نعرف إلا ما عرفتنا،

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

'I was in the presence of Abu Abdullah^{-asws}, and in his^{-asws} presence was a group of the ones in his^{-asws} Wilayah, and the mention of the intellect and the ignorance, flowed. So Abu Abdullah^{-asws} said: 'Recognise the intellect and its army and the ignorance and its army, and you would be rightly guided'. Sama'at (the narrator) said, 'So I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! We do not recognise anything except what you^{-asws} have introduced to us'.

فقال أبو عبد الله (عليه السلام): إن الله جل ثناؤه خلق العقل وهو أول خلق خلقه من الروحانيين عن يمين العرش من نوره فقال له أقبل فأقبل، ثم قال له أدبر فأدبر، فقال الله تبارك وتعالى: خلقتك خلقا عظيما، وكرمتك على جميع خلقي.

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

قال: ثم خلق الجهل من البحر الاجاج ظلمانيا، فقال له أدبر فأدبر، ثم قال له أقبل فلم يقبل، فقال له: استكبرت؟ فلعنه،

⁷⁶ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 5

⁷⁷ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 6

He^{-asws} said: 'Then He^{-azwj} Created the ignorance from the dark wavy ocean. So He^{-azwj} Said to it: "Turn around!" So it turned around. Then Said to it: "Come!" But it did not come. So He^{-azwj} Said to it: "You are being arrogant?" So He^{-azwj} Cursed it.

ثم جعل للعقل خمسة وسبعين جندا، فلما رأى الجهل ما أكرم به العقل وما أعطاه، أضمر له العداوة، فقال الجهل يا رب هذا خلق مثلي خلقته وكرمته وقويته، وأنا ضده ولا قوة لي به، فأعطني من الجند مثل ما أعطيت، فقال نعم، فإن عصيت بعد ذلك أخرجتك وجندك من رحمتي قال: قد رضيت، فأعطاه خمسة وسبعين جندا.

Then He^{-azwj} Made seventy-five armies for the intellect. So when the ignorance saw what Allah^{-azwj} had Honoured the intellect with and what He^{-azwj} had Granted it, (ignorance) harboured the enmity for it. So the ignorance said, 'O Lord^{-azwj}! This is a creation like me. You^{-azwj} Created it, and Honoured it, and Strengthened it, and I am its opposite, and there is not (enough) strength for me in comparison. Therefore, Grant me an army similar to what You^{-azwj} had Granted it'. So He^{-azwj} Said: "Yes. But, if you were to disobey Me^{-azwj} after that, I^{-azwj} shall Throw you and your army out of My^{-azwj} Mercy'. It said, 'I have agreed'. Then He^{-azwj} Granted it seventy-five (75) armies.

فكان مما أعطى العقل من الخمسة والسبعين الجند: الخير وهو وزير العقل، وجعل ضده الشر وهو وزير الجهل، والایمان وضده الكفر، والتصديق وضده الجحود، والرجاء وضده القنوط، و العدل وضده الجور، والرضاء وضده السخط، والشكر وضده الكفران، والطمع و ضده اليأس،

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

والتوكل وضده الحرص، والرأفة وضدها الغرة، والرحمة وضدها الغضب، والعلم وضده الجهل، والفهم وضده الحمق، والعفة وضدها التهتك، والزهد وضده الرغبة، والرفق وضده الخرق، والرهبنة وضدها الجرأة، والتواضع وضده التكبر والتؤدة وضدها التسرع،

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

والحلم وضده السفه، والصمت وضده الهدر، والاستسلام وضده الاستكبار، والتسليم وضده التجبر، والعفو وضده الحقد، والرقعة و ضدها القسوة، واليقين وضده الشك، والصبر وضده الجزع، والصفح وضده الانتقام، والغنى وضده الفقر، والتفكير وضده السهو، والحفظ وضده النسيان، والتعطف وضده القطيعة، والقنوع وضده الحرص، والمواساة وضدها المنع،

And the forbearance, and its opposite is the recklessness; and the silence, and its opposite is the chatter; and the submission, and its opposite is the arrogance; and the acceptance, and its opposite is the doubt; and the patience, and its opposite is the panic; and the pardoning, and its opposite is the revenge; and the richness, and its opposite is the poverty; and the remembrance, and its opposite is the omission; and the memorisation, and its opposite is the forgetfulness; and the sympathising, and its opposite is the severing (relationship); and the contentment, and its opposite is the greed; and the consolation, and its opposite is the commiseration.

والمودة وضدها العداوة، والوفاء وضده الغدر، والطاعة وضدها المعصية، والخضوع و ضده التطاول، والسلامة وضدها البلاء، والحب وضده البغض، والصدق وضده الكذب، والحق وضده الباطل، والامانة وضدها الخيانة، والاخلاص وضده الشوب والشهامة وضدها البلادة،

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

والفهم وضده الغباوة، والمعرفة وضدها الانكار، والمداراة وضدها المكاشفة، وسلامة الغيب وضدها المماكرة، والكتمان وضده الافشاء والصلاة وضدها الاضاعة، والصوم وضده الافطار، والجهاد وضده النكول، والحج وضده نبذ الميثاق،

And the understanding, and its opposite is the foolishness; and the recognition, and its opposite is the denial; and the compliance, and its opposite is the disclosure; and safeguarding the hidden matters, and its opposite is the non-restraint; and the concealment, and its opposite is the disclosure; and the *Salāt*, and its opposite is the wastage (not praying); and the Fasting, and its opposite is the abandoning (of Fasting); and the Jihad, and its opposite is the abstaining; and the Hajj, and its opposite is renouncing the Covenant.

وصون الحديث وضده النسيمة، وبر الوالدين و ضده العقوق، والحقيقة وضدها الرياء، والمعروف وضده المنكر، والستر وضده التبرج، والتقية وضدها الاذاعة، والانصاف وضده الحمية، والمهنة وضدها البغي والنظافة وضدها القدر،

And preservation of the Hadeeth, and its opposite is the gossiping; and righteousness with the parents, and its opposite is the disloyalty; and the reality, and its opposite is the showing-off; and the goodness, and its opposite is the evil; and the covering up, and its opposite is the shameless display; and the dissimulation, and its opposite is the broadcasting; and the fairness, and its opposite is prejudice; and the calmness, and its opposite is the rebellion, and the cleanliness, and its opposite is the filth.

والحياء وضده الخلع، والقصد وضده العدوان، والراحة وضدها التعب، والسهولة وضدها الصعوبة، والبركة وضدها المحق، والعافية وضدها البلاء، والقوام وضده المكاثرة، والحكمة وضدها الهوى، والوقار وضده الخفة، والسعادة وضدها الشقاء،

And the bashfulness, and its opposite is the indiscreet; and the moderation, and its opposite is the indulgence; and the rest, and its opposite is the exhaustion; and the ease, and its opposite is the difficulty; and the Blessings, and its opposite is the annihilation; and the well-being, and its opposite is the calamity; and the straightness, and its opposite is the crookedness; and the wisdom, and its opposite is the whims; and the dignity, and its opposite is the meanness; and the happiness, and its opposite is the wretchedness.

والتوبة وضدها الاصرار، والاستغفار وضده الاغترار، والمحافظة وضدها التهاون، والدعاء وضده الاستتكاف، والنشاط وضده الكسل، والفرح وضده الحزن، والالفة وضدها الفرقة، والسخاء وضده البخل.

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

فلا تجتمع هذه الخصال كلها من أجناد العقل إلا في نبي أو وصي نبي أو مؤمن قد امتحن الله قلبه للايمان، وأما سائر ذلك من موالينا فإن أحدهم لا يخلو من أن يكون فيه بعض هذه الجنود حتى يستكمل ويتقي من جنود الجهل فعند ذلك يكون في الدرجة العليا مع الانبياء والاولياء (عليهم السلام)، وإنما يدرك الفوز بمعرفة العقل و جنوده ومجانبة الجهل و جنوده.

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

وفقنا الله وإياكم لطاعته ومرضاته.

May Allah^{-azwj} Harmonise us and you all for His^{-azwj} obedience, and His^{-azwj} Pleasure'.⁷⁸

8 - مع: أبي، عن محمد العطار، عن الأشعري، عن محمد بن عبد الجبار، عن بعض أصحابنا رفعه إلى أبي عبد الله (عليه السلام) قال: قلت له: ما العقل؟ قال: ما عبد به الرحمن واكتسب به الجنان قال قلت: فالذي كان في معاوية؟ قال: تلك النكراء وتلك الشيطنة، وهي شبيهة بالعقل، وليست بعقل.

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

'From one of our companions raising it to Abu Abdullah^{-asws}, said, 'I said to him^{-asws}, 'What is the intellect?' He^{-asws} said: 'Through which the Beneficent is worshipped with, and the

⁷⁸ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 7

Gardens are attained with'. I said, 'So that which was in Muawiya?' So he^{-asws} said: 'That is the heinous, that is the devilry, and it may disguise as the intellect, but it is the intellect'.⁷⁹

9 - مع: سئل الحسن بن علي (عليه السلام) فقيل له: ما العقل؟ قال: التجرع للغصة حتى تنال الفرصة.

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

10 - مع: في أسئلة أمير المؤمنين عن الحسن (عليهما السلام) يا بني ما العقل؟ قال: حفظ قلبك ما استودعه، قال فما الجهل؟ قال: سرعة الوثوب على الفرصة قبل الاستمکان منها والامتناع عن الجواب، ونعم العون الصمت في مواطن كثيرة وإن كنت فصيحاً.

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

11 - ف: قال النبي (صلى الله عليه وآله) في جواب شعون بن لاوي بن يهودا من حواربي عيسى حيث قال: أخبرني عن العقل ما هو وكيف هو؟ وما يتشعب منه وما لا يتشعب؟ وصف لي طوائفه كلها.

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

فقال رسول الله (صلى الله عليه وآله): إن العقل عقال من الجهل، والنفس مثل أخبث الدواب فإن لم تعقل حارت فالعقل عقال من الجهل،

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

وإن الله خلق العقل، فقال له أقبل فأقبل، وقال له أدبر فأدبر، فقال الله تبارك وتعالى: وعزتي وجلالي ما خلقت خلقاً أعظم منك، ولا أطوع منك، بك أبداً وبك أعيد، لك الثواب وعليك العقاب،

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

⁷⁹ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 8

⁸⁰ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 9

⁸¹ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 10

you I^{-azwj} Began, and by you I^{-azwj} shall Repeat, for you is the Reward and upon you is the Punishment”.

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

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

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

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

فأما الحلم فمنه: ركوب الجهل، وصحبة الأبرار، ورفع من الضعة ورفع من الخساسة، وتشهي الخير، ويقرب صاحبه من معالي الدرجات، والعفو، والمهل والمعروف، والصمت فهذا ما يتشعب للعاقل بحلمه.

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

وأما العلم فيتشعب منه: الغنى وإن كان فقيراً، والجود وإن كان بخيلاً، والمهابة وإن كان هيناً، والسلامة وإن كان سقيماً، والقرب وإن كان قصياً، والحياء وإن كان صلفاً، والرفعة وإن كان وضيعاً، والشرف وإن كان رذلاً، والحكمة، والحظوة، فهذا ما يتشعب للعاقل بعلمه، فطوبى لمن عقل وعلم.

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

وأما الرشيد فيتشعب منه السداد، والهدى، والبر، والتقوى، والمناة، والقصد، والاقتصاد، والثواب، والكرم، والمعرفة بدين الله. فهذا ما أصاب العاقل بالرشيد، فطوبى لمن أقام به على منهاج الطريق.

And as for the guidance, so there branch out from it – the rectitude, and the right way, and the righteousness, and the piety, and the giving, and the moderation, and the economising, and the rewarding, and the generosity, and the recognition of the Religion of Allah^{-azwj}. So these are what is achieved by the intellectual due to the rightful guidance, therefore beatitude be to the one who stands by it upon the manifesto of the (Straight) path.

وأما العفاف فيتشعب منه: الرضاء، والاستكانة، والحظ، والراحة، والتفقد، والخشوع، والتذكر، والتفكر، والجود، والسخاء، فهذا ما يتشعب للعاقل بعفافه رضي بالله و بقسمه.

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

وأما الصيانة فيتشعب منها الصلاح، والتواضع، والورع، والانابة، والفهم، والادب، والاحسان، والتجرب، والخير، واجتناب الشر، فهذا ما أصاب العاقل بالصيانة، فطوبى لمن أكرمه مولاه بالصيانة.

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

وأما الحياء فيتشعب منه اللين، والرأفة، والمراقبة لله في السر والعلانية، و السلامة، واجتناب الشر، والبشاشة، والسماحة والظفر، وحسن الثناء على المرء في الناس، فهذا ما أصاب العاقل بالحياء، فطوبى لمن قبل نصيحة الله وخاف فضيخته.

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

وأما الرزانة فيتشعب منها اللطف، والحزم، وأداء الامانة، وترك الخيانة، وصدق اللسان، وتحصين الفرج، واستصلاح المال، والاستعداد للعدو، والنهي عن المنكر، وترك السفه، فهذا ما أصاب العاقل بالرزانة، فطوبى لمن توقر ولمن لم تكن له خفة ولا جاهلية وعفا وصفح.

And as for the calmness, so there branch out from it – the kindness, and the firmness, and paying the entrustments, and leaving the betrayal, and the truthful tongue, and fortifying the private parts, and the restoration of the wealth, and the preparing for the enemy, and the forbidding from the evil, and leaving the reckless extravagance. So these are what is achieved by the intellectual due to the calmness, therefore beatitude be to the one revered, and to the one who does not have lightness for him nor ignorance, and he excuses and forgives.

وأما المداومة على الخير فيتشعب منه ترك الفواحش، والبعد من الطيش، والتحرج، واليقين، وحب النجاة، وطاعة الرحمن، وتعظيم البرهان، واجتناب الشيطان، والاجابة للعدل، وقول الحق، فهذا ما أصاب العاقل بمداومة الخير، فطوبى لمن ذكر ما أمامه وذكر قيامه واعتبر بالفناء.

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

وأما كراهية الشر فيتشعب منه الوقار، والصبر، والنصر، والاستقامة على المنهاج، والمداومة على الرشاد، والايمان بالله، والتوفير، والاخلاص، وترك ما لا يعنيه، والمحافظة على ما ينفعه، فهذا ما أصاب العاقل بالكراهية للشر، فطوبى لمن أقام الحق لله وتمسك بعري سبيل الله.

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

وأما طاعة الناصح فيتشعب منها الزيادة في العقل، وكمال اللب، ومحمدة العواقب، والنجاة من اللوم، والقبول، والمودة، والاسراج، والانصاف، والتقدم في الامور، والقوة على طاعة الله، فطوبى لمن سلم من مصارع الهوى،

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

فهذه الخصال كلها يتشعب من العقل.

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

قال شمعون: فأخبرني عن أعلام الجاهل

Shamoun said, ‘Inform be about the signs of the ignorant one’.

فقال رسول الله (صلى الله عليه وآله): إن صحبته عناك، وإن اعتزلته شتمك، وإن أعطاك من عليك، وإن أعطيته كفرك، وإن أسررت إليه خانك، وإن أسر إليك إثمك، وإن استغنى بطر وكان فظا غليظا، وإن افتقر جحد نعمة الله ولم يتحرج، وإن فرح أسرف وطغى، وإن حزن آيس، وإن ضحك فهق، وإن بكى خار،

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

يقع في الابرار، ولا يحب الله ولا يراقبه، ولا يستحيي من الله ولا يذكره، إن أرضيته مدحك وقال فيك من الحسنه ما ليس فيك، وإن سخط عليك ذهبت مدحته ووقع فيك من السوء ما ليس فيك. فهذا مجرى الجاهل.

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

قال: فأخبرني عن علامة الاسلام فقال رسول الله (صلى الله عليه وآله): الايمان، والعلم، والعمل قال: فما علامة الايمان؟ وما علامة العلم؟ وما علامة العمل؟

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

فقال رسول الله (صلى الله عليه وآله): أما علامة الايمان فأربعة: الاقرار بتوحيد الله، والايمان به، والايمان بكتبه، والايمان برسله.

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

وأما علامة العلم فأربعة: العلم بالله، والعلم بمحبته، والعلم بمكراهه، و الحفظ لها حتى تؤدي.

And as for the signs of the knowledge, these are four – The knowledge of Allah^{-azwj}, and the knowledge of His^{-azwj} Love, and the knowledge of His^{-azwj} Dislikes, and the remembrance of these until you fulfil these.

وأما العمل: فالصلاة والصوم والزكاة والاحلاص.

And as for the deeds, so it is – the Salat, and the Soam (Fast), and the Zakaat, and the sincerity’.

قال: فأخبرني عن علامة الصادق، وعلامة المؤمن، وعلامة الصابر، وعلامة التائب، وعلامة الشاكر، وعلامة الخاشع، وعلامة الصالح، وعلامة الناصح، وعلامة الموقن، وعلامة المخلص، وعلامة الزاهد، وعلامة البار، وعلامة التقي، وعلامة المتكلف، وعلامة الظالم، وعلامة المرئي، وعلامة المنافق، وعلامة الحاسد، وعلامة المسرف، وعلامة الغافل، وعلامة الكسلان، وعلامة الكذاب، وعلامة الفاسق، وعلامة الجائر.

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

فقال رسول الله (صلى الله عليه وآله): أما علامة الصادق فأربعة: يصدق في قوله، ويصدق وعد الله ووعيده، ويوفي بالعهد، ويجتنب الغدر.

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

وأما علامة المؤمن: فإنه يرؤف، ويفهم، ويستحيي.

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

وأما علامة الصابر فأربعة: الصبر على المكروه، والعزم في أعمال البر، والتواضع والحلم.

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

وأما علامة التائب فأربعة: النصيحة لله في عمله وترك الباطل، ولزوم الحق، والحرص على الخير.

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

وأما علامة الشاكر فأربعة: الشكر في النعماء، والصبر في البلاء، والقنوع بقسم الله، ولا يحمد ولا يعظم إلا الله.

And as for signs of the grateful, these are four – being grateful during the Bounties, and the patience during the afflictions, and the contentment with the apportionment of Allah^{-azwj}, and he neither praise nor magnifies except Allah^{-azwj}.

وأما علامة الخاشع فأربعة: مراقبة الله في السر والعلانية، وركوب الجميل، والتفكير ليوم القيامة، والمناجاة لله.

And as for signs of the humble, these are four – Being watchful of Allah^{-azwj} during the privacy and in the open, and riding the beauty, and pondering on the Day of Judgment, and whispering to Allah^{-azwj}.

وأما علامة الصالح فأربعة: يصفى قلبه، ويصلح عمله، ويصلح كسبه، ويصلح اموره كلها.

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

وأما علامة الناصح فأربعة: يقضي بالحق، ويعطي الحق من نفسه، ويرضى للناس ما يرضاه لنفسه، ولا يعتدي على أحد.

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

وأما علامة الموقن فستة: أيقن أن الله حق فآمن به، وأيقن بأن الموت حق فحذره، وأيقن بأن البعث حق فخاف الفضيحة وأيقن بأن الجنة حق فاشتاق إليها وأيقن بأن النار حق فطهرسعيه للنجاة منها، وأيقن بأن الحساب حق فحاسب نفسه.

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

وأما علامة المخلص فأربعة: يسلم قلبه ويسلم جوارحه وبذل خيره، وكف شره.

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

وأما علامة الزاهد فعشرة، يزهّد في المحارم، ويكف نفسه، ويقيم فرائض ربه، فإن كان مملوكاً أحسن الطاعة، وإن كان مالكا أحسن المملكة، وليس له محمية ولا حقد، يحسن إلى من أساء إليه، وينفع من ضره، ويعفو عن ظلمه، ويتواضع لحق الله.

And as for signs of the ascetic, these are ten – he is abstemious regarding the Prohibitions, and he restrains his self, and he establishes the Obligations of his Lord^{-azwj}. If he is a slave, he would be of goodly obedience, and if he was a master, he would be of good governance, and there isn't any protectorate for him nor any hatred, he is good to the one who has been wrongful to him, and he benefits the one who harms him, and he pardons the one who is unjust to him, and is humble to meet Allah^{-azwj}.

وأما علامة البار فعشرة: يحب في الله، ويبغض في الله، ويصاحب في الله، ويفارق في الله، ويغضب في الله، ويرضى في الله، ويعمل لله، ويطلب إليه، ويخشع لله خائفاً مخوفاً طاهراً مخلصاً مستحياً مراقباً، ويحسن في الله.

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

وأما علامة التقي فستهة: يخاف الله، ويجذر بطشه، ويمسي ويصبح كأنه يراه، لا تهمه الدنيا، ولا يعظم عليه منها شئ لحسن خلقه.

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

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

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

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

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

وأما علامة المرئي فأربعة، يحرص في العمل لله إذا كان عنده أحد، ويكسل إذا كان وحده، ويحرص في كل أمره على المحمودة ويحسن سمته بجهد.

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

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

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

وأما علامة الحاسد فأربعة: الغيبة. والتملق والشماتة بالمصيبة.

And as for signs of the envious, these are four – the backbiting, and the flattery, and the gloating over (somebody else's) misfortunes. (P.S. fourth is missing)

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

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

وأما علامة الغافل فأربعة: العمى، والسهو، واللهو، والنسيان.

And as for signs of the heedless, these are four – the blindness, and the omissions, and the playfulness, and the forgetfulness.

وأما علامة الكسلان فأربعة: يتوانى حتى يفرط، ويفرط حتى يضيع، و يضيع حتى يأثم ويضجر.

And as for signs of the lazy, these are four – he slows down unto he is overburdened, and he is overburdened until he wastes, and he wastes until he sins and disobeys.

وأما علامة الكذاب فأربعة: إن قال لم يصدق، وإن قيل له لم يصدق، و النميمة، والبهت.

And as for signs of the liar, these are four – if he speaks he is not true, and if it is said to him, he does not ratify, and the gossip, and the fables.

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

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

وأما علامة الجائر فأربعة: عصيان الرحمن، وأذى الجيران، وبغض القرآن، والقرب إلى الطغيان.

And as for signs of the tyrant, these are four – disobeying the Beneficent, and hurting the neighbour, and hating the Quran, and gets closer to tyranny.

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

Shamoun said, 'You^{-saww} have healed me and made me insightful from my blindness. Inform me of methods I can be guided by'.

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

So Rasool-Allah^{-saww} said: 'O Shamoun! For you there are enemies seeking you and fighting you in order to confiscate your Religion, from the Jinn as well as the human beings. As for those from the humans, these are a people having no share for them in the Hereafter, nor is there any desire for them regarding what is in the Presence of Allah^{-azwj}. But rather, their concern is to reproach the people with their deeds, they are not reproaching their own selves

nor are they being careful of their deeds. If they see you as righteous, they envy you, and they are saying, 'A two-faced one', and if they see you as a mischief maker, they are saying, 'There is no good in him'.

وأما أعدائك من الجن: فيابليس وجنوده، فإذا أتاك فقال: مات ابنك فقل إنما خلق الأحياء ليموتوا، وتدخل بضعة مني الجنة إنه ليسري،

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

فإذا أتاك و قال: قد ذهب مالك فقل: الحمد لله الذي أعطى وأخذ، وأذهب عني الزكاة فلا زكاة علي.

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

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

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

وإذا أتاك وقال لك: ما أكثر إحسانك ! ؟ يريد أن يدخلك العجب، فقل: إساءتي أكثر من إحساني.

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

وإذا أتاك فقال لك: ما أكثر صلواتك ! ؟ فقل: غفلي أكثر من صلاتي.

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

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

And when he^{-la} says to you, 'How much you are giving to the people?' Then say, 'What I take is more than what I give'.

وإذا قال لك: ما أكثر من يظلمك ! ؟ فقل: من ظلمته أكثر.

And when he^{-la} says to you, 'How many are the ones being unjust to you!' Then say, 'One I am being unjust to are more'.

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

And when he^{-la} comes to you and says to you, 'How many deeds you have?' Then say, 'Longer is what I have disobeyed'.

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

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

ثم إن الأرض فخرت وقالت: أي شيء يغلبني؟ فخلق الله الجبال فأثبتها على ظهرها أوتادا من أن تميد بها عليها فذلت الأرض واستقرت

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

ثم إن الجبال فخرت على الأرض فشمخت واستطالت وقالت أي شيء يغلبني؟ فخلق الحديد فقطعها فذلت،

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

ثم إن الحديد فخر على الجبال وقال: أي شيء يغلبني؟ فخلق النار فأذابت الحديد فذل الحديد،

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

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

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

ثم الماء فخر وزخر وقال: أي شيء يغلبني؟ فخلق الريح فحركت أمواجه وأثارت ما في قعره، وحبسته عن مجاريه فذل الماء،

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

ثم إن الريح فخرت وعصفت وقالت: أي شيء يغلبني؟ فخلق الإنسان فبنى واحتال ما يستتر به من الريح وغيرها فذلت الريح،

Then the wind prided and stormed, and said, 'Which thing can (possibly) overcome me?' So He^{-azwj} Created the human being, and he built and occupied what was hidden from the wind and others, so the wind was humbled.

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

Then the human being transgressed and said, 'Who is stronger than me in strength?' So He^{azwj} Created the death and it subdued him, so the human was humbled.

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

Then the death prided regarding itself, so Allah^{azwj} Mighty and Majestic Said: 'Do not pride, for I^{azwj} shall be Slaughtering you between the two parties – the people of the Paradise and the people of the Fire, then I^{azwj} will not be Reviving you, ever!' So it feared.

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

Then he^{saww} said: 'And the forbearance overcomes the anger, and the mercy overcomes the discontent, and the charity overcomes the sins'.⁸²

12 - ف: قال النبي (صلى الله عليه وآله): صفة العاقل أن يحلم عنمن جهل عليه ويتجاوز عنمن ظلمه، ويتواضع لمن هو دونه، ويسابق من فوقه في طلب البر، وإذا أراد أن يتكلم تدبر فإن كان خيرا تكلم فغنم وإن كان شرا سكت فسلم،

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

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

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

وصفة الجاهل أن يظلم من خالطه، ويتعدى على من هو دونه ويتناول على من هو فوقه، كلامه بغير تدبر إن تكلم أتم و إن سكت سهوا، وإن عرضت له فتنة سارع إليها فأردته، وإن رأى فضيلة أعرض وأبطأ عنها،

And the attributes of the ignorant are that he wrongs the one who he mixes with, and exceeds upon one who is below him, and towers upon the one who is above him. His speech is without pondering; if he speaks, he sins, and if he is silent, he is unmindful, and if a strife is presented to him, he is quick to it and wants it, and if he sees a virtue, he turns away and slackens from it.

⁸² Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 11

لا يخاف ذنوبه القديمة، ولا يرتدع فيما بقي من عمره من الذنوب، يتوانى عن البر ويبطئ عنه، غير مكترث لما فاتته من ذلك أو ضيعه، فتلك عشر خصال من صفة الجاهل الذي حرم العقل.

He neither fears his sins nor is he deterred from the sins during whatever remains from his life-span. He is remote from the righteousness and slackens from it, without any care of what is lost to him from that or wasted. So these are the ten characteristics from the characteristics of the ignorant which prohibits the intellect'.⁸³

13 - سن: العوسي، عن أبي جعفر الجوهري عن إبراهيم بن محمد الكوفي، رفعه قال: سئل الحسن بن علي (عليه السلام) عن العقل قال: التجرع للغصة ومداهنة الاعداء.

Al Awsy, from Abu Ja'far Al Jowhari, from Ibrahim Bin Muhammad Al Kufy, raising it, said,

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

ضه: عن أمير المؤمنين (عليه السلام) مثله، وزاد فيه: ومدارة الاصدقاء. بيان: المداهنة: إظهار خلاف ما تضرر وهو قريب من معنى المداراة.

'From Amir Al-Momineen^{-asws} is similar to it, and there is an addition in it: 'And friendliness with the friends'.⁸⁴

14 - سن: بعض أصحابنا رفعه قال: قال (عليه السلام): العاقل لا يحدث من يخاف تكذيبه ولا يسأل من يخاف منعه ولا يقدم على ما يخاف العذر منه، ولا يرجو من لا يوثق برجاءه.

One of our companions, raised it, said,

'He^{-asws} said: 'The intellectual does not narrate (Ahadeeth) to the one he fears would belie him, and does not ask the one who he fears would refuse him, and does not precede towards what he fears the excuse from, and does not wish from one who cannot be relied with his wishes'.⁸⁵

15 - سن: بعض أصحابنا رفعه قال: قال أبو عبد الله (عليه السلام): يستدل بكتاب الرجل على عقله وموضع بصيرته. وبرسوله على فهمه وفطنته.

One of our companions, raising it, said, 'Abu Abdullah^{-asws} said: 'The letter of the man evidences upon his intellect, and the subject, his insight, and by his messenger (evidences) upon his understanding and his discernment'.⁸⁶

⁸³ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 12

⁸⁴ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 13

⁸⁵ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 14

⁸⁶ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 15

16 - مص: قال الصادق (عليه السلام): العاقل من كان ذلولا عند إجابة الحق، منصفًا بقوله، جموحًا عند الباطل، خصما بقوله: يترك ديناه، ولا يترك دينه،

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

ودليل العاقل شيئان: صدق القول، وصواب الفعل، والعاقل لا يتحدث بما ينكره العقل، ولا يتعرض للتهمة، ولا يدع مداراة من ابتلى به، ويكون العلم دليلا في أعماله،

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

والحلم رفيقه في أحواله، والمعرفة تعينه في مذهب. والهوى عدو العقل، ومخالف الحق، وقرين الباطل، وقوة الهوى من الشهوة، وأصل علامات الشهوة أكل الحرام، والغفلة عن الفرائض، والاستهانة بالسنن والخوض في الملاهي.

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

17 - ضه: غو: عن النبي (صلى الله عليه وآله) قال: رأس العقل بعد الايمان التودد إلى الناس

From the Prophet^{saww} having said: 'The head of the intellect, after the Eman, is the cordiality to the people'.⁸⁸

وقال (صلى الله عليه وآله): أعقل الناس محسن خائف وأجهلهم مسيء آمن.

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

18 - ضه: عن النبي (صلى الله عليه وآله)، قال: رأس العقل بعد الايمان بالله التحبب إلى الناس.

From the Prophet^{saww} having said: 'The head of the intellect, after the Eman with Allah^{azwj}, is the love towards the people'.⁸⁹

⁸⁷ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 16

⁸⁸ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 17

⁸⁹ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 18

19 - ضه: قال أمير المؤمنين (عليه السلام): ليس للعاقل أن يكون شاخصا إلا في ثلاث مرمة لمعاش أو حظوة في معاد، أو لذة في غير محرم.

Amir Al-Momineen^{-asws} said: 'It isn't for the intellectual that he happens to be firm except in three – repairing the livelihood, or prestige regarding the Hereafter, or pleasure in other than the Prohibitions'.⁹⁰

20 - ضه: روي أن النبي (صلى الله عليه وآله) قيل له: ما العقل؟ قال: العمل بطاعة الله، وإن العمال بطاعة الله هم العقلاء.

And it is reported that the Prophet^{-saww}, it was said to him^{-saww}, 'What is the intellect?' He^{-saww} said: 'The action in obedience to Allah^{-azwj}, and the workers in the obedience to Allah^{-azwj}, they are the intellectuals'.⁹¹

21 - وروي أن رسول الله (صلى الله عليه وآله) مر بمجنون، فقال: ما له؟ فقيل: إنه مجنون فقال: بل هو مصاب، إنما المجنون من أثر الدنيا على الآخرة.

And it is reported that Rasool-Allah^{-saww} passed by an insane person, and he^{-saww} said: 'What is the matter with him?' It was said, 'He is insane'. So he^{-saww} said: 'But he is sane, rather the insane is one who prefers the world over the Hereafter'.⁹²

(P.S. – Hadeeth 22 is missing)

23 - ضه: روي عن أمير المؤمنين (عليه السلام) عن النبي (صلى الله عليه وآله) أنه قال ينبغي للعاقل إذا كان عاقلا أن يكون له أربع ساعات من النهار: ساعة يناجي فيها ربه، وساعة يحاسب فيها نفسه، وساعة يأتي أهل العلم الذين ينصرونه في أمر دينه وينصحونه، و ساعة يخلي بين نفسه ولذتها من أمر الدنيا فيما يحل ويحرم.

It is reported from Amir Al-Momineen^{-asws}, from the Prophet^{-saww} having said: 'It is befitting for the intellectual, when he was an intellectual, that there happen to be four timings for him, from the day – a time when he whispers to his Lord^{-azwj}, and a time during which he reckons himself, and a time when he goes to the people of knowledge, those who can help him in the matters of his Religion and advise him, and a time when he is alone with himself and its pleasures from the matters of the world in what is Permissible, and he extols and praises (Allah^{-azwj})'.⁹³

24 - ختص: قال الصادق (عليه السلام): أفضل طبائع العقل العبادة، وأوثق الحديث له العلم، وأجزل حظوظه الحكمة، وأفضل ذخائره الحسنات.

⁹⁰ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 19

⁹¹ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 20

⁹² Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 20

⁹³ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 23

Al-Sadiq^{asws} said: 'The most superior nature of the intellect is the worship, and the firmest Hadeeth for him is the knowledge, and the most liberal fortune is the wisdom, and the most superior of his hoard are the good deeds'.⁹⁴

25 – وقال (عليه السلام): كمال العقل في ثلاث: التواضع لله، وحسن اليقين، والصمت إلا من خير.

And he^{asws} said: 'Perfection of the intellect is in three – the humbleness to Allah^{azwj}, and good conviction, and the silence except from goodness'.⁹⁵

26 – وقال: الجهل في ثلاث: الكبر، وشدة المرء، والجهل بالله فاولئك هم الخاسرون.

And he^{asws} said: 'The ignorance is in three – the arrogance, and severe showing off, and the ignorance with Allah^{azwj}, so those ones, they would be the losers'.⁹⁶

27 – وقال (عليه السلام): يزيد عقل الرجل بعد الاربعين إلى خمسين وستين، ثم ينقص عقله بعد ذلك.

And he^{asws} said : 'The intellect of the man increases after (the age of) forty up to (the age of) sixty five, and his intellect reduces after that'.⁹⁷

28 – وقال: إذا أردت أن تختبر عقل الرجل في مجلس واحد فحدثه في خلال حديثك بما لا يكون، فإن أنكره فهو عاقل، وإن صدقه فهو أحمق.

And he^{asws} said: 'If you want to know the intellect of the man in one sitting, then discuss with him in private your discussion with what cannot happen, so if he denies it, then he is an intellectual, and if he ratifies it, then he is an idiot'.⁹⁸

29 – وقال (عليه السلام): لا يلسع العاقل من جحر مرتين.

And he^{asws} said: 'The intellectual will not offend loudly, twice'.⁹⁹

30 – ف: وصية موسى بن جعفر (عليهما السلام) لهشام بن الحكم وصفته للعقل. قال (عليه السلام): يا هشام إن الله تبارك وتعالى بشر أهل العقل والفهم في كتابه، فقال: بشر عبادي الذين يستمعون القول فيتبعون أحسنه أولئك الذين هداهم الله وأولئك هم أولوا الالباب.

The bequest of Musa^{asws} Bin Ja'far^{asws} to Hisham Bin Al-Hakam, and his^{asws} description of the intellect: - 'O Hisham! Allah^{azwj} Blessed and High Gave glad tidings to the people of the intellect and the understanding in His^{azwj} Book, so He^{azwj} Said: **therefore give glad tidings to My servants [39:17] Those who are listening intently to the Word and they are following**

⁹⁴ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 24

⁹⁵ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 25

⁹⁶ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 26

⁹⁷ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 27

⁹⁸ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 28

⁹⁹ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 29

the best of it, those are they whom Allah Guided, and those, they are the ones of understanding [39:18].

يا هشام بن الحكم إن الله عزوجل أكمل للناس الحجج بالعقول، وأفضى إليهم بالبيان، ودلهم على ربوبيته بالادلة فقال: وإلهكم إله واحد لا إله إلا هو الرحمن الرحيم إن في خلق السموات والارض واختلاف الليل والنهار والفلك التي تجري في البحر بما ينفع الناس وما أنزل الله من السماء من ماء فأحيا به الارض بعد موتها وبث فيها من كل دابة وتصريف الرياح والسحاب المسخر بين السماء والارض لايات لقوم يعقلون.

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

يا هشام قد جعل الله عزوجل دليلا على معرفته بأن لهم مدبرا فقال: وسخر لكم الليل والنهار والشمس والقمر والنجوم مسخرات بأمره إن في ذلك لايات لقوم يعقلون

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

وقال: حم والكتاب المبين إنا جعلناه قرآنا عربيا لعلكم تعقلون

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

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

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

يا هشام ثم وعظ أهل العقل، ورجبهم في الآخرة، فقال: وما الحياة الدنيا إلا لعب ولهو وللدنار الآخرة خير للذين يتقون أفلا تعقلون (1) وقال: وما اوتيتم من شئ فمتاع الحياة الدنيا وزينتها وما عند الله خير وأبقى أفلا تعقلون

O Hisham! Then He^{-azwj} Advised the people of the intellects and Made them to be desirous for the Hereafter, so He^{-azwj} Said: ***And what is the life of the world except for a play and sport? And the House of the Hereafter is better for those who fear. Will you then not understand? [6:32].***

يا هشام ثم خوف الذين لا يعقلون عذابه فقال: ثم دمرنا الآخرين وإنكم لتمرون عليهم مصبحين وبالليل أفلا تعقلون.

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

يا هشام ثم بين أن العقل مع العلم فقال: وتلك الامثال نضربها للناس وما يعقلها إلا العالمون

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

يا هشام ثم ذم الذين لا يعقلون فقال: وإذا قيل لهم اتبعوا ما أنزل الله، قالوا بل نتبع ما ألفينا عليه آباءنا أولو كان آباؤهم لا يعقلون شيئا ولا يهتدون

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

وقال تعالى: إن شر الدواب عند الله الصم البكم الذين لا يعقلون

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

وقال: ولئن سألتهم من خلق السموات والارض ليقولن الله قل الحمد لله بل أكثرهم لا يعقلون

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

ثم ذم الكثرة فقال: وإن تطع أكثر من في الارض يضلوك عن سبيل الله

Then He^{-azwj} Condemned the majority, so He^{-azwj} Said: **And if you were to obey most of the ones in the earth, they would stray you from the Way of Allah. [6:116].**

وقال: أكثر الناس لا يعقلون وأكثرهم لا يشعرون.

And He^{-azwj} Said: **Most of the people are not using their intellect, and most of them are not aware (P.S. This Verse does not exist in the current version of the Quran)**

يا هشام ثم مدح القلة فقال: وقليل من عبادي الشكور وقال: وقليل ما هم. وما آمن معه إلا قليل

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

يا هشام ثم ذكر اولي الالباب بأحسن الذكر، وحلاهم بأحسن الحلية، فقال: يؤتي الحكمة من يشاء ومن يؤت الحكمة فقد اوتي خيرا كثيرا وما يذكر إلا اولوا الالباب.

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

يا هشام إن الله يقول: إن في ذلك لذكرى لمن كان له قلب يعي العقل،

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

وقال: ولقد آتينا لقمان الحكمة قال: الفهم والعقل.

And He^{-azwj} Said: **'And We had Given the Wisdom to Luqman [31:12]**. He^{-asws} said: 'The understanding and the intellect'.

يا هشام إن لقمان قال لابنه: تواضع للحق تكن أعقل الناس، يا بني إن الدنيا بحر عميق قد غرق فيه عالم كثير فلتكن سفينتك فيها تقوى الله، وجسرهما الايمان، و شراعها التوكل، و قيمها العقل، ودليلها العلم، وسكانها الصبر.

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

يا هشام لكل شئ دليل، ودليل العاقل التفكر، ودليل التفكر الصمت. ولكل شئ مطية، ومطية العاقل التواضع. وكفى بك جهلا أن تركب ما نهيته عنه.

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

يا هشام لو كان في يدك جوزة وقال الناس: لؤلؤة ما كان ينفعك وأنت تعلم أنها جوزة، ولو كان في يدك لؤلؤة وقال الناس: أنها جوزة ما ضرك وأنت تعلم أنها لؤلؤة.

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

يا هشام ما بعث الله أنبياءه ورسله إلى عباده إلا ليعقلوا عن الله فأحسنهم استجابة أحسنهم معرفة لله، وأعلمهم بأمر الله أحسنهم عقلاً، وأعقلهم أرفعهم درجة في الدنيا والآخرة.

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

يا هشام ما من عبد إلا ومملك آخذ بناصيته فلا يتواضع إلا رفعه الله، ولا يتعاضم إلا وضعه الله.

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

يا هشام إن لله على الناس حجتين: حجة ظاهرة، وحجة باطنة، فأما الظاهرة فالرسل والانبياء والائمة (عليهم السلام)، وأما الباطنة فالعقول.

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

يا هشام إن العاقل الذي لا يشغل الحلال شكره، ولا يغلب الحرام صبره.

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

يا هشام من سلط ثلاثاً على ثلاث فكأنما أعان هواه على هدم عقله: من أظلم نور فكره بطول أمله، ومحا طرائف حكمته بفضول كلامه، وأطفأ نور عبرته بشهوات نفسه فكأنما أعان هواه على هدم عقله ومن هدم عقله أفسد عليه دينه ودنياه.

O Hisham! The one whom three (things) overcome three (things) so it is as if he is assisted upon the ruination of his own intellect – the one who darkens the light of his pondering by the prolongation of his expectancies, and his antics delete his wisdom by the vanities of his speech, and he extinguishes the light of his learning (lessons) by the lustful desires of his self. Thus, it is as if he is assisting himself upon the ruination of his own intellect. And the one who ruins his intellect, his Religion and his world would be spoilt upon him.

يا هشام كيف يزكو عند الله عملك وأنت قد شغلت عقلك عن أمر ربك وأطعت هواك على غلبة عقلك.

O Hisham! How can your deeds be Purified in the Presence of Allah^{-azwj} and you have pre-occupied your heart from (obeying) the Commands of your Lord^{-azwj} and are obeying your own whims upon overcoming your own intellect?

يا هشام الصبر على الوحدة علامة قوة العقل، فمن عقل عن الله تبارك وتعالى اعتزل أهل الدنيا والراغبين فيها ورغب فيما عند ربه، وكان انسه في الوحشة، و صاحبه في الوحدة، وغناه في العيلة، ومعزه في غير عشيرة.

O Hisham! The patience upon the loneliness is a sign of the strength of the intellect. So the one who uses his intellect about Allah^{-azwj} would isolate himself from the people of the world and the ones who are desirous (for it) therein, and he would be desirous regarding what is in the Presence of Allah^{-azwj}; and it would that Allah^{-azwj} would be his Comfort during the fear, and his Companion during the loneliness, and his Richness during the poverty, and his Consolation from without (having) a tribe.

يا هشام نصب الخلق لطاعة الله، ولا نجاة إلا بالطاعة، والطاعة بالعلم، والعلم بالتعلم، والتعلم بالعقل يعتقد، ولا علم إلا من عالم رباني، ومعرفة العالم بالعقل.

O Hisham! Establish the Truth for the obedience of Allah^{-azwj}, and there is no salvation except by the obedience, and the obedience is with the knowledge, and the knowledge is with the learning, and the learning is with the intellectual thought; and there is no knowledge except from a Divine Scholar^{-asws}, and the recognition of the knowledge is with the intellect.

يا هشام قليل العمل من العاقل مقبول مضاعف، وكثير العمل من أهل الهوى والجهل مردود.

O Hisham! The few deeds from the learned are Accepted (and) multiplied, and the abundant deeds from the people of the opinions and the ignorant ones are rejected.

يا هشام إن كان يغنيك ما يكفيك فأدنى ما في الدنيا يكفيك، وإن كان لا يغنيك ما يكفيك فليس شئ من الدنيا يغنيك.

O Hisham! If whatever suffices you enriches you, then the lease of what is in the world you suffice you, and if whatever suffices you does not enrich you, then there isn't anything from the world which can enrich you.

يا هشام إن العقلاء تركوا فضول الدنيا فكيف الذنوب؟ وترك الدنيا من الفضل وترك الذنوب من الفرض.

O Hisham! The intellectual ones are neglecting the vanities of the world, so how (would they not neglect) the sins, and the neglect of the world is from the merits and neglect of the sins is from the Obligations.

يا هشام إن العقلاء زهدوا في الدنيا، ورغبوا في الآخرة، لأنهم علموا أن الدنيا طالبة ومطلوبة، فمن طلب الآخرة طلبته الدنيا حتى يستوفي منها رزقه، ومن طلب الدنيا طلبته الآخرة فيأتيه الموت فيفسد عليه دنياه وآخرته.

O Hisham! The intellectuals are ascetic regarding the world and are desirous regarding the Hereafter, because they know that the world is a seeker and is sought, and the Hereafter is a

seeker and is sought. Thus, the one who seeks the Hereafter, he would seek the world (to the extent) until it fulfils his sustenance from it, and the one who seeks the world, the Hereafter would seek him, and the death would come to him, so it would spoil his world upon him and (as well as) his Hereafter.

يا هشام من أراد الغنى بلا مال، وراحة القلب من الحسد، والسلامة في الدين فليتضرع إلى الله في مسأله، بأن يكمل عقله، فمن عقل قنع بما يكفيه، ومن قنع بما يكفيه استغنى، ومن لم يقنع بما يكفيه لم يدرك الغنى أبدا.

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

يا هشام إن الله عزوجل حكى عن قوم صالحين أنهم قالوا: ربنا لا تزغ قلوبنا بعد إذ هديتنا وهب لنا من لدنك رحمة إنك أنت الوهاب (1). حين علموا أن القلوب تزيع وتعود إلى عماها ورداها.

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

إنه لم يخف الله من لم يعقل عن الله ومن لم يعقل عن الله لم يعقد قلبه على معرفة ثابتة يبصرها ولم يجد حقيقتها في قلبه، ولا يكون أحد كذلك إلا من كان قوله لفعله مصدقا وسره لعلانيته موافقا لأن الله لا يدل على الباطن الخفي من العقل إلا بظاهر منه وناطق عنه.

He does not fear Allah^{-azwj}, the one who does not use his intellect about Allah^{-azwj}, and the one who does not use his intellect about Allah^{-azwj}, would not have certainty of his heart upon the affirmed recognition to see it and find its reality in his heart; and no one can happen to be like that except the one whose word were endorsed by his deeds, and his private and public (matters) were harmonious, because Allah^{-azwj}, Blessed is His^{-azwj} Name, does not Indicate upon the hidden (matters), concealed from the intellect, except by the apparent from it and the Spoken about it.

يا هشام كان أمير المؤمنين (عليه السلام) يقول: ما من شئ عبد الله به أفضل من العقل وما تم عقل امرؤ حتى يكون فيه خصال شتى: الكفر والشر منه مأمونان، والرشد والخير منه مأمولان، وفضل ماله مبذول، وفضل قوله مكفوف، ونصيبه من الدنيا القوت،

O Hisham! It was so that Amir Al-Momineen^{-asws} was saying: ‘Allah^{-azwj} has not been worshipped with anything superior than the intellect’. And the intellect of a person cannot be completed until there happen to be various characteristics in him – The (people would be) secured from (any form of) disbelief and the evil (being exercised) from him, and both the righteous guidance and the goodness be expected from him; he would give away from the

excess of his wealth, and he would restrain from the excess of his words, and his share from the world would (just) be the subsistence.

ولا يشبع من العلم دهره، الذل أحب إليه مع الله من العز مع غيره والتواضع أحب إليه من الشرف، يستكثر قليل المعروف من غيره ويستقل كثير المعروف من نفسه ويرى الناس كلهم خيرا منه، وأنه شرهم في نفسه، وهو تمام الامر.

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

يا هشام من صدق لسانه زكا عمله، ومن حسنت نيته زيد في رزقه، ومن حسن بره بإخوانه وأهله مد في عمره.

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

يا هشام لا تمنحوا الجهال الحكمة فتظلموها، ولا تمنعوا أهلها فتظلموهم.

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

يا هشام كما تركوا لكم الحكمة فاتركوا لهم الدنيا.

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

يا هشام لا دين لمن لا مروءة له، ولا مروءة لمن لا عقل له: وإن أعظم الناس قدرا الذي لا يرى الدنيا لنفسه خطرا، أما إن أبدانكم ليس لها ثمن إلا الجنة، فلا تبيعوها بغيرها.

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

يا هشام إن أمير المؤمنين (عليه السلام) كان يقول، لا يجلس في صدر المجلس إلا رجل فيه ثلاث خصال، يجيب إذا سئل وينطق إذا عجز القوم عن الكلام، ويشير بالرأي الذي فيه صلاح أهله، فمن لم يكن فيه شيء منهن فجلس فهو أحمق.

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

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

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

وقال علي بن الحسين (عليه السلام)، مجالسة الصالحين داعية إلى الصلاح، وأدب العلماء زيادة في العقل، وطاعة ولاة العقل تمام العز، واستتمام المال تمام المروة، وإرشاد المستشار قضاء لحق النعمة، وكف الأذى من كمال العقل، وفيه راحة البدن عاجلا وآجلا.

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

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

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

وكان أمير المؤمنين (عليه السلام) يوصي أصحابه يقول: اوصيكم بالخشية من الله في السر و العلانية، والعدل في الرضاء والغضب، والاكتماب في الفقر والغنى، وأن تصلوا من قطعكم، وتعفوا عمن ظلمكم وتعطفوا على من حرمكم،

And Amir Al-Momineen^{-asws} had bequeathed to his^{-asws} companions saying: 'I^{-asws} bequeath you with having fear of Allah^{-azwj}, in private and in the open, and the justice during the happiness and the anger, and the attaining (good deeds) during the poverty and the richness, and that you should maintain relationships with the one who cuts if off from you, and that you should pardon the ones who wrong you, and be kind upon the ones from your family.

وليكن نظركم عبرا، وصمتكم فكرا، وقولكم ذكرا، وإياكم والبخل، وعليكم بالسخاء، فإنه لا يدخل الجنة بخيل، ولا يدخل النار سخي.

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

يا هشام رحم الله من استحيا من الله حق الحياء: فحفظ الرأس وما حوى، والبطن وما وعى، وذكر الموت والبلى وعلم أن الجنة محفوفة بالمكاره، والنار محفوفة بالشهوات.

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

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

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

يا هشام إن العاقل لا يكذب وإن كان فيه هواه.

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

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

O Hisham! There was found to be inscribed at the top of the sword of Rasool-Allah^{-saww}: “The most audacious of the people against Allah^{-azwj} is one who strikes without having been struck upon, and kills without being fought against, and one who takes as a Guardian other than His^{-azwj} Guardians^{-asws}, so he is a Kafir (disbelieve) in what Allah^{-azwj} Revealed unto His^{-azwj} Prophet Muhammad^{-saww}”, and one who innovates and innovation, or shelters and innovator, Allah^{-azwj} will not Accept from him on the Day of Judgment, neither any repentance nor any ransom’.

يا هشام أفضل ما تقرب به العبد إلى الله بعد المعرفة به الصلاة، وبر الوالدين، وترك الحسد والعجب والفخر.

O Hisham! The most superior of what the servant can be closer to Allah^{-azwj}, after the recognition of Him^{-azwj}, is the Salat, and the kindness to the parents, and leaving the envy and the self-conceitedness and the pride’.

يا هشام أصلح أيامك الذي هو أمامك، فانظر أي يوم هو؟ وأعد له الجواب فإنك موقوف ومسؤول، وخذ موعظتك من الدهر وأهله فإن الدهر طويلة قصيرة فاعمل كأنك ترى ثواب عملك لتكون أطمع في ذلك، واعقل عن الله، وانظر في تصرف الدهر وأحواله فإن ما هو آت من الدنيا كما ولى منها فاعتبر بها،

O Hisham! Correct your day which is in front of you, so look, which day is it? And prepare the answer for it, for you would be standing and Questioned; and take your preaching from the era and its people, for the era is a prolonged short, therefore do your deeds as if you can see the Rewards of your deeds, in order for you to become covetous regarding that; and use your

intellect about Allah^{-azwj}, and look into the changing times and its states, for whatever comes from the world is just like what turns back from it, therefore take a lesson with it.

وقال علي بن الحسين (عليه السلام): إن جميع ما طلعت عليه الشمس في مشارق الارض ومغاربها بحرها وبرها وسهلها وجبلها عند ولي من أولياء الله وأهل المعرفة بحق الله كفى الظلال

And Ali^{-asws} Bin Al-Husayn^{-asws} said: 'The entirety of what the sun emerges upon in the east of the earth and its west (eastern and western lands), and its seas, and its deserts, and its coasts, and its mountains are (all) with a Guardian^{-asws} from the Guardians^{-asws} of Allah^{-azwj} and the people of the understanding of the Rights of Allah^{-azwj}, like the shadows'.

ثم قال: أو لا حر يدع هذه اللماظة لاهلها؟ يعني الدنيا، فليس لانفسكم ثمن إلا الجنة، فلا تبيعوها بغيرها، فإنه من رضي من الله بالدنيا فقد رضي بالحسيس.

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

يا هشام إن كل الناس يبصر النجوم ولكن لا يهتدي بها إلا من يعرف مجاريها ومنازلها، وكذلك أنتم تدرسون الحكمة ولكن لا يهتدي بها منكم إلا من عمل بها.

O Hisham! Every human being looks as the start but is not guided by these, except one who recognises their flows and their houses, and similar to that, you are learning the wisdom, but none of you would be guided by it except the one who acts (in accordance) with it.

يا هشام إن المسيح (عليه السلام) قال للحواريين: يا عبيد السوء يهولكم طول النخلة وتذكرون شوكتها ومؤونة مراقيها، وتنسون طيب ثمرها ومرافقتها كذلك تذكرون مؤونة عمل الآخرة فيطول عليكم أمده، وتنسون ما تفضون إليه من نعيمها ونورها وثمرها،

O Hisham! The Messiah^{-as} said to the disciples: 'O evil servants! The length of the palm tree terrifies you, and you are remembering its thorns and the stubble of its bark, and you are forgetting the goodness of its fruits and its facilities. Similar to that, you are remembering the hoard of the deeds of the Hereafter, so its term seems prolonged upon you, and you are forgetting what are going towards, from its Bounties, and its lights, and its fruits.

يا عبيد السوء نقوا القمح وطيبوه. وادقوا طحنه تجدوا طعمه، ويهتئكم أكله، كذلك فأخلصوا الايمان وأكملوه تجدوا حلاوته وينفعكم غبه.

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

بحق أقول لكم: لو وجدتم سراجا يتوقد بالقطران في ليلة مظلمة لاستضاءتم به ولم يمنعكم منه ريح نتنه كذلك ينبغي لكم أن تأخذوا الحكمة ممن وجدتموها معه، ولا يمنعكم منه سوء رغبته فيها

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

يا عبيد الدنيا بحق أقول لكم: لا تدركون شرف الآخرة إلا بترك ما تحبون، فلا تنظروا بالتوبة غدا، فان دون غد يوما وليلة، وقضاء الله فيهما يغدو ويروح

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

بحق أقول لكم: إن من ليس عليه دين من الناس أروح وأقل هما ممن عليه الدين وإن أحسن القضاء، وكذلك من لم يعمل الخطيئة أروح وأقل هما ممن عمل الخطيئة وإن أخلص التوبة وأتاب، وإن صغار الذنوب ومحقراتها من مكائد إبليس يحقرها لكم، ويصغرها في أعينكم، فتجتمع وتكثر فتحيط بكم.

Truly, I^{as} am saying to you: 'One upon whom there isn't any debt from the people upon him, would be more at rest and less stress than the one upon whom is the debt, and even if he was of good decision making, and similar to that is one who does not do bad deeds would be more at rest and less stress than the one who does bad deeds, and even if he was of sincere repentance and penitent; and even if the small sins and their destruction from the plots of Iblees^{-la} belittle these for you and make them appear as small in your eyes, so you would gather these and commit a lot and these would surround you.

بحق أقول لكم: إن الناس في الحكمة رجلان فرجل أتقنها بقوله، وصدقها بفعله، ورجل أتقنها بقوله، وضيعها بسوء فعله، فشتان بينهما، فطوبى للعلماء بالفعل، وويل للعلماء بالقول.

Truly, I^{as} am saying to you, that the people with regards to wisdom are two (types) of men – so there is a man who is certain in his words and sincere in his deeds, and there is a man who is certain in his words and wastes these by the evil of his deeds. There is a difference between the two, therefore beatitude be to the scholars with the deeds, and woe be unto the scholar with the words.

يا عبيد السوء اتخذوا مساجد ربكم سجونا لاجسادكم وجباهكم، واجعلوا قلوبكم بيوتا للتقوى، ولا تجعلوا قلوبكم مأوى للشهوات إن أجزعكم عند البلاء لاشدكم حبا للدنيا، وإن أصبركم على البلاء لازهدكم في الدنيا.

O evil servants! Take the Masjids of your Lord^{-azwj} as prisons for your bodies and your backs, and make your hearts to be houses for the piety, and do not make your hearts as shelters for the lustful desires lest these would frustrate you during the afflictions and intensify your love

for the world, and if you are patient upon the afflictions, it would make you ascetic in the world.

يا عبيد السوء لا تكونوا شبيها بالخداء الخاطفة ولا بالثعالب الخادعة، ولا بالذئاب الغادرة، ولا بالاسد العاتية، كما تفعل بالفراس كذلك تفعلون بالناس: فريقا تخطفون، وفريقا تخذعون، وفريقا تقدرتون بهم.

O evil servants! Do not become resembling the flashy cameleer, nor the deceiving foxes, nor the treacherous wolves, nor the mighty lion, just as you deal with the horse, like that you should be dealing with the people - a group you should be exerting, and a group you should be tricking, and a group you should be appreciating.

بحق أقول لكم: لا يغني عن الجسد أن يكون ظاهره صحيحا، وباطنه فاسدا كذلك لا تغني أجسادكم التي قد أعجبتكم وقد فسدت قلوبكم، وما يغني عنكم أن تنقوا جلودكم وقلوبكم دنسة، لا تكونوا كالمنخل يخرج منه الدقيق الطيب، وبمسك النخالة كذلك أنتم تخرجون الحكمة من أفواهكم ويبقى الغل في صدوركم.

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

يا عبيد الدنيا إنما مثلكم مثل السراج يضيئ للناس ويحرق نفسه.

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

يا بني إسرائيل زاحموا العلماء في مجالسهم ولو جثوا على الركب فإن الله يحيي القلوب الميتة بنور الحكمة كما يحيي الأرض الميتة بوابل المطر.

O Children of Israel! Crowd around the scholars in your gatherings and even if they fall down upon their knees, for Allah^{-azwj} Revives the dead hearts by the light of wisdom just as He^{-azwj} Revives the dead land with the downpour of the (heavy) rain.

يا هشام مكتوب في الانجيل: طوبى للمتواضعين اولئك هم المرحومون يوم القيامة، طوبى للمصلحين بين الناس اولئك هم المقربون يوم القيامة، طوبى للمطهرة قلوبهم اولئك هم المتقون يوم القيامة، طوبى للمتواضعين في الدنيا اولئك يرتقون منابر الملك يوم القيامة.

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

يا هشام قلة المنطق حكم عظيم فعليكم بالصمت فإنه دعة حسنة، وقلة وزر وخفة من الذنوب، فحصنوا باب الحلم فإن بابه الصبر، وإن الله عز وجل ييغض الضحاك من غير عجب. والمشاء إلى غير إرب.

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

ويجب على الوالي أن يكون كالراعي لا يغفل عن رعيته ولا يتكبر عليهم، فاستحيوا من الله في سرائركم، كما تستحيون من الناس في علانيتكم، واعلموا أن الكلمة من الحكمة ضالة المؤمن، فعليكم بالعلم قبل أن يرفع، ورفع غيبة عالمكم بين أظهركم.

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

يا هشام تعلم من العلم ما جهلت، وعلم الجاهل مما علمت، وعظم العالم لعلمه، ودع منازعته، وصغر الجاهل لجهله ولا تطرده ولكن قربه وعلمه.

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

وقال أمير المؤمنين صلوات الله عليه: إن الله عبدا كسرت قلوبهم خشبته، وأسكتتهم عن النطق وإنهم لفصحاء عقلاء، يستبقون إلى الله بالأعمال الزكية، لا يستكثرون له الكثير، ولا يرضون له من أنفسهم بالقليل، يرون في أنفسهم أنهم أشرار، وإنهم لا كياس وأبرار.

And Amir Al-Momineen^{-asws} said: 'For Allah^{-azwj} there are servants who fear has broken their hearts, and their silence from speaking, although they are of healthy intellect. They are remaining to Allah^{-azwj} with the pure deeds, and they are not considering their abundance to be abundant, nor are they pleased to Him^{-azwj} from themselves with the little. They are viewing their own selves that they are evil, although they are with acumen and are righteous'.

يا هشام الحياء من الايمان والايمان في الجنة، والبذاء من الجفاء والجفاء في النار.

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

يا هشام المتكلمون ثلاثة: فراجح، وسالم، وشاجب: فأما الراجح فالذاكر لله وأما السالم فالساکت، وأما الشاجب فالذي يخوض في الباطل

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

إن الله حرم الجنة على كل فاحش بزدي قليل الحياء لا يبالي ما قال ولا ما قيل فيه.

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

وكان أبو ذر رضي الله عنه يقول: يا ميتغي العلم إن هذا اللسان مفتاح خير، ومفتاح شر، فاختم على فيك كما تختم على ذهبك وورقك.

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

يا هشام بئس العبد عبد يكون ذا وجهين وذا لسانين يطري أخاه إذا شاهده، و يأكله إذا غاب عنه، إن اعطي حسده وإن ابتلى خذله، وإن أسرع الخير ثوابا البر، وأسرع الشر عقوبة البغي،

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

وإن شر عباد الله من تكره مجالسته لفحشه، وهل يكب الناس على مناخرهم في النار إلا حصائد ألسنتهم، ومن حسن إسلام المرء ترك ما لا يعنيه.

And the evil servant of Allah^{-azwj} is one you abhor sitting with him due to his immoralities, and will the people be flung into the Fire upon their nostrils except for the harvest of their tongues? And from the good Islam of the person is leaving what holds not meaning for him.

يا هشام لا يكون الرجل مؤمنا حتى يكون خائفا راجيا، ولا يكون خائفا راجيا حتى يكون عاملا لما يخاف ويرجو.

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

يا هشام قال الله عزوجل: وعزتي وجلالي وعظمتي وقدرتي وبهائي وعلوي في مكاني، لا يؤثر عبد هواي على هواه إلا جعلت الغنى في نفسه، وهمه في آخرته وكففت عليه ضيعته، وضمنت السماوات والارض رزقه، وكنت له من وراء تجارة كل تاجر.

O Hisham! Allah^{-azwj} Mighty and Majestic Said: "By My^{-azwj} Might, and My^{-azwj} Majesty, and My^{-azwj} Magnificence, and My^{-azwj} Power, and My^{-azwj} Glory, and My^{-azwj} Loftiness in My^{-azwj} Position! A servant will not prefer My^{-azwj} Desires over his own desires, except I^{-azwj} will Make

the riches to be in his self, and his endeavours in his Hereafter, and Restrain upon his losses, and the skies and the earth would be responsible for his sustenance, and I^{-azwj} would be behind him (Backing him) behind every trade with a trader”’.

يا هشام الغضب مفتاح الشر، وأكمل المؤمنين إيماناً أحسنهم خلقاً، وإن خالطت الناس فإن استطعت أن لا تتخالط أحداً منهم إلا من كانت يدك عليه العليا فافعل.

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

يا هشام عليك بالرفق، فإن الرفق بمن والخرق شؤم إن الرفق والبر و حسن الخلق يعمر الديار، ويزيد في الرزق.

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

يا هشام قول الله: هل جزاء الاحسان إلا الاحسان جرت في المؤمن والكافر، والبر والفاجر، من صنع إليه معروف فعليه أن يكافئ به، وليست المكافاة أن تصنع كما صنع حتى ترى فضلك، فإن صنعت كما صنع فله الفضل بالابتداء.

O Hisham! The Words of Allah^{-azwj}: ***Is the Recompense of goodness except for the goodness? [55:60]***, flows regarding the Momin and the Kafir, and the righteous and the immoral. One to whom a good deed is done, so upon him is that he sufficiently rewards it, and it isn't sufficient that he should do just as has been done (to him, but) until you see your extra, for if you were to do just as he has done, then for him is the superiority due to his initiating.

يا هشام إن مثل الدنيا مثل الحية، مسها لين، وفي جوفها السم القاتل، يجذرها الرجال ذوا العقول، ويهوي إليها الصبيان بأيديهم.

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

يا هشام اصبر على طاعة الله، واصبر عن معاصي الله، فإنما الدنيا ساعة فما مضى منها فليس تجد له سرورا ولا حزنا، وما لم يأت منها فليس تعرفه، فاصبر على تلك الساعة التي أنت فيها فكأنك قد اعتبطت.

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

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

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

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

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

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

O Hisham! He isn't from us, one who does not reckon himself during every day. So if he does a good deed, he increases upon it, and if he does a bad deed, he seeks Forgiveness of Allah^{-azwj} from it, and repents to Him^{-azwj}.

يا هشام تمثلت الدنيا للمسيح (عليه السلام) في صورة امرأة زرقاء، فقال لها: كم تزوجت؟ فقالت: كثيرا، قال: فكل طلقك؟ قالت: لا بل كلا قتلت! قال المسيح: فويح أزواجك الباقين كيف لا يعتبرون بالماضين؟

O Hisham! The world was made into a resemblance for the Messiah^{-as}, in an image of a blue-eyed woman, so he^{-as} said to it: 'How many times did you marry?' She said, 'Many'. He^{-as} said: 'So did they all divorce you?' She said, 'But, I killed them all'. The Messiah^{-as} said: 'Woe be unto your remaining husbands, how come they are not taking a lesson from the past ones?'

يا هشام إن ضوء الجسد في عينه فإن كان البصر مضيئا استضاء الجسد كله، وإن ضوء الروح العقل، فإذا كان العبد عاقلا كان عالما بربه، وإذا كان عالما بربه أبصر دينه، وإن كان جاهلا بربه لم يقم له دين، وكما لا يقوم الجسد إلا بالنفس الحية فكذلك لا يقوم الدين إلا بالنية الصادقة، ولا تثبت النية الصادقة إلا بالعقل.

O Hisham! The illumination of the body is in its eyes, so if the sight was clear, it would illuminate the body, all of it; and the illumination of the soul is the intellect. So when the servant was an intellectual, he would know his Lord^{-azwj}, and when he was a knower of his Lord^{-azwj}, he would have insight into his Religion; and if he was ignorant of his Lord^{-azwj}, Religion would not stand for him, just as the body cannot stand except with the soul of life, similar to that, the Religion cannot stand except with the truthful intention, nor can the truthful intention be affirmed except by the intellect.

يا هشام إن الزرع ينبت في السهل، ولا ينبت في الصفا، فكذلك الحكمة تعمر في قلب المتواضع ولا تعمر في قلب المتكبر الجبار لان الله جعل التواضع آلة العقل، و جعل التكبر من آلة الجهل،

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

ألم تعلم أن من شخ إلى السقف برأسه شجه؟ ومن خفض رأسه استظل تحته وأكنه؟ فكذلك من لم يتواضع لله خفضه الله، ومن تواضع لله رفعه.

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

يا هشام ما أقبح الفقر بعد الغنى وأقبح الخطيئة بعد النسك، وأقبح من ذلك العابد لله ثم يترك عبادته.

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

يا هشام ما قسم بين العباد أفضل من العقل، نوم العاقل أفضل من سهر الجاهل، وما بعث الله نبيا إلا عاقلا حتى يكون عقله أفضل من جميع جهد المجتهدين، وما أدى العبد فريضة من فرائض الله حتى عقل عنه.

O Hisham! Nothing better has been distributed between the servant than the intellect. The sleep of the intellectual is superior than the vigil of the ignorant one, and Allah^{-azwj} did not Send a Prophet^{-as} except as an intellectual, until his^{-as} intellect happened to be superior than the entirety of the strivings of the strivers; and the servant cannot fulfil an Obligation from the Obligations of Allah^{-azwj} until he understands about it.

يا هشام قال رسول الله (صلى الله عليه وآله): إذا رأيتم المؤمن صموتا فادنوا منه، فإنه يلقي الحكمة، والمؤمن قليل الكلام كثير العمل، والمنافق كثير الكلام قليل العمل.

O Hisham! Rasool-Allah^{-saww} said: 'When you see the Momin being silent, then go near him, for he would cast the wisdom, and the Momin is of few words, many deeds, and the hypocrite is of many words, few deeds.

يا هشام أوحى الله إلى داود: قل لعبادي لا يجعلوا بيني وبينهم عالما مفتونا بالدنيا فيصدهم عن ذكري، وعن طريق محبتي ومناجاتي، اولئك قطاع الطريق من عبادي، إن أدنى ما أنا صانع بهم أن أنزع حلاوة عبادتي ومناجاتي من قلوبهم.

O Hisham! Allah^{-azwj} Revealed unto Dawood^{-as}: "Tell My^{-azwj} servants not to make between Me^{-azwj} and them, scholars having a fascination for the world, for they hinder them from My^{-azwj} Zikr (remembrance), and (hinder them) from My^{-azwj} Way and My^{-azwj} Manifesto, they tend to cut off the way from My^{-azwj} servants. The lease of what I^{-azwj} would be Doing with them is that I^{-azwj} shall Snatch away the sweetness of My^{-azwj} worship and My^{-azwj} Manifesto from their hearts".

يا هشام من تعظم في نفسه لعنته ملائكة السماء وملائكة الارض، ومن تكبر على إخوانه واستطال عليهم فقد ضاد الله، ومن ادعى ما ليس له فهو اعني لغير.

O Hisham! One who has greatness within himself, are being Cursed by the Angels of the sky and the Angels of the earth, and one who is arrogant upon his brethren and prolongs upon them, so he has opposed Allah^{-azwj}, and one who claims what isn't for him, so he has (claimed) what is meant for others.

يا هشام أوحى الله إلى داود: حذر وأنذر أصحابك عن حب الشهوات، فإن المعلقة قلوبهم بشهوات الدنيا قلوبهم محجوبة عني.

O Hisham! Allah^{-azwj} Revealed unto Dawood^{-as}: “Beware and warn your^{-as} companions about the love for desires, for if their hearts meet up with the desires for the world, their hearts would be veiled from Me^{-azwj}”.

يا هشام إياك والكبر على أوليائي، والاستطالة بعلمك فيمقتك الله، فلا تنفعلك بعد مقتته دنياك ولا آخرتك، وكن في الدنيا كساكن الدار ليست له، إنما ينتظر الرحيل.

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

يا هشام مجالسة أهل الدين شرف الدنيا والآخرة، ومشاورة العاقل الناصح بمن وبركة ورشد وتوفيق من الله، فإذا أشار عليك العاقل الناصح فإياك والخلاف فإن في ذلك العطب.

O Hisham! The gatherings of religious people are a nobility of the world and the Hereafter, and a consultative advice of the intellectual is a favour, and a blessing, and guidance, and inclination from Allah^{-azwj}. So when the intellectual indicates the advice upon you, then beware of opposing it, for there would be damage in it.

يا هشام إياك ومحالطة الناس والانس بهم إلا أن تجد منهم عاقلا مأمونا فأنس به واهرب من سائرهم كهريك من السباع الضارية، وينبغي للعاقل إذا عمل عملا أن يستحيي من الله إذ تفرد له بالنعم أن يشارك في عمله أحدا غيره،

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

وإذا حزبك أمر أن لا تدري أيهما خير وأصوب فانظر أيهما أقرب إلى هواك فخالفه، فإن كثير الثواب في مخالفة هواك، وإياك أن تغلب الحكمة وتضعها في الجهالة.

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

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

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

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

I said, 'Supposing I do not find anyone whom can understand the question of it?' He^{-asws} said: 'Cover his ignorance from the question until you are safe from the strife of the words, and a great strife is the rebuttal, and know that Allah^{-azwj} does not Raise the humble ones in accordance to their humility, but He^{-azwj} Raises them in accordance to His^{-azwj} Magnificence and His^{-azwj} Glory, and the fearful ones do not believe in accordance to their fear, but their belief is in accordance to His^{-azwj} Generosity and His^{-azwj} Benevolence.

ولم يفرح المحزونين بقدر حزنهم ولكن فرحهم بقدر رأفته ورحمته، فما ظنك بالرؤوف الرحيم الذي يتودد إلى من يؤذيه بأوليائه؟ فكيف بمن يؤذي فيه؟ وما ظنك بالتواب الرحيم الذي يتوب على من يعاديه؟ فكيف بمن يترضاه ويختار عداوة الخلق فيه؟.

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

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

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

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

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

يا هشام لو رأيت مسير الاجل لالهالك عن الامل.

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

يا هشام إياك والطمع، وعليك باليأس مما في أيدي الناس، وأمت الطمع من المخلوقين، فان الطمع مفتاح الذل، واختلاس العقل، وإخلاق المروات، وتدنيس العرض، والذهاب بالعلم، وعليك بالاعتصام بربك: والتوكل عليه، وجاهد نفسك لتردها عن هواها، فإنه واجب عليك كجهاد عدوك.

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

قال هشام: فأبي الاعداء أوجبهم مجاهدة؟ قال: أقربهم إليك، وأعداهم لك، وأضرهم بك، وأعظمهم لك عداوة، وأخفاهم لك شخصا مع دنوه منك، ومن يحرص أعدائك عليك، وهو إبليس الموكل بوسواس القلوب،

Hisham said, 'So which of the enemies is more obligatory to fight against?' He^{-asws} said: 'The one closest to you, and one most prepared for you, and the one most harmful to you, and the most determined to you in enmity, and the most hidden person despite being closest to you, and one who incites your enemies against you, and he is Iblees^{-la}, allocated with whispering into the hearts.

فله فلتشد عداوتك، ولا يكونن أصبر على مجاهدتك لهلكتك منك على صبرك لمجاهدته، فإنه أضعف منك ركنا في قوته، وأقل منك ضررا في كثرة شره إذا أنت اعتصمت بالله، ومن اعتصم بالله فقد هدي إلى صراط مستقيم

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

يا هشام من أكرمه الله بثلاث فقه لطف له: عقل يكفيه مؤونة هواه، وعلم يكفيه مؤونة جهله، وغنى يكفيه مخافة الفقر.

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

يا هشام احذر هذه الدنيا واحذر أهلها فإن الناس فيها على أربعة أصناف: رجل مترد معانق لهواه، ومتعلم متفرئ كلما ازداد علما ازداد كبرا يستعلن بقراءته وعلمه على من هو دونه،

O Hisham! This is the world, and be cautious of its people, for the people in it are upon four types – a man wandering man embracing his passions, and a learned student, every time he increases his knowledge, his arrogance increases. He notifies, by his recitation and his knowledge, the ones below him.

وعابد جاهل يستصغر من هو دونه في عبادته، يجب أن يعظم ويوقر، وذو بصيرة عالم عارف بطريق الحق يحب القيام به فهو عاجز أو مغلوب، ولا يقدر على القيام بما يعرف فهو محزون مغموم بذلك فهو أمثل أهل زمانه وأوجههم عقلا.

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

يا هشام اعرف العقل وجنده، والجهل وجنده تكن من المهتمدين.

O Hisham! Recognise the intellect and its armies, and the ignorance and its armies, you would become from the guided ones’.

قال هشام فقلت: لا نعرف إلا ما عرفتنا،

Hisham said, ‘So I said, ‘We do not recognise anything except what you^{-asws} have introduced to us’.

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

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

ثم خلق الجهل من البحر الاجاج الظلماني، فقال له: أدبر فأدبر، ثم قال له: أقبل فلم يقبل، فقال: استكبرت؟ فلعنه.

He^{-asws} said: ‘Then He^{-azwj} Created the ignorance from the dark wavy ocean. So He^{-azwj} Said to it: “Turn around!” So it turned around. Then Said to it: “Come!” But it did not come. So He^{-azwj} Said to it: “You are being arrogant?” So He^{-azwj} Cursed it.

ثم جعل للعقل خمسة وسبعين جندا فلما رأى الجهل ما كرم الله به العقل وما أعطاه أضمر له العداوة، وقال الجهل: يا رب هذا خلق مثلي خلقته وكرمته وقويته وأنا ضده ولا قوة لي به، أعطني من الجند مثل ما أعطيتهم، فقال تبارك وتعالى: نعم، فإن عصيتني بعد ذلك أخرجتك وجندك من جواربي ومن رحمتي فقال: قد رضيت فأعطاه الله خمسة وسبعين جندا.

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

فكان مما أعطى العقل من الخمسة وسبعين جندا: الخير وهو وزير العقل، الشر وهو وزير الجهل. الايمان، الكفر. التصديق، التكذيب. الاخلاص، النفاق. الرجاء، القنوط. العدل، الجور. الرضاء، السخط. الشكر، الكفران. اليأس، الطمع.

Thus, from what He^{-azwj} Granted to the intellect, from the seventy-five armies was the goodness, and it is the Vizier of the intellect; the evil, and it is the Vizier of the ignorance; and the *Eman*, the Kufir (disbelief). The ratification, the belying. The sincerity, the hypocrisy. The wishing, the contentment. The justice, the tyranny. The pleasure, the anger. The gratefulness, the ingratitude. The despair, the greed.

التوكل، الحرص. الرأفة، الغلظة. العلم، الجهل. العفة، التهتك. الزهد، الرغبة. الرفق، الخرق. الرهبة، الجرأة. التواضع، الكبر. التؤدة، العجلة. الحلم، السفه. الصمت، الحذر. الاستلام، الاستكبار. التسليم، التجبر.

The reliance (upon Allah^{-azwj}), the independence. The clemency, the harshness. The knowledge, the ignorance. The chastity, the shamelessness. The ascetism, the desires. The gentleness, the hardness. The awe, the audacity. The humbleness, the arrogance. The leisureliness, the haste. The forbearance, the recklessness. The silence, the chatter. The submission, the haughtiness. The submission, the compulsion.

العفو، الحقد. الرحمة، القسوة. اليقين، الشك. الصبر، الجزع. الصفح، الانتقام. الغنى، الفقر. التفكر، السهو. الحفظ، النسيان. التواصل، القطيعة. القناعة، الشره. المواساة، المنع.

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

المودة، العداوة. الوفاء، الغدر. الطاعة، المعصية. الخضوع، التطاول. السلامة، البلاء. الفهم، الغباوة. المعرفة، الانكار. المداراة، المكاشفة. سلامة الغيب، المماكرة. الكتمان، الافشاء. البر، العقوق.

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

الحقيقة، التسوية، المعروف، المنكر، التقية، الاذاعة. الانصاف، الظلم. النفي، الحسد. النظافة، القدر. الحياء، القحة. القصد، الاسراف. الراحة، التعب. السهولة، الصعوبة. العافية، البلوى. القوام، المكاثرة. الحكمة، الهوى. الوقار، الخفة.

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

السعادة، الشقاء. التوبة، الاصرار. المخافة، التهاون. الدعاء، الاستنكاف. النشاط، الكسل. الفرح، الحزن. الالفة، الفرقة. السخاء، البخل. الخشوع، العجب. صدق الحديث، النميمة. الاستغفار، الاغترار. الكياسة، الحمق.

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

يا هشام لا تجتمع هذه الخصال إلا للنبي أو وصي نبي، أو مؤمن امتحن الله قلبه للايمان، وأما سائر ذلك من المؤمنين فإن أحدهم لا يخلو من أن يكون فيه بعض هذه الجنود من أجناد العقل. حتى يستكمل العقل ويتخلص من جنود الجهل،

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

فعند ذلك يكون في الدرجة العليا مع الانبياء والاصياء (عليهم السلام) وفقنا الله وإياكم لطاعته.

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

31 - الدرّة الباهرة: قال أمير المؤمنين (عليه السلام): العاقل من رفض الباطل.

(The book) Al-Durr Al-Baahira – Amir Al-Momineen^{asws} said: 'The intellectual is one who rejects the falsehood'.¹⁰¹

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

¹⁰⁰ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 30

¹⁰¹ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 31

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

33 – نَحْج: قال أمير المؤمنين (عليه السلام)، لسان العاقل وراء قلبه، وقلب الاحمق وراء لسانه.

Nahj (Al-Balagh) – Amir Al-Momineen^{asws} said: 'The tongue of the intellectual is behind his heart, and the heart of the idiot is behind his tongue'.¹⁰³

34 – وقال (عليه السلام): إذا تم العقل نقص الكلام.

And he^{asws} said: 'When the intellect is complete, the speech is cut short'.¹⁰⁴

35 – وقال (عليه السلام): لا يرى الجاهل إلا مفرطاً أو مفرطاً.

And he^{asws} said: 'The ignorant cannot be seen except as an exaggerator or an extravagant'.¹⁰⁵

36 – نَحْج: قيل له (عليه السلام): صف لنا العاقل فقال: هو الذي يضع الشيء مواضعه قيل له: فصف لنا الجاهل قال: قد فعلت.

Nahj (Al-Balagh) – It was said to him^{asws}, 'Describe the intellectual to us'. So he^{asws} said: 'He is the one who place the thing in its (proper) place'. It was said to him^{asws}, 'Describe the ignorant to the'. He^{asws} said: 'I have done so already'.¹⁰⁶

37 – نَحْج: قال (عليه السلام): كفاف من عقلك ما أوضح لك سبيل غيبك من رشذك.

Nahj (Al-Balagh): 'Extract from your intellect what clarifies for you the way of the straying from the guidance'.¹⁰⁷

38 – وقال (عليه السلام) في وصيته للحسن (عليه السلام): والعقل حفظ التجارب، وخير ما جريت ما وعظك.

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

39 – كنز الكراجكي: قال رسول الله (صلى الله عليه وآله): إن العاقل من أطاع الله وإن كان ذميمة المنظر حقير الخطر، وإن الجاهل من عصى الله، وإن كان جميل المنظر عظيم الخطر، أفضل الناس أعقل الناس.

¹⁰² Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 32

¹⁰³ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 33

¹⁰⁴ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 34

¹⁰⁵ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 35

¹⁰⁶ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 36

¹⁰⁷ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 37

¹⁰⁸ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 38

(The book) Kunz of Al-Karajaky – ‘Rasool-Allah^{-saww} said: ‘The intellectual is one who obeys Allah^{-azwj}, and even if he was obnoxious to look at, or less important, and the ignorant is one who disobeys Allah^{-azwj}, and even if he was good looking, of great importance. The most superior of the people is the most intellectual of the people’.¹⁰⁹

40 – وروي عن أمير المؤمنين (عليه السلام) أنه قال: العقل ولادة، والعلم إفادة، و مجالسة العلماء زيادة.

It is reported from Amir Al-Momineen^{-asws} having said: ‘The intellect is born, and the knowledge is received, and gathering of the scholars increases (knowledge)’.¹¹⁰

41 – وقال (عليهم السلام): من صحب جاهلا نقص من عقله.

And he^{-asws} said: ‘One who accompanies an ignorant, would have a reduction from his intellect’.¹¹¹

42 – وقال (عليه السلام): الثبت رأس العقل والحدة رأس الحمق.

And he^{-asws} said: ‘The confirmation is the head of the intellect, and the anger is the head of the stupidity’.¹¹²

43 – وقال (عليه السلام): غضب الجاهل في قوله، وغضب العاقل في فعله.

And he^{-asws} said: ‘The anger of the ignorant is in his words, and anger of the intellectual is in his deeds’.¹¹³

44 – وقال (عليه السلام): العقول مواهب والآداب مكاسب.

And he^{-asws} said: ‘The intellect is gifted and the education is attained’.¹¹⁴

45 – وقال (عليه السلام): فساد الاخلاق معاشره السفهاء، وصلاح الاخلاق معاشره العقلاء.

And he^{-asws} said: ‘Spoilt manners is of group of foolish ones, and righteous manners are of group of intellectuals’.¹¹⁵

46 – وقال (عليه السلام): العاقل من وعظته التجارب.

¹⁰⁹ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 39

¹¹⁰ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 40

¹¹¹ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 41

¹¹² Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 42

¹¹³ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 43

¹¹⁴ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 44

¹¹⁵ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 45

And he^{-asws} said: 'The intellectual is one who preaches his experiences'.¹¹⁶

47 - وقال (عليه السلام): رسولك ترجمان عقلك.

And he^{-asws} said: 'Your messenger is an interpreter of your intellect'.¹¹⁷

48 - وقال (عليه السلام): من ترك الاستماع عن ذوي العقول مات عقله.

And he^{-asws} said: 'One who leaves listening to the ones with intellect, his intellect would die'.¹¹⁸

49 - وقال (عليه السلام): من جانب هواه صح عقله.

And he^{-asws} said: 'One who keeps aloof of his desires, would correct his intellect'.¹¹⁹

50 - وقال (عليه السلام): من أعجب برأيه ضل، ومن استغنى بعقله زل، ومن تكبر على الناس ذل.

And he^{-asws} said: 'One who is impressed by his own intellect would stray, and one who is needless by his intellect would err, and one who is arrogant upon the people is delusional'.¹²⁰

51 - وقال (عليه السلام): إعجاب المرء بنفسه دليل على ضعف عقله.

And he^{-asws} said: 'Wonderment of the person with himself evidences upon the weakness of his intellect'.¹²¹

52 - وقال (عليه السلام): عجباً للعاقل كيف ينظر إلى شهوة يعقبه النظر إليها حسرة.

And he^{-asws} said: 'I^{-asws} wonder at the intellectual, how he looks towards a desire, pursuing his glance towards it in regret'.¹²²

53 - وقال: همّة العقل ترك الذنوب وإصلاح العيوب.

And he^{-asws} said: 'The endeavour of the intellect is to leave the sins and correct the faults'.¹²³

¹¹⁶ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 46

¹¹⁷ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 47

¹¹⁸ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 48

¹¹⁹ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 49

¹²⁰ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 4 H 50

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

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

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

CHAPTER 5 – THE MISCELLANEOUS

1 - مع، ن: أبي، عن سعد، عن ابن يزيد، عن عبيد بن هلال قال: سمعت أبا الحسن الرضا (عليه السلام) يقول: إني أحب أن يكون المؤمن محدثاً قال: قلت وأي شيء المحدث قال: المفهم.

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

'I heard Abu Al-Hassan Al-Reza^{-asws} saying: 'I^{-asws} would love it if the Momin becomes a *Muhadditha* (narrator of Hadeeth)'. He (the narrator) said, 'I said, 'And which thing is the *Muhaddith*?' He^{-asws} said: 'An understanding one'.¹²⁴

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

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

'I said to Abu Ja'far^{-asws}, 'What is the matter the people are saying what they are not knowing?'

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

He^{-asws} said: 'Allah^{-azwj} Blessed and Exalted, when He^{-azwj} Created Adam^{-as}, Made his^{-as} term (of lifespan) to be between his eyes, and his^{-as} hopes behind his^{-as} back. So when he^{-as} made the mistake, He^{-azwj} Made his hopes to be between his^{-as} eyes, and his^{-as} term to be behind his^{-as} back. Thus, from then onwards, they (people) are saying what they are not knowing'.¹²⁵

¹²⁴ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 5 H 1

¹²⁵ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 1 Ch 5 H 2

(أبواب العلم وآدابه وأنواعه وأحكامه)

CHAPTERS OF THE KNOWLEDGE, AND ITS ETHICS, AND TYPES OF ITS RULINGS

SECTION TWO

* باب 1 * (فرض العلم، ووجوب طلبه، والحث عليه، وثواب العالم والمتعلم) *

CHAPTER 1 – OBLIGATION OF (ACQUIRING) THE KNOWLEDGE, AND THE OBLIGATION OF SEEKING IT, AND THE URGING UPON IT, AND THE REWARDS OF THE TEACHER AND THE STUDENT

الآيات، البقرة: وزاده بسطة في العلم 247

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

الاعراف: كذلك نفصل الآيات لقوم يعلمون 30 " وقال تعالى " : ولكن أكثر الناس لا يعلمون 187

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

التوبة: ونفصل الآيات لقوم يعلمون 11 " وقال " : طبع الله على قلوبهم فهم لا يعلمون 94 " وقال " : الاعراب أشد كفرا ونفاقا وأجدر أن لا يعلموا حدود ما أنزل الله على رسوله 98 " وقال تعالى " : فلولا نفر من كل فرقة منهم طائفة ليتفقهوا في الدين ولينذروا قومهم إذا رجعوا إليهم لعلهم يحذرون 123 " وقال " : صرف الله قلوبهم بأنهم قوم لا يفقهون 128

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

يونس: يفصل الآيات لقوم يعلمون 5

(Surah) Yunus^{as}: **He Details the Signs for a people who know [10:5].**

يوسف: نرفع درجات من نشاء وفوق كل ذي علم عليم 76

(Surah) Yusuf^{as}: ***We Raise the levels of the one We so Desire, and above everyone with knowledge is a more knowledgeable one [12:76].***

الرعد: أفمن يعلم أنما أنزل إليك من ربك الحق كمن هو أعمى إنما يتذكر أولوا الالباب 19

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

طه: وقال رب زدني علما 114

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

الانبيا: ولوطا آتيناه حكما وعلما 74 " وقال تعالى " : وكلا آتيناه حكما وعلما 79

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

الحج: وليعلم الذين اتوا العلم أنه الحق من ربك فيؤمنوا به فتخبت له قلوبهم 54

(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].***

النمل: ولقد آتينا داود وسليمان علما وقالوا الحمد لله الذي فضلنا على كثير من عباده المؤمنين 15 " وقال تعالى " : إن في ذلك لاية لقوم يعلمون 52 " وقال سبحانه " : بل أكثرهم لا يعلمون 61

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

القصص: ولما بلغ أشده واستوى آتيناه حكما وعلما 14 " وقال تعالى " : وقال الذين اتوا العلم ويلكم ثواب الله خير لمن آمن وعمل صالحا 80

(Surah) Al Qasas: ***And when he attained his maturity and became full grown, We Gave him wisdom and knowledge [8:14]. And the Exalted Said: And those Given the knowledge said, 'Woe be unto you all! The Reward of Allah is better for one who does righteous deeds [28:80].***

العنكبوت: وما يعقلها إلا العالمون 43 " وقال تعالى " بل هو آيات بينات في صدور الذين اتوا العلم 49

(Surah) Al Ankabout: **and none understand these except for the learned ones [29:43].** And the Exalted Said: **But these are clear Verses in the chests of those Granted the Knowledge, and none deny Our Signs except for the unjust [29:49].**

الروم: إن في ذلك لآيات للعالمين 22 " وقال سبحانه " وقال الذين اوتوا العلم والايمن لقد لبثتم في كتاب الله إلى يوم البعث فهذا يوم البعث ولكنكم كنتم لا تعلمون 56 " وقال تعالى " كذلك يطبع الله على قلوب الذين لا يعلمون 59

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

سبا: ويرى الذين اوتوا العلم الذي انزل إليك من ربك هو الحق 6

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

الزمر: قل هل يستوي الذين يعلمون والذين لا يعلمون إنما يتذكر اولوا الالباب 9

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

الفتح: بل كانوا لا يفقهون إلا قليلا 15

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

الرحمن: علم القرآن خلق الانسان علمه البيان 2، 3، 4

(Surah) Al Rahman: **Taught the Quran [55:2] Created the human being [55:3] Taught him the clarification [55:4].**

المجادلة: يرفع الله الذين آمنوا منكم والذين اوتوا العلم درجات 11

Allah will Exalt those of you who believe, and those who are given knowledge, in ranks [58:11].

الحشر: ذلك بأنهم قوم لا يفقهون 13

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

المنافقين: ولكن المنافقين لا يفقهون 7 " وقال تعالى " ولكن المنافقين لا يعلمون 8

(Surah) Al Munafiqeen: **but the hypocrites do not understand [63:7].** And the Exalted Said: **, but the hypocrites do not know [63:8].**

العلق: وربك الاكرم الذي علم بالقلم علم الانسان ما لم يعلم 3، 4، 5

(Surah) Al Alaq: **Read, by your Lord, the most Benevolent [96:3] Who Taught by the Pen [96:4] Taught the human being what he did not know [96:5].**

1 - لى: السناني، عن الاسدي، عن النخعي، عن النوفلي، عن محمد بن سنان، عن المفضل، عن الصادق (عليه السلام) أن رسول الله (صلى الله عليه وآله) قال: أعلم الناس من جمع علم الناس إلى علمه، وأكثر الناس قيمة أكثرهم علما وأقل الناس قيمة أقلهم علما.

Al Sinany, from Al Asady, from Al Nakhaie, from Al Nowfaly, from Muhammad Bin Sinan, from Al Mufazzal,

'From Al-Sadiq^{-asws}: 'Rasool-Allah^{-saww} said: 'The most knowledgeable of the people is one who gathers the knowledges of the people and adds to his own knowledge, and the most valuable of the people is the one with the most knowledge, and the least valuable of the people is the least knowledgeable of them''.¹²⁶

2 - لى: المكتب، عن علي، عن أبيه، عن القداح، عن الصادق، عن أبيه، عن آباءه (عليهم السلام) قال: قال رسول الله (صلى الله عليه وآله): من سلك طريقا يطلب فيه علما سلك الله به طريقا إلى الجنة. وأن الملائكة لتضع أجنحتها لطالب العلم رضا به، وأنه ليستغفر لطالب العلم من في السماء ومن في الارض حتى الحوت في البحر،

Al Maktab, from Ali, from his father, from Al Qadah,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who travels a road seeking knowledge in it, Allah^{-azwj} would Travel with him on a road to the Paradise; and the Angels lower their wings to the seeker of the knowledge being pleased with him, and they seek Forgiveness for the seeker of the knowledge, ones in the sky and ones in the earth, to the extent of the fishes in the sea.

وفضل العالم على العابد كفضل القمر على سائر النجوم ليلة البدر، وأن العلماء ورثة الانبياء، إن الانبياء لم يورثوا دينارا ولا درهما ولكن ورثوا العلم، فمن أخذ منه أخذ بحظ وافر.

And a merit of the knowledgeable ones over the servants is like a merit of the moon over the rest of the stars on a night of the full moon; and the knowledgeable ones^{-asws} are the inheritors of the Prophets^{-as}. The Prophets^{-as} neither inherit the Dinars nor the Dirhams, but they inherit the knowledge, so one who takes from it, would have taken a great share'.¹²⁷

3 - لى: في خطبة خطبها أمير المؤمنين (عليه السلام) بعد فوت النبي (صلى الله عليه وآله): ولا كنتز أنفع من العلم.

¹²⁶ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 1

¹²⁷ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 2

In a sermon preached by Amir Al-Momineen^{-asws} after the passing away of the Prophet^{-saww}: 'And there is no treasure more beneficial than the knowledge'.¹²⁸

4 - لى، ن: في كلمات أمير المؤمنين (عليه السلام) برواية عبد العظيم الحسيني قيمة كل امرئ ما يحسنه.

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

5 - ما: جماعة عن أبي الفضل الشيباني عن عبيد الله بن الحسن بن إبراهيم العلوي عن أبيه، عن عبد العظيم الحسيني الرازي عن أبي جعفر الثاني عن آبائه عن علي (عليهم السلام) قال قلت لأربعاً أنزل الله تعالى تصديقي بها في كتابه قلت: المرء محبوب تحت لسانه فإذا تكلم ظهر، فأنزل الله تعالى: ولتعرفنهم في لحن القول.

A group, from Al Mufazzal Al Shaybani, from Ubeydullah Bin Al Hassan Bin Ibrahim Al Alawy, from his father, from Abdul Azeem Al Husna Al Razy,

'From Abu Ja'far^{-asws} the second, from his^{-asws} forefathers, from Ali^{-asws} having said: 'There are four things which I^{-asws} said which Allah^{-azwj} Revealed in His^{-azwj} Book in confirmation of it – I^{-asws} said, 'The person is hidden behind his tongue, so when he speaks, he appears, and Allah^{-azwj} the Exalted Revealed: **and you can (already) recognise them by their tone of speech [47:30].**

قلت: فمن جهل شيئاً عاداه، فأنزل الله: بل كذبوا بما لم يحيطوا بعلمه.

I^{-asws} said: 'When someone is ignorant of something, he is inimical towards it', so Allah^{-azwj} Revealed: **But, they are belying what they have no comprehension of its Knowledge [10:39].**

وقلت: قدر أو قيمة كل امرئ ما يحسن، فأنزل الله في قصة طالوت: إن الله اصطفاه عليكم وزاده بسطة في العلم والجسم

And I^{-asws} said: 'The worth or value of every person is what he improves', so Allah^{-azwj} Revealed in a lengthy story: **He said: 'Allah has Chosen him over you, and has Increased him abundantly in knowledge and physique [2:247].**

وقلت: القتل يقل القتل، فأنزل الله: ولكم في القصاص حياة يا أولي الألباب.

And I^{-asws} said: 'The killing diminishes the killing', so Allah^{-azwj} Revealed: **And for you, in the retaliation, there is life, O ones of understanding [2:179]**.¹³⁰

6 - ما: محمد بن العباس النحوي عن عبد الله بن الفرخ، عن سعيد بن الأوس الأنصاري قال: سمعت الخليل بن أحمد يقول: أبحث كلمة على طلب علم قول علي بن أبي طالب (عليه السلام): قدر كل امرئ ما يحسن.

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

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

¹³⁰ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 5

Muhammad Bin Al Abbas Al Nahwy, from Abdullah Bin Al Faraj, from Saeed Bin Al Aws Al Ansary who said,

'I heard Al-Khaleel Bin Ahmad saying, 'I urge a word upon the seeking of knowledge, the words of Ali^{-asws} Bin Abu Talib^{-asws}: 'The worth of every person is what he improves''¹³¹

7 - لى: أبي عن سعيد، عن اليقطيني، عن يوسف بن عبد الرحمن، عن الحسن بن زياد العطار، عن ابن طريف، عن ابن نباتة قال: قال أمير المؤمنين علي بن أبي طالب (عليه السلام) تعلموا العلم فإن تعلمه حسنة، ومدارسته تسبيح، والبحث عنه جهاد، وتعليمه لمن لا يعلمه صدقة، وهو أنيس في الوحشة، وصاحب في الوحدة، وسلاح على الأعداء، و زين الاخلاء،

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

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

يرفع الله به أقواما يجعلهم في الخير أئمة يقتدى بهم، ترمق أعمالهم، وتقتبس آثارهم، ترغب الملائكة في خلتهم، بمسحوتهم بأجنتهم في صلاتهم لان العلم حياة القلوب، ونور الابصار من العمى، وقوة الابدان من الضعف،

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

وينزل الله حامله منازل الابرار، ويمنحه مجالسة الاخيار في الدنيا والآخرة. بالعلم يطاع الله ويعبد، وبالعلم يعرف الله ويوحده، وبالعلم توصل الارحام، وبه يعرف الحلال والحرام، والعلم إمام العقل والعقل تابعه، يلهمه الله السعداء، ويحرمه الاشقياء.

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

8 - ل: أبي، عن سعد، عن اليقطيني، عن جماعة من أصحابه رفعوه إلى أمير المؤمنين (عليه السلام)، قال: قال رسول الله (صلى الله عليه وآله): تعلموا العلم. الخبر. إلا أن فيه مكان عند الله لاهله: بذله لاهله. وبعد قوله في الوحدة: ودليل على السراء والضراء.

¹³¹ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 6

¹³² Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 7

وبعد قوله في صلاتهم: ويستغفر لهم كل شيء حتى حيتان البحور وهوامها وسباع البر وأنعامها. ومكان الأبرار: الأختيار. ومكان الأختيار: الأبرار.

My father, from Sa'ad, from Al Yaqteeny, from a group of our companions,

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

9 - ل: أبي، عن علي، عن أبيه، عن ابن ميمون، عن جعفر بن محمد، عن أبيه، عن آبائه، عن علي (عليهم السلام) قال: قال رسول الله (صلى الله عليه وآله): فضل العلم أحب إلى الله من فضل العبادة، وأفضل دينكم الورع.

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

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

10 - ل: أبي، عن أحمد بن إدريس، عن الأشعري، عن ابن عيسى، عن علي عن أخيه، عن أبيه، عن أبي عبد الله (عليه السلام) قال: سئل أمير المؤمنين (عليه السلام) عن أعلم الناس، قال: من جمع علم الناس إلى علمه.

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

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

11 - ل: الخليل بن أحمد، عن ابن منيع عن هارون بن عبد الله، عن سليمان بن عبد الرحمن الدمشقي، عن خالد بن أبي خالد الأزرق، عن محمد بن عبد الرحمن - وأظنه ابن أبي ليلى - عن نافع، عن ابن عمر، عن رسول الله (صلى الله عليه وآله) أنه قال: أفضل العبادة الفقه و أفضل الدين الورع.

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

¹³³ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 8

¹³⁴ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 9

¹³⁵ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 10

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

12 - ل: ابن المغيرة بإسناده عن السكوني، عن جعفر بن محمد، عن أبيه، عن آباءه عن علي (عليهم السلام) قال: قال رسول الله (صلى الله عليه وآله): لا خير في العيش إلا للرجلين: عالم مطاع أو مستمع واع.

Ibn Al Mugheira, by his chain from Al Sakuny,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefather^{-asws}, from Ali^{-asws} having said: 'Rasool-Allah^{-saww} said: 'There is no good in the life except for two (types of) men: 'An scholar obedient (to Allah^{-azwj}), or a keen listener retaining (what he hears)'.¹³⁷

13 - نواذر الراوندي: بإسناده عن موسى بن جعفر، عن آباءه (عليهم السلام)، عن النبي (صلى الله عليه وآله) قال: لا خير في العيش إلا لمستمع واع أو عالم ناطق.

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

'From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws}, from the Prophet^{-saww} having said: 'There is no good in the life except the keen listener who retains, or a speaking scholar'.¹³⁸

14 - وبهذا الاسناد قال: قال رسول الله (صلى الله عليه وآله): أربع يلزم كل ذي حجي و عقل من امتي، قيل: يا رسول الله ما هن؟ قال: استماع العلم، وحفظه، ونشره عند أهله، والعمل به.

And by this chain -

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

15 - ل: ماجيلويه، عن عمه، عن البرقي، عن أبيه، عن عدة من أصحابه يرفعونه إلى أبي عبد الله (عليه السلام) أنه قال: منهومان لا يشبعان: منهوم علم، ومنهوم مال.

Majaylawiya, from his uncle, from Al Barqy, from his father, from a number of our companions,

'Raising it to Abu Abdullah^{-asws} having said: 'Two greedy ones are never satisfied: 'One greedy for the knowledge, and one greedy for the wealth'.¹⁴⁰

¹³⁶ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 11

¹³⁷ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 12

¹³⁸ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 13

¹³⁹ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 14

¹⁴⁰ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 15

16 - ل: سيجيء في مكارم أخلاق علي بن الحسين صلوات الله عليه أنه (عليه السلام) كان إذا جاءه طالب علم قال: مرحبا بوصية رسول الله (صلى الله عليه وآله)، ثم يقول: إن طالب العلم إذا خرج من منزله لم يضع رجله على رطب ولا يابس من الارض إلا سبحت له إلى الارضين السابعة.

It will be coming in 'Makarim Al Akhlaq',

'Ali^{-asws} Bin Al-Husayn^{-asws}, whenever a seeker of knowledge came over to him^{-asws}, said: 'Welcome with the bequest of Rasool-Allah^{-saww}'. Then he^{-asws} was saying: 'The seeker of knowledge, when he goes out from his house, he does not place his leg upon anything wet or dry from the ground, except there glorify for him (everything) up to the seven firmaments'¹⁴¹.

17 - ن: بإسناد التميمي، عن الرضا، عن آباءه، عن علي (عليهم السلام). أنه قال: العلم ضالة المؤمن.

By the chain of Al Tameemi,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: 'The knowledge is the lost property of the Momin'¹⁴².

8 - ما: المفيد، عن المراغي، عن علي بن الحسن، عن جعفر بن محمد بن مروان عن أبيه، عن أحمد بن عيسى، عن محمد بن جعفر، عن أبيه جعفر بن محمد، عن آباءه (عليهم السلام) قال: قال رسول الله (صلى الله عليه وآله): خلتان لا تجتمعان في المنافق: فقه في الاسلام، وحسن سمت في الوجه،

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

'From Muhammad son of Ja'far^{-asws}, from his father^{-asws} Ja'far^{-asws} Bin Muhammad^{-asws}, from his forefathers having said: 'Rasool-Allah^{-saww} said: 'Two traits will not be together in the hypocrite – pondering in Al-Islam, and good listening in the face'¹⁴³.

19 - ما: المفيد، عن ابن قولويه، عن ابن عامر، عن الاصفهاني، عن المنقري عن حماد بن عيسى، عن أبي عبد الله (عليه السلام) قال: كان فيما وعظ لقمان ابنه. أنه قال له: يا بني اجعل في أيامك ولياليك وساعاتك نصيبا لك في طلب العلم، فإنك لن تجد له تضييعا مثل تركه.

Al Mufeed, from Ibn Qawlawayya, from Ibn Aamir, from Al Isfahany, from Al Manqari, from Hamad Bin Isa,

'From Abu Abdullah^{-asws} having said: 'It was among what Luqman^{-as} advised to his^{-as} son, he^{-as} said to him: 'O my^{-as} son! Make to be during your day, and your night, and your timings, a share for you regarding seeking the knowledge, for you will never find any wastage for it similar to its neglect'¹⁴⁴.

¹⁴¹ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 16

¹⁴² Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 17

¹⁴³ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 18

¹⁴⁴ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 19

20 - ما: المفيد، عن الجعابي، قال: حدثني الشيخ الصالح عبد الله بن محمد بن عبد الله بن ياسين، قال: سمعت العبد الصالح علي بن محمد بن علي الرضا (عليهم السلام) بسر من رأى يذكر عن آبائه (عليهم السلام) قال: قال أمير المؤمنين (عليه السلام): العلم وراثه كريمة، والآداب حلال حسان، والفكرة مرآة صافية، والاعتذار منذر ناصح، وكفى بك أدبا لنفسك تركك ما كرهته لغيرك.

Al Mufeed, from Ja'alby who said, 'It was narrated to me by the sheykh Al Salih Abdullah Bin Muhammad Bin Abdullah Bin Yaseen who said,

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

21 - ما: المفيد، عن محمد بن الحسين الحلال، عن الحسن بن الحسين الانصاري عن زفر بن سليمان، عن أشرس الخراساني، عن أيوب السجستاني، عن أبي قلابه، قال: قال رسول الله (صلى الله عليه وآله): من خرج من بيته يطلب علما شيعة سبعون ألف ملك يستغفرون له.

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

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

22 - ما: بإسناد أبي قتادة عن أبي عبد الله (عليه السلام) أنه قال: لست أحب أن أرى الشاب منكم إلا غاديا في حالين: إما علما أو متعلما فإن لم يفعل فرط فإن فرط ضيع، فإن ضيع أثم، وإن أثم سكن النار والذي بعث محمدا بالحق.

By a chain of Abu Qatada,

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

23 - ما: جماعة، عن أبي المفضل الشيباني عن محمد بن إبراهيم بن المفضل الدثلي، عن عبد الحميد بن صبيح عن حماد بن زيد، عن أبي هارون العبدلي قال: كنا إذا أتينا أبا سعيد الخدري قال: مرحبا بوصية رسول الله (صلى الله عليه وآله)، سمعت رسول الله (صلى الله عليه وآله) يقول: سيأتيكم قوم من أقطار الارض يتفقهون، وإذا رأيتموهم فاستوصوا بهم خيرا، قال: ويقول: وأنتم وصية رسول الله (صلى الله عليه وآله).

¹⁴⁵ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 20

¹⁴⁶ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 21

¹⁴⁷ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 22

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

'It was so that whenever we went over to Abu Saeed Al-Khudry, he would say, 'Welcome with the bequest of Rasool-Allah^{-sawww}! I heard Rasool-Allah^{-sawww} saying: 'There would be coming a people from the horizons of the earth who would be pondering, and when you see them, then you should enjoin good with them'. He (the narrator) said, 'And he was saying, 'And you are a bequest of Rasool-Allah^{-sawww}'.¹⁴⁸

24 - ما: جماعة عن أبي المفضل، عن جعفر بن محمد بن جعفر الحسيني رحمه الله، عن محمد بن علي بن الحسين بن زيد بن علي بن الحسين بن علي بن أبي طالب (عليهم السلام)، قال: حدثني الرضا علي بن موسى الرضا، عن أبيه موسى بن جعفر، عن أبيه جعفر بن محمد، عن أبيه محمد بن علي، عن أبيه علي بن الحسين، عن أبيه الحسين، عن أمير المؤمنين علي بن أبي طالب (عليهم السلام) قال: سمعت رسول الله (صلى الله عليه وآله) يقول: طلب العلم فريضة على كل مسلم، فاطلبوا العلم من مظانه، واقتبسوه من أهله فإن تعليمه لله حسنة، وطلبه عبادة، والمداكرة به تسبيح، والعمل به جهاد، وتعليمه من لا يعلمه صدقة، وبذله لاهله قرية إلى الله تعالى

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

'From Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws} having said: 'Al-Reza Ali^{-asws} Bin Musa Al-Reza^{-asws} narrated to me from his father Musa^{-asws} Bin Ja'far^{-asws}, from his father^{-asws} Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} Muhammad^{-asws} Bin Ali^{-asws}, from his^{-asws} father Ali^{-asws} Bin Al-Husayn^{-asws}, from his^{-asws} father^{-asws} Al-Husayn^{-asws}, from Amir Al-Momineen Ali^{-asws} Bin Abu-Talib^{-asws} having said: 'I^{-asws} heard Rasool-Allah^{-sawww} saying: 'Seeking the knowledge is an Obligation upon every Muslim, therefore seek the knowledge from its habitat, and collect it from its rightful ones, for its learning for the Sake of Allah^{-azwj} is a good deed, and seeking it is (an act of) worship, and mentioning it is a Glorification (Tasbeeh), and the acting in accordance with it is Jihad, and teaching it to one who does not know is (an act of) charity, and giving it to its deserving ones is drawing closer to Allah^{-azwj} the Exalted.

لانه معالم الحلال والحرام، ومنار سبل الجنة، والمونس في الوحشة، والصاحب في الغربة والوحدة، والمحدث في الخلوة، والدليل على السراء والضراء، والسلاح على الأعداء، والزين عند الإخلاء،

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

يرفع الله به أقواما فيجعلهم في الخير قادة تقتبس آثارهم، ويهتدى بفعالهم، وينتهي إلى رأيهم، وترغب الملائكة في خلوتهم، وبأجنتها تمسحهم، وفي صلاتها تبارك عليهم، يستغفر لهم كل رطب ويابس حتى حيتان البحر وهوامه، وسباع البر وأنعامه،

¹⁴⁸ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 23

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

إن العلم حياة القلوب من الجهل. وضياء الابصار من الظلمة، وقوة، الابدان من الضعف، يبلغ بالعبد منازل الاخيار، ومجالس الابرار، والدرجات العلى في الدنيا والآخرة،

The knowledge is life for the hearts from the ignorance, and an illumination for the sights from the darkness, and strength for the bodies from the weakness, delivering the servants to the station of the Chosen ones, and gatherings of the righteous, and the lofty Levels in the world and the Hereafter.

الذكر فيه يعدل بالصيام، ومدارسته بالقيام، به يطاع الرب ويعبد، وبه توصل الارحام، وبه يعرف الحلال والحرام، العلم امام العمل، والعمل تابعه، يلهمه السعداء، ويحرمه الاشقياء، فطوبى لمن لم يحرمه الله منه حظه.

The Zikr in it equates with the Fasting, and its learning (equates) with the standing (in Salat). By it (knowledge), the Lord^{-azwj} is obeyed and worshipped, and by it the relationships are maintained, and by it the Permissible(s) and the Prohibitions are recognised. The knowledge is a leader of the deeds, and the deed is its follower. He^{-azwj} Inspires the fortunate and Deprives the wretched, therefore beatitude be to one whom Allah^{-azwj} does not Deprive him of his share'.¹⁴⁹

25 - ما: بإسناد المجاشعي، عن أبي عبد الله جعفر بن محمد، عن آباءه، عن علي (عليهم السلام) قال: قال رسول الله (صلى الله عليه وآله): العالم بين الجهال كالحي بين الاموات، وإن طالب العلم ليستغفر له كل شيء حتى حيتان البحر وهوامه، وسباع البر وأنعامه،

By a chain of Al Majashaie,

'From Abu Abdullah Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The knowledge is between the ignorance like the live ones among the dead, and the seeker of knowledge is such that everything seeks Forgiveness for him to the extent of the fishes of the sea and its creatures, and predators of the land and its animals.

فاطلبوا العلم فإنه السبب بينكم وبين الله عزوجل، وإن طلب العلم فريضة على كل مسلم. جا: الجعابي.

Therefore, seek the knowledge, for it is a purpose between you and Allah^{-azwj} Mighty and Majestic, and that the seeking of the knowledge is an Obligation upon every Muslim'.¹⁵⁰

¹⁴⁹ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 24

¹⁵⁰ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 25

26 - ير: ابن هاشم، عن الحسن بن زيد بن علي بن الحسين، عن أبيه عن أبي عبد الله (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): طلب العلم فريضة على كل مسلم، ألا إن الله يحب بغاة العلم.

Ibn Hashim,

'From Al-Hassan bin Zayd, son of Ali^{-asws} Bin Al-Husayn^{-asws}, from his father, from Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Seeking the knowledge is an Obligation upon every Muslim. Indeed! Allah^{-azwj} Loves seeking of the knowledge''.¹⁵¹

27 - ير: محمد بن حسان، عن محمد بن علي، عن عيسى بن عبد الله العمري، عن أبي عبد الله (عليه السلام) قال: طلب العلم فريضة في كل حال.

Muhammad Bin Hasaan, from Muhammad Bin Ali, from Isa Bin Abdullah Al Amry,

'From Abu Abdullah^{-asws} having said: 'Seeking the knowledge is an Obligation in every state''.¹⁵²

28 - ير: بهذا الاسناد، عن أبي عبد الله (عليه السلام) قال: طلب العلم فريضة من فرائض الله.

By this chain,

'From Abu Abdullah^{-asws} having said: 'Seeking the knowledge is an Obligation from the Obligations of Allah^{-azwj}'.¹⁵³

29 - ير: ابن زيد، عن ابن أبي عمير، عن رجل من أصحابنا، عن أبي عبد الله (عليه السلام) قال: قال أمير المؤمنين (عليه السلام): قال رسول الله (صلى الله عليه وآله): طلب العلم فريضة على كل مسلم.

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

'From Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'Rasool-Allah^{-saww} said: 'Seeking the knowledge is an Obligation upon every Muslim''.¹⁵⁴

30 - ير: ابن هاشم عن ابن أبي عمير، عن ابن الحجاج، عن أبي عبد الله (عليه السلام) قال: طالب العلم يستغفر له كل شيء حتى الحيتان في البحار، والطير في جو السماء.

Ibn Hashim, from Ibn Abu Umeyr, from Ibn Al Hajaj,

¹⁵¹ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 26

¹⁵² Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 27

¹⁵³ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 28

¹⁵⁴ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 29

'From Abu Abdullah^{-asws} having said: 'Seeker of the knowledge is such that everything seeks Forgiveness for him, to the extent of the fishes in the seas, and the bird in the atmosphere of the sky'.¹⁵⁵

31 - ير: الحسن بن علي، عن العباس بن عامر، عن فضيل بن عثمان، عن أبي عبيدة، عن أبي جعفر (عليه السلام) قال: إن جميع دواب الارض لتصلي على طالب العلم حتى الحيتان في البحر.

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

'From Abu Ja'far^{-asws} having said: 'The entirety of the animals of the land pray (send Salawat) upon the seeker of the knowledge, to the extent of the fishes in the sea'.¹⁵⁶

32 - ير: أحمد بن محمد، عن علي بن الحكم، عن فضيل بن عثمان، عن أبي عبد الله (عليه السلام) مثله.

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

'From Abu Abdullah^{-asws} – similar to it'.¹⁵⁷

33 - ير: ابن هاشم، عن الحسين بن سيف، عن أبيه، عن وهب بن سعيد، عن حسين بن الصباح، عن جرير بن عبد الله البجلي، عن النبي (صلى الله عليه وآله) قال: أوحى الله إلي أنه من سلك مسلكا يطلب فيه العلم سهلت له طريقا إلى الجنة.

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

'From the Prophet^{-saww} having said: 'Allah^{-azwj} Revealed that: "One who travels a journey seeking the knowledge in it, the road to the Paradise would be eased for him".¹⁵⁸

34 - ير: ابن هاشم، عن الحسين بن سيف، عن أبيه، عن سليمان بن عمرو، عن عبد الله بن الحسن بن الحسن بن علي، عن أبيه، عن علي (عليه السلام) قال: طالب العلم يشيعه سبعون ألف ملك من مفرق السماء، يقولون: صلى على محمد وآل محمد.

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

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

35 - ير: أحمد بن محمد، عن ابن محبوب، عن عمرو بن أبي المقدام، عن جابر، عن أبي جعفر (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): العالم والمتعلم شريكان في الاجر للعالم أجران وللمتعلم أجر، ولا خير في سوى ذلك.

¹⁵⁵ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 30

¹⁵⁶ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 31

¹⁵⁷ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 32

¹⁵⁸ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 33

¹⁵⁹ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 34

Ahmad Bin Muhammad, from Ibn Mahboub, from Amro Bin Abu Al Maqdam, from Jabir,

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

36 - ير: محمد بن الحسين، عن عمرو بن عثمان، وابن فضال معا عن جميل، عن محمد بن مسلم، عن أبي جعفر (عليه السلام) قال: إن الذي تعلم العلم منكم له مثل أجر الذي يعلمه، وله الفضل عليه، تعلموا العلم من حملة العلم، وعلموه إخوانكم كما علمكم العلماء.

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

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

37 - ير: أحمد بن محمد، عن محمد بن علي، عن الحسين بن علي بن يوسف، عن مقاتل، عن الربيع بن محمد، عن جابر، عن أبي جعفر (عليه السلام) قال: ما من عبد يغدو في طلب العلم ويروح إلا خاض الرحمة خوضا.

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

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

38 - ير: ابن عيسى، عن محمد البرقي، عن سليمان الجعفري، عن رجل، عن أبي عبد الله (عليه السلام) قال: العالم والمتعلم في الأجر سواء. بيان: أي في أصل الأجر لا في قدره، لقلا ينافي الأخبار الأخرى.

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

'From Abu Abdullah^{-asws} having said: 'The teacher and the student are equal in the Recompense''.¹⁶³

¹⁶⁰ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 35

¹⁶¹ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 36

¹⁶² Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 37

¹⁶³ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 38

39 - ثو: ماجيلويه، عن عمه، عن الكوفي، عن الحسن بن علي بن يوسف، عن مقاتل بن مقاتل، عن الربيع بن محمد، عن جابر الجعفي، عن أبي جعفر (عليه السلام) قال: ما من عبد يغدو في طلب العلم، أو يروح إلا خاض الرحمة، وهتفت به الملائكة: مرحبا بزائر الله، وسلك من الجنة مثل ذلك المسلك. بيان: من زار العالم لله ولطلب العلم لوجه الله فكأنه زار الله.

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

'From Abu Ja'far^{asws} having said: 'There is none from a servant who wakes up early in the morning in seeking the knowledge, or goes, except he would be drenched in the Mercy (of Allah^{azwj}), and the Angels would applaud him: 'Welcome to the visitor of Allah^{azwj}!' And his travel to the Paradise would be similar to that journey".¹⁶⁴

40 - سن: أبي عن ابن سنان، عن أبي الجارود، عن أبي عبيدة، عن أبي - سخيلة، عن أمير المؤمنين صلوات الله عليه قال: أيها الناس لا خير في دين لا تفقه فيه، ولا خير في دنيا لا تدبر فيها، ولا خير في نسك لا ورع فيه.

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

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

41 - ف: عن أمير المؤمنين صلوات الله عليه. قال: أيها الناس اعلموا أن كمال الدين طلب العلم والعمل به، وأن طلب العلم أوجب عليكم من طلب المال: إن المال مقسوم بينكم مضمون لكم، قد قسمه عادل بينكم وضمنه، سيفي لكم به، والعلم مخزون عليكم عند أهله قد امرتم بطلبه منهم فاطلبوه،

From Amir Al-Momineen^{asws} having said: 'O you people! Know that the perfection of the Religion is seeking the knowledge and acting with it, and that the seeking of the knowledge is more Obligatory upon you than seeking the wealth. The wealth is divided between you, having been guaranteed for you. A Just One has divided it between you and Guaranteed it by my^{asws} sword for you. And the knowledge is a treasure for you with its rightful ones. You have been Commanded to seek it from them, therefore seek it!

واعلموا أن كثرة المال مفسدة للدين مقساة للقلوب، وأن كثرة العلم والعمل به مصلحة للدين سبب إلى الجنة، والنفقات تنقص المال، والعلم يزكو على إنفاقه، وإنفاقه بثه إلى حفظته ورواته،

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

¹⁶⁴ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 39

¹⁶⁵ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 40

واعلموا أن صحبة العالم واتباعه دين يدان الله به، وطاعته مكسبة للحسنات ممحاة للسيئات، وذخيرة للمؤمنين، ورفعته في حياتهم، وجميل الاحدوثة عنهم بعد موتهم،

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

إن العلم ذو فضائل كثيرة: فأسه التواضع، وعينه البراءة من الحسد، واذنه الفهم، ولسانه الصدق، وحفظه الفحص، وقلبه حسن النية، وعقله معرفة الاسباب بالامور، ويده الرحمة، وهمته السلامة، ورجله زيارة العلماء، وحكمته الورع، ومستقره النجاة، وفائدته العافية، ومركبه الوفاء، وسلاحه لين الكلام، وسيفه الرضاء، وقوسه المداراة، وجيشه محاورة العلماء، وماله الادب، وذخيرته اجتناب الذنوب، وزاده المعروف، ومأواه المواعدة، ودليله الهدى، ورفيقه صحبة الاخيار.

The knowledge is with a lot of merits – Its head is the humbleness, and its eyes is the disavowing from the envy, and its ears are the understanding, and its tongue is the truthfulness, and its memory is the thorough consideration, and its heart is the good intention, and its intellect is recognition of the purpose of the Commandments, and its hands are the mercy, and its desire is the safety, and its legs are visitation to the scholars, and its wisdom is the devoutness, and its stability is the salvation, and its benefit is the health, and its ride is the loyalty, and its weapon is softness of the speech, and its sword is the agreeability, and its bow is the politeness, and its army is dialogue with the scholars, and its wealth is the ethics, and its hoard is shunning the sins, and its increase is the good deeds, and its shelter is the tranquillity, and its evidence is the guidance, and its friend is the company of the righteous ones”.¹⁶⁶

42 - سن: أبي، عن يونس، عن أبي جعفر الاحول، عن أبي عبد الله (عليه السلام) قال: لا يسع الناس حتى يسألوا أو يتفقهوا.

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

'From Abu Abdullah^{-asws} having said: 'There is no leeway for the people until they either ask or they ponder’”.¹⁶⁷

43 - سن: أبي وموسى بن القاسم، عن يونس، عن بعض أصحابنا قال: سئل أبو الحسن موسى بن جعفر (عليهما السلام) هل يسع الناس ترك المسألة عما يحتاجون إليه؟ قال: لا.

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

'Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws} was asked: 'Do the people have leeway to neglect the questioning about what they are needy to?' He^{-asws} said: 'No'.¹⁶⁸

¹⁶⁶ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 41

¹⁶⁷ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 42

¹⁶⁸ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 43

44 - سن: النوفلي، عن السكوني، عن أبي عبد الله عن آبائه (عليهم السلام) قال: قال رسول الله (صلى الله عليه وآله): اف لكل مسلم لا يجعل في كل جمعة يوماً ينفقه به أمر دينه، ويسأل عن دينه.

Al Nowfaly, from Al Sakuny,

'From Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Fie to every Muslim who does not make to be, during every Friday, the day in which to ponder the matters of his Religion, and asks about his Religion''.¹⁶⁹

45 - سن: جعفر بن محمد الأشعري، عن القداح، عن أبي عبد الله، عن أبيه (عليهم السلام) قال: قال علي (عليه السلام) في كلام له: لا يستحي الجاهل إذا لم يعلم أن يتعلم.

Ja'far Bin Muhammad Al Ashary, from Al Qadah,

'From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws} having said: 'Ali^{-asws} said in a speech of his^{-asws}: 'The ignorant one should not be embarrassed to learn when he does not know''.¹⁷⁰

46 - غو: في حديث أبي أمامة الباهلي إن رسول الله (صلى الله عليه وآله) قال: عليكم بالعلم قبل أن يقبض وقبل أن يجمع، وجمع بين إصبعيه الوسطى والتي تلي الإبهام، ثم قال: العالم والمتعلم شريكان في الأجر: ولا خير في سائر الناس بعد.

In a Hadeeth of Abu Amama Al Bahily,

'Rasool-Allah^{-saww} said: 'Upon you is with the knowledge, before one dies or is gathered (on the Day of Judgment)', and he^{-saww} gathered between the middle finger and that which is next to the thumb. Then he^{-saww} said: 'The teacher and the student are both participant in the Recompense, and there is no good in the rest of the people afterwards''.¹⁷¹

47 - غو: روي عن المقداد بن الأسود قال: سمعت رسول الله (صلى الله عليه وآله) يقول: إن الملائكة لتضع أجنحتها لطالب العلم حتى يطأ عليها رضا به.

It is reported from Al Miqdad Bin Al Aswad who said,

'I heard Rasool-Allah^{-saww} saying: 'The Angels lower their wings to the seeker of the knowledge until he steps upon these, (then) they are pleased with it''.¹⁷²

48 - غو: قال النبي (صلى الله عليه وآله): فقيه واحد أشد على إبليس من ألف عابد.

¹⁶⁹ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 44

¹⁷⁰ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 45

¹⁷¹ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 46

¹⁷² Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 47

The Prophet^{-saww} said: 'A pondering one is more severe upon Iblees^{-la} than a thousand worshippers'¹⁷³.

49 - وقال (صلى الله عليه وآله): من يرد الله به خيرا يفقهه في الدين.

And he^{-asws} said: 'One whom Allah^{-azwj} Intends good with him, he would make him ponder in the Religion'¹⁷⁴.

50 - وقال (صلى الله عليه وآله): من لم يصبر على ذل التعلم ساعة بقي في ذل الجهل أبدا.

And he^{-asws} said: 'One who is not patient upon the disgrace of the learning for a while would remain in disgrace of the ignorance for ever'¹⁷⁵.

51 - وقال (صلى الله عليه وآله): طالب العلم لا يموت أو يتمتع جده بقدر كده.

And he^{-asws} said: 'A seeker of the knowledge will not be dying until he enjoys his striving in accordance to his efforts'¹⁷⁶.

52 - غو: قال النبي (صلى الله عليه وآله): العلم مخزون عند أهله، وقد امرتم بطلبه منهم.

The Prophet^{-saww} said: 'The knowledge is a treasure with its rightful ones, and you have been Commanded to seek it from them'¹⁷⁷.

53 - وقال الصادق (عليه السلام): لو علم الناس ما في العلم لطلبوه ولو بسفك المهج وخوض اللجج. بيان: المهجة: الدم أو دم القلب، والروح. واللجة: معظم الماء.

And Al Sadiq^{-asws} said: 'If the people knew what is in the knowledge, they would have sought it, and even if they had to spill the blood of their hearts and dive in to the depths'¹⁷⁸.

54 - غو: قال النبي (صلى الله عليه وآله): طلب العلم فريضة على كل مسلم ومسلمة.

The Prophet^{-saww} said: 'Seeking the knowledge is an Obligation upon every Muslim man and Muslim woman'¹⁷⁹.

55 - وقال (صلى الله عليه وآله): اطلبوا العلم ولو بالصين.

¹⁷³ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 48

¹⁷⁴ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 49

¹⁷⁵ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 50

¹⁷⁶ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 51

¹⁷⁷ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 52

¹⁷⁸ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 53

¹⁷⁹ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 54

And he^{-asws} said: 'Seek the knowledge, and even if it is in China'.¹⁸⁰

56 - وقال (صلى الله عليه وآله): ما على من لا يعلم من حرج أن يسأل عما لا يعلم.

And he^{-asws} said: 'There is no problem upon someone that he asks about what he does not know'.¹⁸¹

57 - غو: قال النبي (صلى الله عليه وآله): من خرج من بيته ليلتمس بابا من العلم لينتفع به ويعلمه غيره كتب الله له بكل خطوة عبادة ألف سنة صيامها وقيامها، وحفته الملائكة بأجنحتها، وصلى عليه طيور السماء، وحياتان البحر، ودواب البر، وأنزله الله منزلة سبعين صديقا، وكان خيرا له من أن كانت الدنيا كلها له فجعلها في الآخرة.

The Prophet^{-saww} said: 'One who goes out from his house seeking a door of the knowledge in order to benefit by it, and he teaches it to others, Allah^{-azwj} would Write for him, with every step taken, worship of a thousand years, its Fasts, and its standing (for Salat), and the Angels would surround him with their wings, and the birds of the sky would send blessings upon him, and the fishes of the sea, and animals of the land, and Allah^{-azwj} would Encamp him at the status of seventy truthful ones, and it would be better for him that if the whole world had been for him, so he makes it to be in the Hereafter'.¹⁸²

58 - جا: ابن قولويه، عن محمد الحميري، عن أبيه، عن هارون، عن ابن زياد قال: سمعت جعفر بن محمد (عليهما السلام) وقد سئل عن قوله تعالى: فله الحجة البالغة. فقال: إن الله تعالى يقول للعبد يوم القيامة: أكنت عالما؟ فإن قال: نعم قال له: أفلا عملت بما علمت؟ وإن قال: كنت جاهلا قال له: أفلا تعلمت حتى تعمل؟ فيخصمه وذلك الحجة البالغة.

Ibn Qawlawayi, from Muhammad al Humeiri, from his father, from Haroun, from Ibn Ziyad who said,

'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 say to the servant on the Judgment: 'Were you a knowledgeable one?' He would say, 'Yes'. He^{-azwj} would Say to him: 'So why did you not act by what you knew?' And if he says, 'I was ignorant', He^{-azwj} would Say to him: 'So why did you not learn until you know?' Thus, He^{-azwj} would Contend him, and that is the conclusive proof'.¹⁸³

59 - م: قال الامام (عليه السلام): دخل جابر بن عبد الله الانصاري على أمير المؤمنين (عليه السلام) فقال أمير المؤمنين (عليه السلام): يا جابر قوام هذه الدنيا بأربعة: عالم يستعمل علمه، وجاهل لا يستنكف أن يتعلم، وغني جواد بمعرفته، وفقير لا يبيع آخرته بدنياه غيره،

The Imam^{-asws} said: 'Jabir Bin Abdullah Al-Ansary came to Amir Al-Momineen^{-asws}, so Amir Al-Momineen^{-asws} said: 'O Jabir! This world stands by four – a scholar who utilises his knowledge,

¹⁸⁰ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 55

¹⁸¹ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 56

¹⁸² Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 57

¹⁸³ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 58

and an ignorant one who refuses to learn, and a rich one well known for his good deeds, and a poor one who does not sell his Hereafter for the world of others’.

ثم قال أمير المؤمنين (عليه السلام): فإذا كنتم العالم العلم أهله وزها الجاهل في تعلم ما لا بد منه، وبخل الغني بمعرفه، وباع الفقير دينه بدنيا غيره حل البلاء وعظم العقاب.

Then Amir Al-Momineen^{-asws} said: ‘So when the scholar conceals the knowledge from its deserving ones, and the ignorant one spreads what is inevitable for him (what he knows), and the rich one is stingy with his good deeds, and the poor one sells his Religion for the world of the others, the afflictions would be Released along with grievous Punishment’¹⁸⁴.

60 - جمع: عن أبي ذر قال: قال رسول الله (صلى الله عليه وآله): يا أبا ذر من خرج من بيته يلتمس بابا من العلم كتب الله عزوجل له بكل قدم ثواب نبي من الانبياء، وأعطاه الله بكل حرف يسمع أو يكتب مدينة في الجنة،

From Abu Zarr^{-ra} who said, ‘Rasool-Allah^{-saww} said: ‘O Abu Zarr^{-ra}! One who goes out from his house seeking a door of knowledge, Allah^{-azwj} Mighty and Majestic would Write for him, with every step taken, Rewards of a Prophet^{-as} from the Prophets^{-as}, and Allah^{-azwj} would Give him, with every letter he hears, or writes, a city in the Paradise.

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

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

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

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

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

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

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

¹⁸⁴ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 59

And all of this comes under this Verse: **Allah will Exalt those of you who believe, and those who are given knowledge, in ranks [58:11].**¹⁸⁵

61 - ضه: قال أمير المؤمنين (عليه السلام): قوام الدين بأربعة: بعالم ناطق مستعمل له، وبغني لا يبخل بفضله على أهل دين الله، وبفقير لا يبيع آخرته بدنياه، وبجاهل لا يتكبر عن طلب العلم، ولا تغرنكم كثرة المساجد، وأجساد قوم مختلفة.

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

فإذا اكتتم العالم علمه، وبخل الغني، وباع الفقير آخرته بدنياه، واستكبر الجاهل عن طلب العلم، رجعت الدنيا على ترائها قهقري

So when the scholar conceals his knowledge, the rich one is stingy, and the poor one sells his Hereafter for his world and the ignorant one is too arrogant from seeking the knowledge, the world would return upon its heritage backwards. And do not let the abundance of the mosques deceive you, and the bodies of different people'.

قيل: يا أمير المؤمنين كيف العيش في ذلك الزمان؟ فقال: خالطوهم بالبرانية يعني في الظاهر، وخالفوهم في الباطن، للمرء ما اكتسب، وهو مع من أحب، وانتظروا مع ذلك الفرج من الله تعالى.

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

62 - ضه: قال أمير المؤمنين (عليه السلام): الشاخص في طلب العلم كالمجاهد في سبيل الله، إن طلب العلم فريضة على كل مسلم، وكم من مؤمن يخرج من منزله في طلب العلم فلا يرجع إلا مغفوراً.

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

63 - وقال (عليه السلام): لا علم كالتفكر ولا شرف كالعلم.

And he^{-asws} said: 'There is no knowledge like the pondering, and there is no nobility like (that of a) scholar''¹⁸⁸

¹⁸⁵ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 60

¹⁸⁶ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 61

¹⁸⁷ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 62

¹⁸⁸ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 63

64 ضه: قال أمير المؤمنين (عليه السلام): يا مؤمن إن هذا العلم والادب ثمن نفسك فاجتهد في تعلمهما، فما يزيد من علمك وأدبك يزيد في ثمنك وقدرك، فإن بالعلم تهتدي إلى ربك، وبالادب تحسن خدمة ربك، وبأدب الخدمة يستوجب العبد ولايته وقربه، فاقبل النصيحة كي تنجو من العذاب.

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

65 - ضه: قال النبي (صلى الله عليه وآله): اطلبوا العلم ولو بالصين، فإن طلب العلم فريضة على كل مسلم.

The Prophet^{-saww} said: 'Seek the knowledge and even if it is in China, for seeking the knowledge is an Obligation upon every Muslim'.¹⁹⁰

66 - وقال (صلى الله عليه وآله): من تعلم مسألة واحدة قلده الله يوم القيامة ألف قلائد من النور، وغفر له ألف ذنب، وبني له مدينة من ذهب، وكتب له بكل شعرة على جسده حجة.

And he^{-asws} said: 'One who learns one question (issue), Allah^{-azwj} would Collar him on the Day of Judgment a thousand collars of Light, and Forgive a thousand sins for him, and Build for him a city of gold, and Write for him, with every hair on his body, a Hajj'.¹⁹¹

67 - ضه: قال النبي (صلى الله عليه وآله): من تعلم بابا من العلم عمل به أو لم يعمل كان أفضل من أن يصلي ألف ركعة تطوعا.

The Prophet^{-saww} said: 'One who learns a door of knowledge, whether he acts by it or does not act by it, he would still be superior that one who prays a thousand Cycles of voluntary Salat'.¹⁹²

68 - ما: قال رسول الله (صلى الله عليه وآله): إن العبد إذا خرج في طلب العلم ناداه الله عزوجل من فوق العرش: مرحبا بك يا عبدي أتدري أي منزلة تطلب؟ وأي درجة تروم؟ تضاهي ملائكتي المقربين لتكون لهم قرينا لا يبلغنك مرادك ولا وصلنك بحاجتك.

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

¹⁸⁹ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 64

¹⁹⁰ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 65

¹⁹¹ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 66

¹⁹² Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 67

فقيل لعلي بن الحسين (عليه السلام): ما معنى مضاهاة ملائكة الله عزوجل المقربين ليكون لهم قرينا ؟

It was said to Ali^{-asws} Bin Al-Husayn^{-asws}, 'What is the meaning of 'The Angels of Proximity of Allah^{-azwj} Mighty and Majestic are competing that there should happen to be a pair for them?'

قال: أما سمعت قول الله عزوجل: شهد الله أنه لا إله إلا هو والملائكة وأولو العلم قائما بالقسط لا إله إلا هو العزيز الحكيم

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

فبدأ بنفسه، وثني بملائكته، وثالث باولي العلم الذين هم قرناء ملائكته، وسيدهم محمد (صلى الله عليه وآله) وثانيهم علي (عليه السلام) وثالثهم أهله، وأحقهم بمرتبة بعده،

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

قال علي بن الحسين (عليه السلام): ثم أنتم معاشر الشيعة العلماء بعلمنا تأولون مقرونون بنا وبملائكة الله المقربين شهداء لله بتوحيده وعدله وكرمه وجوده، قاطعون لمعاذير المعاندين من إمامه وعبيده

Ali^{-asws} Bin Al-Husayn^{-asws} said: 'Then you, O group of Shias, the learned ones with our^{-asws} knowledge, firstly being paired with us^{-asws} and with the Angels of Proximity of the Lord^{-azwj}, testifiers to Allah^{-azwj} with His^{-azwj} Tawheed (Oneness), and His^{-azwj} Justice, and His^{-azwj} Benevolence, and His^{-azwj} Generosity, cutting off the excuses of the supporters, from His^{-azwj} maids and His^{-azwj} servants.

فنعم الرأي لانفسكم رأيتم، ونعم الحظ الجزيل اخترتم، وبأشرف السعادة سعدتم حين بمحمد وآله الطيبين (عليهم السلام) قرنتم، وعدول الله في أرضه شاهرين بتوحيده وتمجيده جعلتم،

So the best of the opinions for yourselves, are your own opinions, and the best great share is what you have chosen, and with the most noble of the fortunes is your fortune where you are paired with Muhammad^{-saww} and his^{-saww} Pure Progeny^{-asws}, and representatives of Allah^{-azwj} in His^{-azwj} earth, publicising His^{-azwj} Tawheed (Oneness) and doing His^{-azwj} Glorification.

وهنيئا لكم أن محمدا لسيد الاولين والآخرين، وأن أصحاب محمد الموالين أولياء محمد وعلي صلى الله عليهما والمتبرئين من اعدائهما أفضل أمم المرسلين، وأن الله لا يقبل من أحد عملا إلا بهذا الاعتقاد، ولا يغفر له ذنبا، ولا يقبل له حسنة، ولا يرفع له درجة إلا به.

And congratulations to you that Muhammad^{-saww} is Chief of the formers ones and the latter ones, and that the companions of Muhammad^{-saww} are the friends of the friends of

Muhammad^{-saww}, and disavowers from their^{-asws} enemies, being the most superior of the community of the Rasools^{-as}; and that Allah^{-azwj} will not Accept any deed from anyone except by this belief (doctrine), nor will He^{-azwj} Forgive a sin for him, nor Accept any good deed for him, nor Raise any Level for him, except by it".¹⁹³

69 - ختص: أبو حمزة الثمالي، عن علي بن الحسين، عن أبيه، عن جده أمير المؤمنين (عليهم السلام) قال: والله ما برأ الله من بريّة أفضل من محمد ومني وأهل بيتي، وإن الملائكة لتضع أجنحتها لطلبة العلم من شيعتنا.

Abu Hamza Al Sumaly,

'From Ali^{-asws} Bin Al-Husayn^{-asws}, from his^{-asws} grandfather^{-asws} Amir Al-Momineen^{-asws} having said: 'There is no created being from the created beings of Allah^{-azwj}, more superior than Muhammad^{-saww}, and me^{-asws}, and my^{-asws} family^{-asws}, and that the Angels lower their wings to the seeker of Knowledge from our^{-asws} Shias".¹⁹⁴

70 - ختص: قال الباقر (عليه السلام): الروح عماد الدين، والعلم عماد الروح، والبيان عماد العلم.

Al-Baqir^{-asws} said: 'The soul is a pillar of Religion, and the knowledge is a pillar of the soul, and the explanation is a pillar of the knowledge".¹⁹⁵

71 - ما: جماعة، عن أبي الفضل، عن جعفر بن محمد العلوي، عن ابن نهيك عن ابن أبي عمير، عن حمزة بن حمران، عن أبي عبد الله، عن آبائه (عليهم السلام) قال: قال رسول الله (صلى الله عليه وآله): طالب العلم بين الجهال كالحلي بين الاموات.

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

'From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'A seeker of the knowledge is between the ignorant ones like the living one between the dead".¹⁹⁶

72 - ما: جماعة، عن أبي الفضل، عن علي بن جعفر بن مسافر الهذلي، عن أبيه، عن محمد بن يعلى، عن أبي نعيم عمر بن صبيح، عن مقاتل بن حيان، عن الضحاک بن مزاحم، عن النزال بن سيرة، عن علي (عليه السلام) و عبد الله بن مسعود، عن رسول الله (صلى الله عليه وآله) قال: من خرج يطلب بابا من علم ليرد به باطلا إلى حق أو ضلالة إلى هدى كان عمله ذلك كعبادة متعبد أربعين عاما.

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

'From Ali^{-asws}, and Abdullah Bin Masoud, from Rasool-Allah^{-saww} having said: 'One who goes out seeking a door of knowledge in order to rebut the falsehood with it to a truth, or (rebut)

¹⁹³ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 68

¹⁹⁴ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 69

¹⁹⁵ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 70

¹⁹⁶ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 71

a straying to guidance, that deed of his would be like worship of a worshipper of forty years".¹⁹⁷

73 - ما: الحسين بن إبراهيم القزويني، عن محمد بن وهبان، عن علي بن حبيش عن العباس بن محمد بن الحسين، عن أبيه، عن صفوان، عن الحسين بن أبي غندر، عن ابن أبي يعفور، عن أبي عبد الله (عليه السلام) قال: كمال المؤمن في ثلاث خصال: تفقه في دينه، والصبر على النائبة، والتقدير في المعيشة.

Al Husayn Bin Ibrahim Al Qazwiny, from Muhammad Bin Wahban, from Ali Bin Habeysh, from Al Abbas Bin Muhammad Bin Al Husayn, from his father, from Safwan, from Al Husayn Bin Abu Gandar, from Ibn Abu Yafour,

'From Abu Abdullah^{-asws} having said: 'Perfection of the Momin is in three characteristics – Pondering in his Religion, and the patience upon the calamity, and the management in the (affairs of his) life".¹⁹⁸

74 - ما: جماعة، عن أبي المفضل، عن رجاء بن يحيى، عن حمدان، عن هارون ابن مسلم، عن مسعدة بن زياد، عن الصادق، عن أبيه (عليهما السلام) قال: قال أبو ذر رضي الله عنه في خطبته: يا مبتغي العلم لا تشغلك الدنيا ولا أهل ولا مال عن نفسك أنت يوم تفارقهم كضيف بت فيهم ثم غدوت عنهم إلى غيرهم،

A group, from Abu Al Mufazzal, from Raja'a Bin Yahya, from Hamdan, from Haroun Ibn Muslim, from Mas'ada Bin Ziyad,

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

الدنيا والآخرة كمنزل تحولت منه إلى غيره، وما بين البعث والموت إلا كنومة نمتها ثم استيقظت عنها، يا جاهل تعلم العلم فإن قلبا ليس فيه شيء من العلم كالبيت الخراب الذي لا عامر له.

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

75 - نقل من خط الوزير محمد بن العلقمي قال: أملاه علي الشيخ الصنعاني أبقاه الله تعالى في ثالث صفر سنة ثمان وأربعين وستمائة، قال: قال النبي (صلى الله عليه وآله): منهومان لا يشبعان: طالب علم، وطالب دنيا، فأما طالب العلم فيزداد رضى الرحمن، وأما طالب الدنيا فيتمادى في الطغيان.

¹⁹⁷ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 72

¹⁹⁸ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 73

¹⁹⁹ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 74

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

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

76 – نهج: العلم وراثه كريمة، والفكر مرآة صافية.

(The book) Nahj (Al-Balagah) – 'The knowledge is an honourable inheritance, and the thinking is a clear mirror'.²⁰¹

77 – وقال (عليه السلام): قيمة كل امرئ ما يحسن.

And he^{asws} said: 'The worth of every person is what he improves'.²⁰²

78 – وقال (عليه السلام): إن هذه القلوب تمل كما تمل الابدان فابتغوا لها طرائف الحكمة.

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

79 – وقال (عليه السلام): إن أولى الناس بالانبياء أعلمهم بما جاؤوا به، ثم تلا (عليه السلام): إن أولى الناس بإبراهيم للذين اتبعوه وهذا النبي والذين آمنوا.

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

80 – نهج: سئل (عليه السلام) عن الخير ما هو؟ فقال: ليس الخير أن يكثر مالك و ولدك، ولكن الخير أن يكثر علمك ويعظم حلمك.

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

81 – وقال (عليه السلام): لا شرف كالعلم، ولا علم كالتفكير.

²⁰⁰ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 75

²⁰¹ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 76

²⁰² Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 77

²⁰³ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 78

²⁰⁴ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 79

²⁰⁵ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 80

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

82 – وقال (عليه السلام): كل وعاء يضيق بما جعل فيه إلا وعاء العلم فإنه يتسع.

And he^{-asws} said: ‘Every container is too narrow for what is made to be in it, except for the container of the knowledge, for it is capacious’^{.207}

83 – وقال (عليه السلام): منهومان لا يشبعان: طالب العلم، وطالب دنيا.

And he^{-asws} said: ‘Two greedy ones are never satiated – seeker of the knowledge and seeker of the world’^{.208}

84 – كنز الكراچكي: قال أمير المؤمنين (عليه السلام): الناس أبناء ما يحسنون.

(The book) Kunz of Al Karajaky,

‘Amir Al-Momineen^{-asws} said: ‘The people are sons of what they are improving’^{.209}

85 – وقال (عليه السلام): الجاهل صغير وإن كان شيخا، والعالم كبير وإن كان حدثا.

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

86 – وقال (عليه السلام): من عرف بالحكمة لحظته العيون بالوقار.

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

87 – وقال (عليه السلام): المودة أشبك الانساب، والعلم أشرف الاحساب.

And he^{-asws} said: ‘Cordiality is the most connecting of the lineages, and the knowledge is the most noble of the tribes’^{.212}

88 – وقال (عليه السلام): لا كنز أنفع من العلم، ولا قرين سوء شر من الجهل.

²⁰⁶ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 81

²⁰⁷ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 82

²⁰⁸ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 83

²⁰⁹ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 84

²¹⁰ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 85

²¹¹ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 86

²¹² Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 87

And he^{-asws} said: 'There is no hoard more beneficial than the knowledge, nor any pair more evil than the ignorance'.²¹³

89 - وقال (عليه السلام): عليكم بطلب العلم فإن طلبه فريضة، وهو صلة بين الاخوان، ودال على المروءة، وتحفة في المجالس، وصاحب في السفر، وانس في الغربة.

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

90 - وقال (عليه السلام): الشريف من شرفه علمه.

And he^{-asws} said: 'The nobleman is one whose nobility is his knowledge'.²¹⁵

91 - وقال (عليه السلام): من عرف الحكمة لم يصبر من الا زياد منها.

And he^{-asws} said: 'One who is recognised as being with the wisdom, would not be patient except he would increase from it'.²¹⁶

92 - وقال الصادق (عليه السلام): الملوك حكام على الناس، والعلماء حكام على الملوك.

And Al-Sadiq^{-asws} said: 'The kings are rulers upon the people, and the scholars are rulers upon the kings'.²¹⁷

93 - وقال أمير المؤمنين (عليه السلام): الكلمة من الحكمة يسمعها الرجل فيقول أو يعمل بها خير من عبادة سنة.

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

94 - منية المرید: قال النبي (صلى الله عليه وآله): من طلب علما فأدرکه كتب الله له كفلين من الاجر، ومن طلب علما فلم يدركه كتب الله له كفلا من الاجر.

(The book) Maniyat Al Mureed -

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

²¹³ Bihar Al-Anwaar - V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 88

²¹⁴ Bihar Al-Anwaar - V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 89

²¹⁵ Bihar Al-Anwaar - V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 90

²¹⁶ Bihar Al-Anwaar - V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 91

²¹⁷ Bihar Al-Anwaar - V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 92

²¹⁸ Bihar Al-Anwaar - V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 93

²¹⁹ Bihar Al-Anwaar - V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 94

95 - وقال (صلى الله عليه وآله): من أحب أن ينظر إلى عتقاء الله من النار فليُنظر إلى المتعلمين فو الذي نفسي بيده ما من متعلم يختلف إلى باب العالم إلا كتب الله له بكل قدم عبادة سنة، وبنى الله بكل قدم مدينة في الجنة ويمشي على الأرض وهي تستغفر له، ويمسي ويصبح مغفورا له، وشهدت الملائكة أنهم عتقاء الله من النار.

And he^{-saww} said: 'One who loves to look at the ones whom Allah^{-azwj} would Emancipate from the Fire, so let him look at the students, for, by the One^{-azwj} in Whose Hand is my^{-saww}, there is none from a student comes and goes to the door of knowledge, except Allah^{-azwj} would Write for him, with every step taken, worship of a year, and Allah^{-azwj} would Build, for every step take, a city in the Paradise, and he would be walking upon the ground and it would seek Forgiveness for him, and every morning and evening he would be Forgiven, and the Angels testify that they are the ones Emancipated from the Fire'^{.220}

96 - وقال (صلى الله عليه وآله): من طلب العلم فهو كالصائم تحاره، القائم ليله، وإن بابا من العلم يتعلمه الرجل خير له من أن يكون له أبو قبيس ذهباً فأنفقه في سبيل الله.

And he^{-asws} said: 'One who seeks the knowledge, so he is like the one Fasting during his day, and the one standing (for Salat) during his night, and that a door of knowledge learnt by the man is better for him than if there would happen to be for him, (the mount) Abu Qubays of gold, and he spends it in the Way of Allah^{-azwj}'^{.221}

97 - وقال (صلى الله عليه وآله): من جاءه الموت وهو يطلب العلم ليحيي به الاسلام كان بينه وبين الانبياء درجة واحدة في الجنة.

And he^{-asws} said: 'The one to whom the death comes while he is seeking the knowledge in order to revive Al-Islam with it, there would only be one Level between him and the Prophets^{-as} in the Paradise'^{.222}

98 - وقال (صلى الله عليه وآله): لان يهدي الله بك رجلا واحدا خير من أن يكون لك حمر النعم.

And he^{-saww} said: 'If Allah^{-azwj} were to guide one man through you, it is better than if there happens to be for you than a red camel'^{.223}

99 - وفي رواية اخرى: خير لك من الدنيا وما فيها.

And in another report: 'Better for you than the world and whatever is in it'^{.224}

²²⁰ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 95

²²¹ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 96

²²² Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 97

²²³ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 98

²²⁴ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 99

100 – وقال (صلى الله عليه وآله): إن مثل ما بعثني الله به من الهدى والعلم كمثل غيث أصاب أرضاً، وكان منها طائفة طيبة فقبلت الماء فأنبئت الكلا والعشب الكثير، وكان منها أجادب أمسكت الماء فنفع الله بها الناس وشربوا منها، وسقوا وزرعوا، و أصاب طائفة منها أخرى إنما هي قيعان لا تمسك ماءً ولا تنبت كلاً

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

فذلك مثل من فقه في دين الله، وتفقه ما بعثني الله به، فعلم وعلم، ومثل من لم يرفع بذلك رأساً ولم يقبل هدى الله الذي أرسلت به.

So that is an example of one who ponders in the Religion of Allah^{-azwj} and understands what Allah^{-azwj} Sent me^{-saww} with, so he learns and teaches, and an example of one does not raise a head with that nor does he accept Guidance of Allah^{-azwj} which I^{-saww} have been Sent with”.²²⁵

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

And he^{-asws} said: ‘One who rises early and goes to seek the knowledge, the Angels shade upon him, and Bless for him in his livelihood, and there be no reduction from his sustenance’”.²²⁶

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

And he^{-asws} said: ‘Sleep with having knowledge is better than praying a Salat having ignorance’”.²²⁷

103 – وقال (صلى الله عليه وآله): أيما ناش نشأ في العلم والعبادة حتى يكبر أعطاه الله يوم القيامة ثواب إثنين وسبعين صديقاً.

And he^{-asws} said: ‘Whoever grows older in the knowledge and the worship until he is old, on the Day of Judgment, Allah^{-azwj} would Give him the Rewards of seventy two truthful ones’”.²²⁸

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

And he^{-asws} said: ‘Little from the knowledge is better than abundance of the (acts of) worship’”.²²⁹

²²⁵ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 100

²²⁶ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 101

²²⁷ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 102

²²⁸ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 103

²²⁹ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 104

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

And he^{-asws} said: 'One who wakes up early morning and goes to the Masjid not intending except to learn good, or to teach it, for him would be a Recompense of an Umrah performer having completed an Umrah, and one who goes to the Masjid not intending except to learn good or to teach it, for him would be the Recompense of a Hajj performer having completed the Hajj'.²³⁰

106 - وعن صفوان بن غسان، قال: أتيت النبي (صلى الله عليه وآله): وهو في المسجد متكئا على برد له أحمر فقلت له: يا رسول الله إني جئت أطلب العلم،

And from Safwan Bin Gasan who said,

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

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

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

107 - وقال أمير المؤمنين (عليه السلام): كفى بالعلم شرفا أن يدعيه من لا يحسنه، و يفرح إذا نسب إليه، وكفى بالجهل ذما ييرا منه من هو فيه.

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

108 - وعنه (عليه السلام) أيضا: لعلم أفضل من المال بسبعة: الاول: أنه ميراث الانبياء والمال ميراث الفراعنة، الثاني: العلم لا ينقص بالنفقة والمال ينقص بها، الثالث: يحتاج المال إلى الحافظ والعلم يحفظ صاحبه،

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

²³⁰ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 105

²³¹ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 106

²³² Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 107

الرابع، العلم يدخل في الكفن ويبقى المال، الخامس: المال يحصل للمؤمن والكافر والعلم لا يحصل إلا للمؤمن خاصة، السادس: جميع الناس يحتاجون إلى صاحب العلم في أمر دينهم ولا يحتاجون إلى صاحب المال، السابع: العلم يقوي الرجل على المرور على الصراط والمال يمنعه.

The fourth, the knowledge enters into the shroud and the wealth remains (outside). The fifth, the wealth is acquired by the Momin and the Kafir, while the knowledge is not acquired except by the Momin in particular. The sixth, the entirety of the people are needy to the owner of the knowledge regarding the matters of their Religion and are not needy to the owner of the wealth. The seventh, the knowledge would strengthen the man upon the passing over the Bridge, and the wealth would prevent him.²³³

109 - وعن زين العابدين (عليه السلام) لو يعلم الناس ما في طلب العلم لطلبوه ولو بسفك المهج، وخوض اللجج، إن الله تعالى أوحى إلى دانيال: أن أمقت عبدي إلي الجاهل المستخف بحق أهل العلم، التارك للاقتداء بهم، وأن أحب عبادي عندي التقي الطالب للثواب الجزيل، اللازم للعلماء، التابع للحكماء، القابل عن الحكماء.

And from Zayn Al-Abideen^{asws}: 'If the people knew what was in seeking the knowledge, they would have sought it by even spilling the blood of their hearts, and diving to the depths. Allah^{azwj} the Exalted Revealed unto Daniyal^{as}: 'The most Detested of My^{azwj} servants to Me^{azwj} is the ignorant one who takes lightly with the rights of the knowledgeable people, the neglecter of following them; and the most Beloved in My^{azwj} Presence is the pious seeking the great Rewards, necessitating the scholars, the follower of the wise ones, and accepted of their wisdom''²³⁴.

110 - وفي الانجيل في السورة السابعة عشر منه: ويل لمن سمع بالعلم ولم يطلبه كيف يحشر مع الجهال إلى النار، اطلبوا العلم وتعلموه فإن العلم إن لم يسعدكم لم يشقكم، وإن لم يرفعكم لم يضعكم، وإن لم يغنكم لم يفقركم، وإن لم ينفعكم لم يضركم،

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

ولا تقولوا نخاف أن نعلم فلا نعمل، ولكن قولوا نرجو أن نعلم ونعمل، والعلم يشفع لصاحبه، وحق على الله أن لا يخزيه.

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

²³³ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 108

²³⁴ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 109

إن الله يقول يوم القيامة: يا معشر العلماء ما ظنكم بربكم، فيقولون: ظننا أن ترحمنا وتغفر لنا، فيقول تعالى: إني قد فعلت، إني استودعتكم حكمتي لا لشر أردته بكم، بل لخير أردته بكم، فادخلوا في صالح عبادي إلى جنتي ورحمتي

Allah^{-azwj} would be Saying on the Day of Judgment: "O group of scholars! What are your thoughts about your Lord^{-azwj}?" They would be saying, 'We think that You^{-azwj} would Mercy us and Forgive (our sins) for us'. So He^{-azwj} would be Saying: "I^{-azwj} have Done so. I^{-azwj} Deposited My^{-azwj} Wisdom with you, not for an evil I^{-azwj} Intended with you, but for goodness I^{-azwj} Intended with you all, therefore enter to be among the righteous ones of My^{-azwj} servants, into My^{-azwj} Paradise, and My^{-azwj} Mercy!"²³⁵

111 - وعن أبي ذر رضي الله عنه قال: باب من العلم تتعلمه أحب إلينا من ألف ركعة تطوعا.

And from Abu Zarr^{-ra} having said, 'A door from the knowledge your learn is more beloved to us than a thousand Cycles of voluntary Salat'.

وقال: سمعنا رسول الله (صلى الله عليه وآله) يقول: إذا جاء الموت طالب العلم وهو على هذه الحال مات شهيدا.

And he^{ar} said, 'We heard Rasool-Allah^{-saww} saying: 'When the death comes to the seeker of knowledge and he is upon this state, he would die as a martyr'²³⁶

112 - كتاب جعفر بن محمد بن شريح، عن حميد بن شعيب، عن جابر الجعفي قال: سمعت أبا عبد الله (عليه السلام) يقول: إن عليا (عليه السلام) كان يقول: اقتربوا اقتربوا واسألوا، فإن العلم يقبض قبضا ويضرب بيده على بطنه ويقول: أما والله ما هو مملو شحما، ولكنه مملو علما، والله ما من آية نزلت في رجل من قريش ولا في الأرض في بر ولا بحر ولا سهل ولا جبل إلا أنا أعلم فيمن نزلت، وفي أي يوم وفي أي ساعة نزلت.

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

'I heard Abu Abdullah^{-asws} saying: 'Ali^{-asws} was saying: 'Come closer, come closer and ask, for the knowledge is captured by a capturing', and he^{-asws} struck by his^{-asws} hand upon his^{-asws} belly, and he^{-asws} said: 'By Allah^{-azwj}! It is not filled with fat, but it is filled with knowledge. By Allah^{-azwj}! There is none from a Verse Revealed regarding a man from Quraysh, nor in the earth, nor desert, nor sea, nor coast, nor mountain, except I^{-asws} know regarding who its was Revealed, and in which day, and in which time it was Revealed'²³⁷

²³⁵ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 110

²³⁶ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 111

²³⁷ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 1 H 112

باب 2 * (أصناف الناس في العلم، وفضل حب العلماء) *

CHAPTER 2 – TYPES OF PEOPLE REGARDING THE KNOWLEDGE, AND MERITS OF LOVING THE SCHOLARS

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

Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Al Washa'a, from Ahmad Bin A'iz, from Abu Khadeeja,

'From Abu Abdullah^{asws} having said: 'The people are waking up in the morning upon three (types) – a scholar, and a student, and scum, so we^{asws} are the scholars, and our^{asws} Shias are the students, and the rest of the people are scum".²³⁸

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

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

'From Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Wake up in the morning either as a scholar, or a student, or one who loves the scholars, and do not become a fourth, so you would be destroyed by your hatred for them'.²³⁹

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

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

'Raising it to Abu Abdullah^{asws} having said: 'The people are two (types) – a scholar and a student, and the rest of the people are riffraff, and the riffraff would be in the Fire".²⁴⁰

4 - ل: حدثنا أبو الحسن محمد بن علي بن الشاه، قال: حدثنا أبو إسحاق الخواص قال: حدثنا محمد بن يونس الكرمي، عن سفيان بن وكيع، عن أبيه، عن سفيان الثوري عن منصور، عن مجاهد، عن كميل بن زياد قال: خرج إلي علي بن أبي طالب (عليه السلام) فأخذ بيدي وأخرجني إلى الجبان، وجلس وجلست، ثم رفع رأسه إلي فقال: يا كميل احفظ عني ما أقول لك: الناس ثلاثة: عالم رباني، و متعلم على سبيل نجاة، وهمج رعاع أتباع كل ناعق يميلون مع كل ريح، لم يستضيئوا بنور العلم ولم يلجأوا إلى ركن وثيق،

²³⁸ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 2 H 1

²³⁹ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 2 H 2

²⁴⁰ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 2 H 3

It was narrated to us by Abu Al Hassan Muhammad Bin Ali Bin Al Shah, from Abu Is'haq Al Khawas, from Muhammad Bin Yunus Al Kareemy, from Sufyan Bin Wakie, from his father, from Sufyan Al Sowry, from Mansour, from Mujahid, from Kumeyl Bin Ziyad who said,

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

يا كميل العلم خير من المال العلم يحرسك وأنت تحرس المال، والمال تنقصه النفقة والعلم يزكو على الانفاق،

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

يا كميل محبة العالم دين يدان به، يكسبه الطاعة في حياته، وجميل الاحدوثة بعد وفاته فمنفعة، المال تزول بزواله،

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

يا كميل مات خزان الاموال وهم احياء، والعلماء باقون ما بقي الدهر، أعيانهم مفقودة و أمثالهم في القلوب موجودة، هاه إن ههنا - وأشار بيده إلى صدره - لعلما لو أصبت له حملة بلى أصبت له لقنا غير مأمون، يستعمل آلة الدين في طلب الدنيا، ويستظهر بحجج الله على خلقه، وينعمه على عبادته ليتخذ الضعفاء وليجة من دون ولي الحق،

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

أو منقادا لحملة العلم، لا بصيرة له في أحنائه يقدح الشك في قلبه بأول عارض من شبهة، ألا لاذا ولاذاك، فمنهوم باللذات، سلس القيادة للشهوات، أو مغرى بالجمع والادخار ليسا من رعاة الدين، أقرب شيها بما الانعام السائمة !

Or (I^{-asws} find) a saviour of a bearer of the knowledge, (but) there is no insight for him in his feelings. He jumps on doubt in his first at the first exposure of a suspicion. Indeed! He is neither that nor that, for indulges in the pleasures, being easily guided by the desires. Or (I^{-asws} find) one drowning by the amassing and the hoarding (of wealth), not being from the shepherds of Religion. The closest resemblance with these two are the silent animals.

كذلك يموت العلم بموت حامله، اللهم بلى لا تخلو الارض من قائم بحجة ظاهر، أو خافي مغمور، لئلا تبطل حجج الله وبياناته،
وكم ذا وأين اولئك الاقلون عددا الاعظمون خطرا؟ بهم يحفظ الله حججه حتى يودعوها نظراءهم، ويزرعوها في قلوب أشباههم،

Like that, the knowledge dies with the death of its bearer. O Allah^{-azwj}! Yes! The earth will not be empty from an establisher of the apparent Arguments, or a fearful one, obscured, lest the Arguments of Allah^{-azwj} and His^{-azwj} Proofs get invalidated. And how many are those, and where are those few in number and greatest in danger? By them^{-asws} Allah^{-azwj} Protects His^{-azwj} Arguments until He^{-azwj} Deposits it in their equal ones, and Cultivates it in the hearts of their similar ones.

هجم بهم العلم على حقائق الامور، فباشروا روح اليقين، واستلانوا ما استوعره المترفون، وأنسوا بما استوحش منه الجاهلون، صحبوا
الدنيا بأبدان أرواحها معلقة بالحل الاعلى،

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

يا كميل اولئك خلفاء الله، والدعاة إلى دينه، هاي هاي شوقا إلى رؤيتهم، واستغفر الله لي ولكم.

O Kumeyl! They^{-asws} are the Caliphs of Allah^{-azwj}, and the callers to His^{-azwj} Religion. Alas! Alas! My^{-asws} desire to see them^{-asws}. And may Allah^{-azwj} Forgive me and you all”²⁴¹

5 - ف: إن هذه القلوب أوعية فخيرها أوعاها، احفظ عني ما أقول. إلى آخر الخبر.

‘These hearts are container, so the best of these is the most retaining one of these. Memorise from me^{-asws} what I^{-asws} am saying’ – up to the end of the Hadeeth.²⁴²

6 - ما: المفيد، عن الصدوق، عن أبيه، عن محمد بن أبي القاسم ماجيلويه، عن محمد بن علي الصيرفي، عن نصر بن مزاحم، عن
عمر بن سعد، عن فضيل بن خديج، عن كميل بن زياد النخعي، قال: كنت مع أمير المؤمنين علي بن أبي طالب (عليه السلام)
في مسجد الكوفة، وقد صلينا العشاء الآخرة فأخذ بيدي حتى خرجنا من المسجد فمشى حتى خرج إلى ظهر الكوفة لا يكلمني
بكلمة

Al Mufeed, from Al Sadouq, from his father, from Muhammad Bin Abu Al Qasim Lajaylawiya, from Muhammad Bin Ali Al Sayrafi, from Nasr Bin Mazahim, from Umar Bin Sa’ad, from Fazeyl Bin Khadeej, from Kumeyl Bin Ziyad Al Nakhaie who said,

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

²⁴¹ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 2 H 4

²⁴² Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 2 H 5

فلما أصحرتنفس، ثم قال: يا كميل إن هذه القلوب أوعية فخيرها أوعاها احفظ عني ما أقول. إلى آخر الخبر. إلا أن فيه: صحبة العالم دين يدان الله به،

So when we had space, he^{-asws} took a breath, then said: 'O Kumeyl! These hearts are containers, so the best of these are the most retaining of them. Memorise from me^{-asws} what I^{-asws} am saying to you, up to the end of the Hadeeth. Accompanying the scholars is a Religion Allah^{-azwj} has Made it a Religion with.

يا كميل منفعة المال [تزول بزواله يا كميل] مات خزان المال والعلماء [باقون ما بقى الدهر أعيانهم مفقودة وأمثالهم في القلوب موجودة] هاه هاه إن ههنا يقتدح الشك بشبهه ظاهر مشهور أو مستتر مغمور وبيناته وإن اولئك أرواح اليقين، ما استوعره خلفاء الله في أرضه، والدعاة إلى دينه، هاه هاه شوقا إلى رؤيتهم، واستغفر الله لي ولكم، ثم نزع يده من يدي، وقال انصرف إذا شئت.

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

7 - نَحج: قال كميل بن زياد: أخذ بيدي أمير المؤمنين علي بن أبي طالب (عليه السلام) فأخرجني إلى الجبانة، فلما أصحرتنفس الصعداء ثم قال: يا كميل إن هذه القلوب أوعية الخبر.

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

8 - ير: الحسن بن علي، عن العباس بن عامر، عن ابن عميرة، عن عمرو بن شمر، عن جابر، عن أبي عبد الله (عليه السلام) قال: إن الناس رجالان: عالم ومتعلم، وسائر الناس غثاء، وشيعتنا المتعلمون، وسائر الناس غثاء.

Al Hassan Bin Ali, from Al Abbas Bin Aamir, from Ibn Umeyra, from Amro Bin Shimr, from Jabir,

'From Abu Abdullah^{-asws} having said: 'The people are two (types of) men – a scholar and a student, and the rest of the people are scum. So we^{-asws} are the scholars, and our^{-asws} Shias are the students, and the rest of the people are scum'.²⁴⁵

9 - سن: أبي، رفعه إلى أبي جعفر (عليه السلام) قال: اغد علما خيرا وتعلم خيرا.

²⁴³ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 2 H 6

²⁴⁴ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 2 H 7

²⁴⁵ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 2 H 8

My father,

'Raising it to Abu Ja'far^{-asws} having said: 'Going to the scholars is good, and learning is good'.²⁴⁶

10 - سن: ابن محبوب، عن عمرو بن أبي المقدام، عن جابر الجعفي، عن أبي جعفر (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): اغد عالما أو متعلما، وإياك أن تكون لاهيا مثلذا.

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

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

11 - سن: أبي، عن صفوان، عن العلاء، عن محمد، عن الثمالي، قال: قال أبو عبد الله (عليه السلام): اغد عالما أو متعلما أو أحب أهل العلم، ولا تكن رابعا فتهلك ببغضهم.

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

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

12 - ضه، غو: قال النبي (صلى الله عليه وآله): لا خير في العيش إلا لرجلين: عالم مطاع، أو مستمع واع.

The Prophet^{-saww} said: 'There is no good in the life except for two (types of) men – a scholar obeyed, or a listener retaining'.²⁴⁹

13 - غو: قال النبي (صلى الله عليه وآله): اغد عالما أو متعلما أو مستمعا أو محبا لهم، ولا تكن الخامس فتهلك.

The Prophet^{-saww}: 'Be either a scholar, or a student, or a listener, or one loving them, and do not become the fifth, for you would be destroyed'.²⁵⁰

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

And he^{-saww} said: 'The looking at the face of the scholar^{-asws}, is (an act of) worship'.²⁵¹

²⁴⁶ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 2 H 9

²⁴⁷ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 2 H 10

²⁴⁸ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 2 H 11

²⁴⁹ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 2 H 12

²⁵⁰ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 2 H 13

²⁵¹ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 2 H 14

15 - غو: روي عن بعض الصادقين (عليهم السلام) أن الناس أربعة: رجل يعلم ويعلم أنه يعلم فذاك مرشد عالم فاتبعوه، ورجل يعلم ولا يعلم أنه يعلم فذاك غافل فأيقظوه ورجل لا يعلم ويعلم أنه لا يعلم فذاك جاهل فعلموه، ورجل لا يعلم ويعلم أنه يعلم فذاك ضال فأرشدوه.

It is reported from one of the two truthful ones (5th or 6th Imam^{-asws}), 'The people are four (types): A man who knows and he knows that he knows, so that is a guide (Murshid), a scholar, so follow him; and a man who knows, and he does not know that he knows, so that is a heedless one, so wake him up; and a man who does not know, and he knows that he does not know, so that is an ignorant one, therefore teach him; and a man who does not know, and he knows (thinks) that he knows, so that is a straying one, therefore guide him'.²⁵²

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

Ibn Zareyf, from Ibn Alwan,

'From Ja'far^{-asws}, from his^{-asws} father^{-asws}, 'Rasool-Allah^{-saww} said: 'If the knowledge was entrusted with the star, it would be attained by men from Persia''.²⁵³

17 - ما: جماعة، عن أبي المفضل، عن عبد الله بن محمد بن عبيد الله بن ياسين قال: سمعت سيدي أبا الحسن علي بن محمد بن الرضا (عليهم السلام) بسر من رأى يقول: الغوغاء قتلة الانبياء، والعامية اسم مشتق من العمى، ما رضي الله لهم أن شبيههم بالانعام حتى قال: بل أضل سييلا.

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

'I hear my Master^{-asws} Abu Al-Hassan Ali^{-asws} Bin Muhammad^{-asws} Bin al Reza^{-asws} at Sur Man Rayy, saying: 'The lowest of the people killed the Prophets^{-as}, and the term 'Al-Amma' (general Muslims) is a name derived from 'Al-Amma' (the blind). Allah^{-azwj} was not Pleased for them to be resembled with the animals until He^{-azwj} Said: '**But, they are more straying of the way [25:44]**'.²⁵⁴

18 - نهج: قال أمير المؤمنين (عليه السلام): إذا أرذل الله عبدا حضر عليه العلم. بيان: أي لم يوفقه لتحصيله.

The (book) Nahj (Al-Balagah) – Amir Al-Momineen^{-asws} said: 'When Allah^{-azwj} Despises a servant, He^{-azwj} Bars the knowledge upon him'.²⁵⁵

19 - كنز الكراچكي: قال أمير المؤمنين (عليه السلام) أغد عالما أو متعلما ولا تكن الثالث فتعطب.

²⁵² Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 2 H 15

²⁵³ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 2 H 16

²⁵⁴ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 2 H 17

²⁵⁵ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 2 H 18

(The book) Kunz of Al-Karajaky – Amir Al-Momineen^{-asws} said: ‘Be either scholars, or student, and do not become the third, for you will be damaged’.²⁵⁶

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

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

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

²⁵⁶ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 2 H 19

²⁵⁷ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 2 H 20

CHAPTER 3 – ASKING THE SCHOLAR, AND DISCUSSING WITH HIM, AND GOING TO HIS DOOR

الآيات، النحل 43، الأنبياء 7: فاستلوا أهل الذكر إن كنتم لا تعلمون.

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

1 - ل: ابن المغيرة بإسناده عن السكوني، عن جعفر، عن أبيه (عليهما السلام) قال: العلم خزائن، والمفاتيح السؤال، فاسألوا يرحمكم الله، فإنه يوجر في العلم أربعة: السائل والمتكلم والمستمع، والمحب لهم. كنز الكراچي: عن النبي (صلى الله عليه واله) مثله.

Ibn Al Mugheira, by his chain from Al Sakuny,

‘From Ja’far^{asws}, from his^{asws} father^{asws} having said: ‘The knowledge is a treasure, and its keys are the questions, therefore ask, may Allah^{azwj} have Mercy on you, for the Recompensed ones regarding the knowledge are four: The questioner, and the speaker, and the listener, and the one who loves them’²⁵⁸.

2 - ل: القطان، عن أحمد الهمداني، عن علي بن الحسن بن فضال، عن أبيه، عن مروان بن مسلم، عن الثمالي، عن ابن طريف، عن ابن نباتة، قال: قال أمير المؤمنين (عليه السلام): كانت الحكماء فيما مضى من الدهر تقول: ينبغي أن يكون الاختلاف إلى الابواب لعشرة أوجه:

Al Qatan, from Ahmad Al Hamdany, from Ali Bin Al Hassan Bin Fazal, from his father, from Marwan Bin Muslim, from Al Sumaly, from Ibn Tareyf, from Ibn Nabata who said,

‘Amir Al-Momineen^{asws} said: ‘The wise ones in the bygone eras were saying, ‘It is befitting that there happens to be coming and going to the doors for ten perspectives:

أولها بيت الله عزوجل لقضاء نسكه والقيام بحقه وأداء فرضه.

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

والثاني أبواب الملوك الذين طاعتهم متصلة بطاعة الله عزوجل وحققهم واجب ونفعهم عظيم وضررهم شديد،

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

²⁵⁸ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 3 H 1

والثالث أبواب العلماء الذين يستفاد منهم علم الدين والدنيا.

And the third are the doors of the scholars, those from whom one can benefit from them of the knowledge of the Religion and the world.

والرابع أبواب أهل الجود والبذل الذين ينفقون أموالهم التماس الحمد ورجاء الآخرة،

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

والخامس أبواب السفهاء الذين يحتاج إليهم في الحوادث ويفزع إليهم في الحوائج،

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

والسادس أبواب من يتقرب إليه من الاشراف لالتماس الهيبة والمروءة والحاجة،

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

والسابع أبواب من يرتجى عندهم النفع في الرأي والمشورة وتقوية الحزم وأخذ الابهة لما يحتاج إليه،

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

والثامن أبواب الاخوان لما يجب من مواصلتهم ويلزم من حقوقهم.

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

والتاسع أبواب الاعداء التي تسكن بالمداواة غوائلهم ويدفع بالحيل والرفق واللفظ والزيارة عداوتهم،

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

والعاشر أبواب من ينتفع بغشيانهم ويستفاد منهم حسن الادب و يؤنس بمحادثتهم.

Tenth, are the doors of ones, frequenting them can be benefit from their goodness of the ethics, and comfort of their discussions".²⁵⁹

²⁵⁹ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 3 H 2

3 - صح: عن الرضا عن آبائه (عليهم السلام) قال: قال رسول الله (صلى الله عليه وآله): العلم خزائن ومفتاحه السؤال، فاسألوا يرحمكم الله، فإنه يوجز فيه أربعة: السائل والمعلم والمستمع والمحب لهم.

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

4 - ما: روى منيف عن جعفر بن محمد موله، عن أبيه، عن جده (عليهم السلام) قال: قال علي (عليه السلام): صبرت على مر الامور كراهة* وأيقنت في ذلك الصواب من الامر إذا كنت لا تدري ولم تك سائلا* عن العلم من يدري جهلت ولا تدري

It is reported by Muneef,

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

5 - نواذر الراوندي: بإسناده، عن موسى بن جعفر، عن آبائه (عليهم السلام)، قال: قال رسول الله (صلى الله عليه وآله): سألوا العلماء، وخالطوا الحكماء، وجالسوا الفقراء.

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

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

6 - منية المرید: روى زرارة ومحمد بن مسلم وبريد العجلي قالوا: قال أبو عبد الله (عليه السلام): إنما يهلك الناس لأنهم لا يسألون.

(The book) Maniyat Al Mureed – 'It is reported by Zurara and Muhammad Bin Muslim, and Bureyd Al Ajaly who said,

'Abu Abdullah^{asws} said: 'But rather, the people are destroyed because they are not asking''²⁶³

7 - وعنه (عليه السلام) إن هذا العلم عليه قفل ومفتاحه السؤال.

And from him^{asws}: 'This knowledge, upon it is a lock, and its key is the questioning''²⁶⁴

²⁶⁰ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 3 H 3

²⁶¹ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 3 H 4

²⁶² Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 3 H 5

²⁶³ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 3 H 6

²⁶⁴ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 3 H 7

باب 4 * (مذاكرة العلم، ومجالسة العلماء، والحضور في مجالس العلم) * * (وذم مخالطة الجهال) *

CHAPTER 4 – DISCUSSING WITH THE SCHOLAR, AND GATHERINGS OF THE SCHOLARS, AND THE PRESENCE IN THE GATHERING OF THE KNOWLEDGE, AND CONDEMNATION OF MIXING WITH THE IGNORANT ONES

1 - لى: محمد بن علي، عن علي بن محمد بن أبي القاسم، عن أبيه، عن محمد بن أبي عمر العدني، عن أبي العباس بن حمزة، عن أحمد بن سوار، عن عبيد الله بن عاصم، عن سلمة بن وردان، عن أنس بن مالك، قال: قال رسول الله (صلى الله عليه وآله). المؤمن إذا مات وترك ورقة واحدة عليها علم تكون تلك الورقة يوم القيامة سترا فيما بينه وبين النار، وأعطاه الله تبارك وتعالى بكل حرف مكتوب عليها مدينة أوسع من الدنيا سبع مرات وما من مؤمن يقعد ساعة عند العالم إلا ناداه ربه عزوجل: جلست إلى حبيبي وعزتي وجلالي لاسكننك الجنة معه ولا أبالي.

Muhammad Bin Ali, from Ali Bin Muhammad Bin Abu Al Qasim, from his father, from Muhammad Bin Abu Umar Al Adna, from Abu Al Abbas Bin Hamza, from Ahmad Bin Suwar, from Ubeydullah Bin Aasim, from Salma Bin Wardan, from Anas Bin Malik who said,

‘Rasool-Allah^{-saww} said: ‘The Momin, when he dies and leave one paper having knowledge upon it, on the Day of Judgment that paper would become a veil in what is between him and the Fire, and Allah^{-azwj} Blessed and Exalted would Give him, with every letter written upon it, a city vaster than the world, seven times over. And there is none from a Momin who sits for a while in the presence of a scholar except his Lord^{-azwj} Mighty and Majestic would Call out to him: “You are sitting with My^{-azwj} Beloved. By My^{-azwj} Might and My^{-azwj} Majesty, I^{-azwj} will Settle you in the Paradise along with him, and I^{-azwj} don’t Mind!”²⁶⁵

2 - ثو، لى: ابن المتوكل، عن السعد آبادي، عن البرقي، عن الجاموراني عن ابن البطائني، عن ابن عميرة، عن ابن حازم، عن الصادق، عن أبيه، عن آباءه (عليهم السلام) قال: قال رسول الله (صلى الله عليه وآله): مجالسة أهل الدين شرف الدنيا والآخرة.

Ibn Mutawakkal, from Al Sa’ad Al Abady, from Al Barqy, from Al Jamourany, from Ibn Al Batainy, from Ibn Umeyra, from Ibn Hazim,

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘The gathering of the people of the Religion is a nobility of the world and the Hereafter’²⁶⁶

3 - لى: محمد بن إبراهيم بن إسحاق، عن أحمد بن محمد الهمداني، عن علي بن الحسن ابن فضال، عن أبيه، قال: قال الرضا (عليه السلام): من جلس مجلسا يحبي فيه أمرنا لم يمت قلبه يوم تموت القلوب.

Muhammad Bin Ibrahim Bin Is’haq, from Ahmad Bin Muhammad Al Hamdany, from Ali Bin Al Hassan Ibn Fazal, from his father who said,

²⁶⁵ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 4 H 1

²⁶⁶ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 4 H 2

'Al-Reza^{-asws} said: 'One who sits in a gathering in which our^{-asws} matters are revived, his heart would not die on the Day the hearts would be dying'.²⁶⁷

4 - فس: عن أمير المؤمنين (عليه السلام): أيها الناس طوبى لمن شغله عيبه عن عيوب الناس وتواضع من غير منقصة، وجالس أهل الفقه والرحمة، وخالط أهل الذل والمسكنة وأنفق مالا جمعه في غير معصية.

From Amir Al-Momineen^{-asws}: 'O you people! Beatitude be to one who is too pre-occupied with (correcting) his faults, from the faults of the people, and is humble from without any reduction, and sits with the people of pondering and the Mercy, and mixes with the people of destitution and the poverty, and spends wealth he has gathered from without (acts of) disobedience'.²⁶⁸

5 - ل: أبي، عن علي، عن أبيه، عن حماد بن عيسى، عن ذكره، عن أبي عبد الله (عليه السلام) قال: قال أمير المؤمنين (عليه السلام): في وصيته لابنه محمد بن الحنفية: واعلم أن مروءة المرء المسلم مروتان: مروءة في حضر، ومروءة في سفر، أما مروءة الحضر فقراءة القرآن، ومجالسة العلماء، والنظر في الفقه، والمحافظة على الصلاة في الجماعات.

My father, from Ali, from his father, from Hamad Bin Isa, from one who mentioned it,

'From Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} said in a bequest to his^{-asws} son Muhammad Bin Al-Hanafiyya: 'And know that the magnanimity of the Muslim person are two magnanimities – a magnanimity during the staying, and a magnanimity during the travel. As for the magnanimity during the staying, so it is recitation of the Quran, and gatherings of the scholars, and consideration, the pondering, and preservation upon the Salat in the congregation.

وأما مروءة السفر فبذل الزاد، وقلة الخلاف على من صحبتك، وكثرة ذكر الله عزوجل في كل مصعد ومهبط ونزول وقيام وقعود.

And as for the magnanimity of the travel, so it is giving the provisions, and lack of differing upon the one who accompanies you, and frequenting the Zikr of Allah^{-azwj} Mighty and Majestic during every ascent, and descent, and encampment, and standing, and sitting'.²⁶⁹

6 - ن: القطان والنقاش والطالقاني جميعا، عن أحمد الهمداني، عن علي بن الحسن بن فضال، عن أبيه قال: قال الرضا (عليه السلام): من تذكر مصابنا فبكى وأبكى لم تبك عينه يوم تبكي العيون، ومن جلس مجلسا يحبي فيه أمرنا لم يمت قلبه يوم تموت القلوب. بيان: موت القلوب في القيامة كناية عن شدة الدهشة والغم والحزن والخوف.

Al Qatan, and Al Naqash, and Al Talaqany altogether, from Ahmad Al Hamdany, from Ali Bin Al Hassan Bin Fazal, from his father who said,

'Al-Reza^{-asws} said: 'One who mentions our^{-asws} difficulties and he cries and makes (other people) cry, his eyes would not cry on the Day the eyes would be crying; and one who sits in

²⁶⁷ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 4 H 3

²⁶⁸ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 4 H 4

²⁶⁹ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 4 H 5

the gatherings of the scholars in which our^{-asws} matter is being revived, his heart would not die on the Day the hearts would be dying".²⁷⁰

7 - ما: المفيد، عن ابن قولويه، عن أبيه، عن سعد، عن ابن عيسى، عن أحمد ابن إسحاق، عن بكر بن محمد، عن أبي عبد الله جعفر بن محمد (عليهما السلام) قال: سمعته يقول لخيثمة: يا خيثمة اقرأ موالينا السلام، وأوصهم بتقوى الله العظيم عزوجل، وأن يشهد أحياءهم جناز موتاهم، وأن يتلاقوا في بيوتهم فإن لقياهم حياة أمرنا.

Al Mufeed, from Ibn Qawlawayya, from his father, from Sa'ad, from Ibn Isa, from Ahmad Ibn Is'haq, from Bakr Bin Muhammad,

'From Abu Abdullah Ja'far^{-asws} Bin Muhammad^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying to Khaysama: 'O Khaysama! Convey the greetings to ones in our^{-asws} Wilayah, and advise them with the piety of Allah^{-azwj} the Magnificent, the Mighty and Majestic, and that they should attend the funerals of their deceased, and that they should meet up in their houses, for in their meetings is a revival of our^{-asws} matter'.

قال: ثم رفع يده (عليه السلام) فقال: رحم الله أمرا أحيأ أمرنا.

He (the narrator) said, 'The he^{-asws} raised his^{-asws} hand and he^{-asws} said: 'May Allah^{-azwj} have Mercy on a person reviving our^{-asws} matter".²⁷¹

8 - ما: المفيد، عن ابن قولويه، عن القاسم بن محمد: عن علي بن إبراهيم، عن أبيه، عن جده، عن عبد الله بن حماد الانصاري، عن جميل بن دراج، عن معتب مولى أبي عبد الله (عليه السلام) قال: سمعته يقول لداود بن سرحان: يا داود أبلغ موالي عني السلام وأني أقول: رحم الله عبدا اجتمع مع آخر فتذاكر أمرنا فإن ثالثهما ملك يستغفر لهما وما اجتمع إثنان على ذكرنا إلا باهى الله تعالى بهما الملائكة، فإذا اجتمعتم فاشتغلوا بالذكر، فإن في اجتماعكم ومذاكرتكم إحياءنا، وخير الناس من بعدنا من ذاكراً بأمرنا ودعا إلى ذكرنا.

Al Mufeed, from Ibn Qawlawayya, from Al Qasim Bin Muhammad, from Ali Bin Ibrahim, from his father, from his grandfather, from Abdullah Bin Hamad Al Ansary, from Jameel Bin Daraj,

'From Mo'tab, a slave of Abu Abdullah^{-asws}, who said, 'I heard him^{-asws} saying to Dawood Bin Sirhan: 'O Dawood! Deliver the greetings to ones in my^{-asws} Wilayah, and that I^{-asws} am saying: 'May Allah^{-azwj} have Mercy on a servant who gathers with another, so they both mention our^{-asws} matter, for the third of them would be an Angel seeking Forgiveness for both of them; and not two would gather upon our^{-asws} mention except Allah^{-azwj} the Exalted would Boast of these two with the Angels. So whenever you gather and are occupied with the Zikr, then in your gathering and your Zikr there is our^{-asws} revival; and the best of the people from after us^{-asws}, is one who mentions our^{-asws} matter, and calls to our^{-asws} Zikr".²⁷²

²⁷⁰ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 4 H 6

²⁷¹ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 4 H 7

²⁷² Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 4 H 8

9 - ما: المفيد، عن الشريف الصالح أبي عبد الله محمد بن محمد بن طاهر الموسوي رحمه الله، عن ابن عقدة، عن يحيى بن الحسن بن الحسين العلوي، عن إسحاق بن موسى، عن أبيه، عن جده، عن محمد بن علي، عن علي بن الحسين، عن الحسين بن علي، عن أمير المؤمنين علي بن أبي طالب (عليهم السلام) قال: قال رسول الله (صلى الله عليه وآله): المتقون سادة، و الفقهاء قادة، والجلوس إليهم عبادة.

Al Mufeed, from Al Shareef Al Salih Abu Abdullah Muhammad Bin Muhammad Bin Tahir Al Musawi, from Ibn Uqda, from yahya Bin Al Hassan Bin Al Husayn Al Alawy,

'From Is'haq son of Musa^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws}, from Muhammad^{-asws} Bin Ali^{-asws}, from Ali Bin Al-Husayn^{-asws}, from Al-Husayn^{-asws} Bin Ali^{-asws}, from Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The pious ones are chiefs, and the pondering ones are guides, and the sitting with them is (an act of) worship''.²⁷³

10 - ما: جماعة منهم الحسين بن عبيد الله، وأحمد بن محمد بن عبدون، والحسن ابن إسماعيل بن اشناس، وأبو طالب بن خور، وأبو الحسن الصفار جميعا عن أبي الفضل الشيباني، عن أحمد بن عبيد الله: عن أيوب بن محمد الرقي، عن سلام بن رزين، عن إسرائيل بن يونس الكوفي، عن جده أبي إسحاق، عن الحارث الهمداني، عن علي (عليه السلام)، عن النبي (صلى الله عليه وآله) قال: الانبياء قادة، والفقهاء سادة، ومجالستهم زيادة، وأنتم في ممر الليل والنهار في آجال منقوصة وأعمال محفوظة، والموت يأتيكم بغتة، فمن يزرع خيرا يحصد غبطة، ومن يزرع شرا يحصد ندامة. توضيح: بغتة أي فجأة والغبطة بالكسر: السرور وحسن الحال.

A group from them, Al Husayn Bin Ubeydullah, and Ahmad Bin Muhammad Bin Abdoun, from Al Hassan Ibn Ismail Bin Ashnas, and Abu Talib Bin Kharour, and Abu Al Hassan Al Saffar, altogether from Abu Al Mufazzal Al Shaybani, from Ahmad Bin Ubeydullah, from Ayoub Bin Muhammad Al Raqy, from Salam Bin Razeyn, from Israil Bin Yunus Al Kufy, from his father Abu Is'haq, from Al Haris Al Hamdany,

'From Ali^{-asws}, from the Prophet^{-saww} having said: 'The Prophets^{-as} are guides, and the pondering ones are chiefs, and their gatherings are an increase (in knowledge), and you are, in your night and day, in deferred terms and preserved deeds, and the death would come to you suddenly. So one who sows good would reap joy, and one who sows evil would reap regret''.²⁷⁴

11 - ع: ابن الوليد، عن الصفار، عن ابن هاشم، عن ابن مرار، عن يونس رفعه قال: قال لقمان لابنه: يا بني اختر المجالس على عينك، فإن رأيت قوما يذكرون الله عزوجل فاجلس معهم فإنك إن تك عالما ينفعك علمك ويزيدوك علما، وإن كنت جاهلا علموك، ولعل الله أن يظلمهم برحمة فتعمك معهم،

Ibn Al Waleed, from Al Saffar, from Ibn Hashim, from Ibn Marar, from Yunus, raising it, said,

'Luqman^{-as} said to his^{-as} son: 'O my^{-as} son! Choose the gathering by your eyes, for it you see a people mentioning Allah^{-azwj} Mighty and Majestic, then sit with them, for it you are knowledgeable, your knowledge would benefit you and you will be increasing your

²⁷³ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 4 H 9

²⁷⁴ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 4 H 10

knowledge, and if you were ignorant, it would teach you, and perhaps Allah^{-azwj} would Cover them with Mercy, so you would end up being included with them.

وإذا رأيت قوما لا يذكرون الله فلا تجلس معهم فإنك إن تك عالما لا ينفعك علمك، وإن تك جاهلا يزيدوك جهلا، ولعل الله أن يظلمهم بعقوبة فتعمك معهم.

And when you see a people not mentioning Allah^{-azwj}, then do not sit with them, for you, if you were knowledgeable, your knowledge would not benefit you, and if you were ignorant, your ignorance would increase, and perhaps Allah^{-azwj} might Cover them with Punishment, so you would end up being included with them".²⁷⁵

12 - مع: النقاش، عن أحمد الكوفي، عن المنذر بن محمد، عن أبيه، قال: حدثني محمد بن الحسن بن علي بن الحسن بن علي بن أبي طالب (عليه السلام)، عن أبيه، عن أبيه، عن الحسن بن علي بن أبي طالب (عليهما السلام) قال: قال رسول الله (صلى الله عليه وآله): بادروا إلى رياض الجنة، فقالوا: وما رياض الجنة؟ قال: حلق الذكر.

Al Naqash, from Ahmad Al Kufy, from Al Manzar Bin Muhammad, from his father, from Muhammad Bin Al Hassan Bin Ali Bin Al Hassan,

'Son of Ali Bin Abu Talib^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} father^{-asws}, from Al-Hassan^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws} having said: 'Rasool-Allah^{-saww} said: (Frequently) go to the garden of the Paradise!' So they said, 'And what is the garden of Paradise?' He^{-saww} said: 'Circle of Zikr'.²⁷⁶

13 - مع، لى: في كلمات النبي (صلى الله عليه وآله) برواية الصادق (عليه السلام) أحكم الناس من فر من جهال الناس، وأسعد الناس من خالط كرام الناس. وسيأتي تمامه.

In the speeches of the Prophet^{-saww}, by a report of Al-Sadiq^{-asws}: 'The wisest of the people is one who flees from the ignorance of the people, and the most fortunate of the people is one who mingles with the most honourable of the people'.²⁷⁷

14 - غو: روي عن الصادق (عليه السلام) أنه قال: تلاقوا وتحادثوا العلم فإن بالحديث تجلى القلوب الراتنة، وبالحديث إحياء أمرنا فرحم الله من أحيا أمرنا. بيان: قال الجوهري: الرين: الطبع والدنس، يقال: ران على قلبه ذنبه يرين رينا وريونا أي غلب.

It is reported from Al-Sadiq^{-asws} having said: 'Meet each other and discuss the knowledge, for by the Hadeeth, the hearts get polished of the rust, and by the Hadeeth, our^{-asws} matters are revived, therefore may Allah^{-azwj} have Mercy on one who revives our^{-asws} matter'.²⁷⁸

²⁷⁵ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 4 H 11

²⁷⁶ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 4 H 12

²⁷⁷ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 4 H 13

²⁷⁸ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 4 H 14

15 - غو: روى عدة من المشايخ بطريق صحيح عن الصادق (عليه السلام) أنه قال: إن الله عزوجل يقول لملائكته عند انصراف أهل مجالس الذكر والعلم إلى منازلهم: اكتبوا ثواب ما شاهدتموه من أعمالهم

It is reported by a number of sheykhs, in a correct way,

'From Al-Sadiq^{asws} having said: 'Allah^{azwj} Mighty and Majestic is Said to the Angels during the dispersal of the people of a gathering of Al-Zikr and the knowledge, to go to their houses: "Write the Rewards of what you witnessed from their deeds!"

فيكتبون لكل واحد ثواب عمله، ويتركون بعض من حضر معهم فلا يكتبونه، فيقول الله عزوجل: ما لكم لم تكتبوا فلانا أليس كان معهم؟ وقد شهدهم فيقولون: يا رب إنه لم يشرك معهم بحرف ولا تكلم معهم بكلمة

So they wrote for each one of the, the Rewards of his deeds, and they left one of those who were present with them, and they did not write it. So Allah^{azwj} Mighty and Majestic Said to them: "What is the matter with you not writing for so and so? Was he not with them?" And He^{azwj} had Seen them. So they said, 'O Lord^{azwj}! He neither participated with them with a single letter nor did he speak with them with a single word'.

فيقول الجليل جل جلاله: أليس كان جلسهم؟ فيقولون: بلى يا رب فيقول: اكتبوه، معهم إهم قوم لا يشقى بهم جلسهم فيكتبونه معهم. فيقول تعالى: اكتبوا له ثوابا مثل ثواب أحدهم.

So the Majestic, of all Majesty Said: "Wasn't he with them?" They said, 'Yes, O Lord^{azwj}!'. He^{azwj} Said: "Write it, they are such a people, there would not be a wretched one sitting with them!" So, they write it (his Rewards) with them. Then the Exalted Said: 'Write for him the Rewards similar to the Rewards of one of them!'²⁷⁹

16 - غو: قال النبي (صلى الله عليه وآله): تذاكروا وتلاقوا وتحديثوا، فإن الحديث جلاء، إن القلوب لترين كما يرين السيف وجلاؤها الحديث.

The Prophet^{saww} said: 'Mention Zikr to each other, and meet up, and discuss Ahadeeth, for the Hadeeth is a polish. The hearts tend to rust just as the swords rust, and the Hadeeth would polish these'²⁸⁰

17 - وقال (صلى الله عليه وآله): إن الله عزوجل يقول: تذاكر العلم بين عبادي مما تحيي عليه القلوب الميتة إذا انتهوا فيه إلى أمرى. منية المرید: عن أبي عبد الله (عليه السلام) عنه (صلى الله عليه وآله) مثله.

And he^{asws} said: 'Allah^{azwj} Mighty and Majestic is Saying: "Mention of the knowledge between My^{azwj} servants from what the dead hearts get revived with, when (the discussion) ends up to My^{azwj} Command"²⁸¹

²⁷⁹ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 4 H 15

²⁸⁰ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 4 H 16

²⁸¹ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 4 H 17

18 - غو: قال النبي (صلى الله عليه وآله): قال الخواريون لعيسى (عليه السلام): يا روح الله من نجلس؟ قال: من يذكركم الله رؤيته، ويزيد في علمكم منطقته، ويرغبكم في الآخرة عمله.

The Prophet^{-saww} said: 'The disciples said to Isa^{-as}, 'O Spirit of Allah^{-azwj}! Who should we sit with?' He^{-as} said: 'One whose seeing would remind you of Allah^{-azwj}, and his speech would increase in your knowledge, and his deeds would make you desirous of the Hereafter''^{.282}

19 - غو: روي عن بعض الصادقين (عليهم السلام) أنه قال: الجلوس ثلاثاً: جليس تستفيد منه فألزمه، وجليس تفيدته فأكرمه، وجليس لا تفيد ولا تستفيد منه فاهرب عنه.

It is reported from one of the two truthful ones (5th or 6th Imam^{-asws}) having said: 'The gatherers are three (types): A sitter you would benefit from, so necessitate him, and a sitter you would be benefitting him, so honour him, and a sitter, neither will you benefit him nor would he benefit you, so flee from him''^{.283}

20 - ج: المراغي، عن ثوبة بن يزيد، عن أحمد بن علي بن المثنى، عن محمد بن المثنى، عن سبابة بن سوار، عن المبارك بن سعيد، عن خليل الفراء، عن أبي الخير قال: قال رسول الله (صلى الله عليه وآله): أربعة مفسدة للقلوب: الخلوة بالنساء، والاستماع منهن، والاختد برأيهن، ومجالسة الموتى، فقيل له: يا رسول الله وما مجالسة الموتى؟ قال: مجالسة كل ضال عن الإيمان وحائر في الأحكام.

Al Miraghi, from Sawabat Bin Yazeed, from Ahmad Bin Ali Bin Al Masna, from Muhammad Bin Al Masna, from Sababat Bin Suwar, from Al Mubarak Bin Saeed, from Khaleel Al fara'a, from Al Mahbar who said,

'Rasool-Allah^{-saww} said: 'Four are spoilers of the heart – being along with the women, and listening intently from them, and taking with their opinions, and gathering of the dead'. It was said to him^{-saww}, 'O Rasool-Allah^{-saww}! And what are the gatherings of the dead?' He^{-saww} said: 'Gathering of every one straying from the Eman, and confused in the Ordinances''^{.284}

21 - جع: عن أبي ذر رضي الله عنه قال: قال رسول الله (صلى الله عليه وآله): يا أبا ذر الجلوس ساعة عند مذاكرة العلم أحب إلى الله من قيام ألف ليلة يصلي في كل ليلة ألف ركعة، والجلوس ساعة عند مذاكرة العلم أحب إلى الله من ألف غزوة وقراءة القرآن كله.

Abu Zarr^{-ra} said: 'Rasool-Allah^{-saww} said: 'O Abu Zarr^{-ra}! Sitting for a while in the presence of deliberation of knowledge is more Beloved to Allah^{-azwj} than standing praying Salat for a thousand nights, a thousand Cycles during each night; and the sitting for a while in the presence of a discussion of knowledge is more Beloved to Allah^{-azwj} than a thousand military expeditions, and recitation of the Quran, all of it'.

قال: يا رسول الله مذاكرة العلم خير من قراءة القرآن كله؟

²⁸² Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 4 H 18

²⁸³ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 4 H 19

²⁸⁴ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 4 H 20

He^{ar} said, 'O Rasool-Allah^{-saww}! Deliberation of knowledge is better than recitation of the Quran, all of it?'

فقال رسول الله (صلى الله عليه وآله): يا أبا ذر الجلوس ساعة عند مذاكرة العلم أحب إلى الله من قراءة القرآن كله إثنا عشر ألف مرة ! عليكم بمذاكرة العلم، فإن بالعلم تعرفون الحلال من الحرام.

Rasool-Allah^{-saww} said: 'O Abu Zarr^{-ra}! The sitting for a while in the presence of deliberation of the knowledge is more Beloved to Allah^{-azwj} than recitation of the Quran, all of it, twelve thousand times! Upon you is deliberation of the knowledge, for with the knowledge you would be recognising the Permissible(s) from the Prohibitions.

يا أبا ذر الجلوس ساعة عند مذاكرة العلم خير لك من عبادة سنة صيام نهارها وقيام ليلها ! والنظر إلى وجه العالم خير لك من عتق ألف رقبة.

O Abu Zarr^{-ra}! The sitting in the presence of a deliberation of the knowledge is better for you^{-ra} than worship of a year, Fasting its days, and standing (for Salat) its nights! And the looking at the face of the scholar^{-asws} is better for you^{-ra} than freeing a thousand necks (slaves)".²⁸⁵

22 - ضه: قال لقمان لابنه يا بني جالس العلماء، وزاحمهم بركبتيك فإن الله عزوجل يحيي القلوب بنور الحكمة كما يحيي الارض بوابل السماء.

Luqman^{-as} said to his^{-as} son: 'O my^{-as} son! Sit with the scholars, and crawl around them with your knees, for Allah^{-azwj} Mighty and Majesty Revives the hearts with the light of wisdom, just as He^{-azwj} Revives the land with the downpours of the sky".²⁸⁶

23 - ضه: روي عن بعض الصحابة، قال: جاء رجل من الانصار إلى النبي (صلى الله عليه وآله) فقال: يا رسول الله إذا حضرت جنازة ومجلس عالم أيهما أحب إليك أن أشهد؟

It is reported from one of the companions having said,

'A man from the Helpers came to the Prophet^{-saww} and he said, 'O Rasool-Allah^{-saww}! Attending a funeral, and sitting with a scholar, which of the two is more beloved to you than I should attend?'

فقال رسول الله (صلى الله عليه وآله): إن كان للجنازة من يتبعها ويدفنها فإن حضور مجلس عالم أفضل من حضور ألف جنازة، ومن عبادة ألف مريض، ومن قيام ألف ليلة، ومن صيام ألف يوم، ومن ألف درهم يتصدق بها على المساكين، ومن ألف حجة سوى الفريضة، ومن ألف غزوة سوى الواجب تغزوها في سبيل الله بمالك ونفسك

Rasool-Allah^{-saww} said: 'If there was someone (else) following the funeral and its burial, then being present in a gathering of a scholar is superior than being present at a thousand funerals, and (better) than consoling a thousand patients, and (better) than standing (for Salat) a

²⁸⁵ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 4 H 21

²⁸⁶ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 4 H 22

thousand nights, and (better) than Fasting a thousand days, and (better) than a thousand Dirhams given in charity upon the poor ones, and (better) than a thousand Hajj besides the Obligatory one, and (better) than a thousand military expeditions, besides the Obligatory, participating in the Way of Allah^{-azwj} with your wealth and yourself.

وأين تقع هذه المشاهد من مشاهد عالم؟ أما علمت ان الله يطاع بالعلم ويعبد بالعلم، وخير الدنيا والآخرة مع العلم، وشكر الدنيا والآخرة مع الجهل؟.

And where are these attendances than attending a scholar? But, do you not know that Allah^{-azwj} is obeyed with the knowledge and is worshipped with the knowledge? And the best of the world and Hereafter is with the knowledge, and the worst of the world and the Hereafter is with the ignorance".²⁸⁷

24 - كشف: عن الحافظ عبد العزيز، عن داود بن سليمان، عن الرضا، عن آبائه (عليهم السلام) قال: قال رسول الله (صلى الله عليه وآله): مجالسة العلماء وعبادة والنظر إلى علي (عليه السلام) عبادة، والنظر إلى البيت عبادة، والنظر إلى الوالدين عبادة.

(The book) Kashaf, from Al Hafiz Abdul Aziz, from Dawood Bin Suleyman,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Sitting with the scholars is (an act of) worship, and looking at Ali^{-asws} is (an act of) worship, and the looking at the House (Kabah) is (an act of) worship, and the looking at the Parchment (Quran) is (an act of) worship, and the looking at the two parents is (an act of) worship".²⁸⁸

25 - ختص: المفيد، عن أبي غالب الزراري وابن قولويه، عن الكليني، عن الحسين بن الحسن، عن محمد بن زكريا الغلابي، عن ابن عائشة النصري رفعه أن أمير المؤمنين (عليه السلام) قال في بعض خطبه: أيها الناس اعلموا أنه ليس بعاقل من انزعج من قول الزور فيه، ولا بحكيم من رضي بثناء الجاهل عليه، الناس أبناء ما يحسنون، وقدر كل امرئ ما يحسن، فتكلموا في العلم تبين أقداركم.

Al Mufeed, from Abu Ghalib Al Zarary, and Ibn Qawlawayya, from AL Kulayni, from Al Husayn Bin Al Hassan, from Muhammad Bin Zakariyya Al Ghalaby, from Ibn Ayesha Al Ansary raising it,

'Amir Al-Momineen^{-asws} said in one of his^{-asws} sermons: 'O you people! Know that, it isn't reasonable for an intellectual to be disturbed by the evil word regarding him, nor wise for one to be pleased by the praise of the ignorant ones upon him. The people are sons of what they improve, and the worth of every person is what he improves, therefore speak regarding knowledge, it would pave (the way to) your destiny".²⁸⁹

26 - ختص: قال الباقر (عليه السلام): تذكر العلم ساعة خير من قيام ليلة.

²⁸⁷ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 4 H 23

²⁸⁸ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 4 H 24

²⁸⁹ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 4 H 25

Al-Baqir^{asws} said: 'Deliberating the knowledge for a while is better than standing (for Salat) at night'.²⁹⁰

27 - ختص: قال موسى بن جعفر (عليهما السلام): محادثة العالم على المنزل خير من محادثة الجاهل على الزرابي.

Musa^{asws} Bin Ja'far^{asws} said: 'Narration of the scholar upon the rubbish dump is better than a narration of the ignorant one upon the spread out (plush) carpets'.²⁹¹

28 - وقال (عليه السلام): لا تجلسوا عند كل عالم إلا عالم يدعوكم من الخمس إلى الخمس: من الشك إلى اليقين، ومن الكبر إلى التواضع، ومن الرياء إلى الاخلاص، ومن العداوة إلى النصيحة، ومن الرغبة إلى الزهد.

And he^{asws} said: 'Do not sit in the presence of every scholar, except a scholar who calls you from the five to the five: (1) from the doubt to the certainty, (2) and from the arrogance to the humbleness, (3) and from the showing off to the sincerity, (4) and from the enmity to the advice, (5) and from the desires to the ascetism'.²⁹²

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

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

'From Musa^{asws} Bin Ja'far^{asws} having said: 'He^{saww} said: 'The looking at the face of the scholar^{asws}, love for him, is (an act of) worship'.²⁹³

30 - كنز الكراجكي: قال أمير المؤمنين (عليه السلام): من جالس العلماء وقر، ومن خالط الاندال حقر.

(The book) Kunz Al Karajaky -

'Amir Al-Momineen^{asws} said: 'One who sits with the scholar is dignified, and one who mixes with the bastards, would be belittled'.²⁹⁴

31 - ومنه: قال رسول الله (صلى الله عليه وآله): طوبى لمن شغله عيبه عن عيوب غيره وأنفق ما اكتسب في غير معصية، ورحم أهل الضعف والمسكنة، وخالط أهل الفقه والحكمة.

And from him,

'Rasool-Allah^{saww} said: 'Beatitude is for one who is too pre-occupied of his own faults, from the faults of others, and spends what he earns in other than (acts of) disobedience, and shows

²⁹⁰ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 4 H 26

²⁹¹ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 4 H 27

²⁹² Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 4 H 28

²⁹³ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 4 H 29

²⁹⁴ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 4 H 30

mercy to the weak people and the poor, and mingles with the pondering people and the wise ones”²⁹⁵.

32 – ومنه: قال لقمان لابنه: أي بني صاحب العلماء وجالسهم، وزرهم في بيوتهم، لعلك أن تشبههم فتكون منهم.

And from him,

‘Luqman^{-as} said to his^{-as} son: ‘Yes, my^{-as} son! Accompany the scholars and sit with them, and visit them in their houses, perhaps if you resemble them, you would become from them”²⁹⁶.

33 – عدة: عن علي (عليه السلام) قال: جلوس ساعة عند العلماء أحب إلى الله من عبادة ألف سنة، والنظر إلى العالم أحب إلى الله من اعتكاف سنة في البيت الحرام، وزيارة العلماء أحب إلى الله تعالى من سبعين طوافاً حول البيت وأفضل من سبعين حجة وعمرة مبرورة مقبولة، ورفع الله له سبعين درجة، وأنزل الله عليه الرحمة، وشهدت له الملائكة أن الجنة وجبت له.

A number (of narrators),

‘From Ali^{-asws} having said: ‘Sitting for a while in the presence of the scholars is more Beloved to Allah^{-azwj} than worship of a thousand years, and the looking at the scholar^{-asws} is more Beloved to Allah^{-azwj} than seclusion for a year in the Sacred House (Kabah), and visiting the scholars is more Beloved to Allah^{-azwj} the Exalted than seventy Tawaaf around the House (Kabah), and more superior than seventy Hajj, and Umrah, performed correctly and Accepted, and Allah^{-azwj} would Raise seventy Levels for him, and Allah^{-azwj} would Send down the Mercy unto him, and the Angels would testify for him that the Paradise is Obligated for him”²⁹⁷.

34 – منية المرید: قال رسول الله (صلى الله عليه وآله): إذا مررت في رياض الجنة فارتعوا قالوا: يا رسول الله وما رياض الجنة؟

(The book) Maniyat Al Mureed –

‘Rasool-Allah^{-saww} said: ‘When you pass by a garden of the Paradise, then sit down’. The said, ‘O Rasool-Allah^{-saww}! And what is a garden of Paradise?’

قال: حلق الذكر فإن لله سيارات من الملائكة يطلبون حلق الذكر، فإذا أتوا عليهم حفوا بهم.

He^{-saww} said: ‘A circle of Al-Zikr. This is because there are vehicles from the Angels seeking the circles of Al-Zikr. So when they come to them, they surround them”²⁹⁸.

35 – وخرج (صلى الله عليه وآله) فإذا في المسجد مجلسان: مجلس يتفقون، ومجلس يدعون الله ويسألونه، فقال: كلا المجلسين إلى خير، أما هؤلاء فيدعون الله، وأما هؤلاء فيتعلمون ويفقهون الجاهل، هؤلاء أفضل، بالتعليم أرسلت، ثم قعد معهم.

And he^{-saww} went out, and when he^{-saww} was in the Masjid, there were two gatherings – a gathering where they were pondering, and a gathering where they were supplicating to Allah

²⁹⁵ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 4 H 31

²⁹⁶ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 4 H 32

²⁹⁷ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 4 H 33

²⁹⁸ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 4 H 34

azwj and asking Him^{-azwj}. So he^{-saww} said: 'Both the gatherings are to goodness. As for these who are supplicating to Allah^{-azwj}, and as for those who are learning and are making the ignorant ones understand, they are superior. I^{-saww} have been Sent with the teachings'. Then he^{-saww} sat with them".²⁹⁹

36 - وعن الباقر (عليه السلام) رحم الله عبدا أحيا العلم، فقيل: وما إحياءه؟ قال أن يذكره به أهل الدين والورع.

And from Al-Baqir^{-asws}: 'May Allah^{-azwj} have Mercy on a servant reviving the knowledge'. It was said, 'And what is its revival?' He^{-asws} said: 'He would be mentioning it to the people of the Religion and the devoutness".³⁰⁰

37 - وعنه (عليه السلام) قال: تذاكر العلم دراسة، والدراسة صلاة حسنة.

And from him^{-asws} having said: 'Disseminating the knowledge is a schooling, and the schooling is an excellent Salat".³⁰¹

38 - في الزبور: قل لأحبار بني إسرائيل ورهبانهم: حادثوا من الناس الاتقياء، فإن لم تجدوا فيهم تقيا فحادثوا العلماء، وإن لم تجدوا علما فحادثوا العقلاء فإن التقى والعلم والعقل ثلاث مراتب، ما جعلت واحدة منهن في خلقي وأنا أريد هلاكه.

In Al Zaboor -

"Tell the Rabbis of the Children of Israel and their monks: 'From the people, discuss with the pious ones. So if you cannot find a pious one among them, then discuss with the scholars, and if you do not find a scholar, then discuss with the intellectuals, for the pious, and the scholar, and the intellectual are three ranks. I^{-azwj} will not Make one of these to be in My^{-azwj} creature if I^{-azwj} want his destruction".³⁰²

²⁹⁹ Bihar Al-Anwaar - V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 4 H 35

³⁰⁰ Bihar Al-Anwaar - V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 4 H 36

³⁰¹ Bihar Al-Anwaar - V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 4 H 37

³⁰² Bihar Al-Anwaar - V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 4 H 38

CHAPTER 5 – THE DEED WITHOUT KNOWLEDGE

1 - لى: أبي، عن سعد، عن البرقي، عن أبيه، عن محمد بن سنان، عن طلحة بن زيد قال: سمعت أبا عبد الله (عليه السلام) يقول: العامل على غير بصيرة كالسائر على غير الطريق، ولا يزيده سرعة السير من الطريق إلا بعدا.

My father, from Sa'ad, from Al-Barqy, from Muhammad Bin Sinan, from Talha Bin Zayd who said, 'I heard Abu Abdullah^{-asws} saying: ' A worker without insight is like the traveller being upon another road, and the quickness of the travel of the road will not increase him except the remoteness''³⁰³

2 - لى: العطار، عن أبيه، عن ابن عيسى، عن محمد بن سنان، عن ابن مسكان، عن الحسن بن زياد الصيقل قال: سمعت أبا عبد الله الصادق (عليه السلام) يقول: لا يقبل الله عزوجل عملا إلا بمعرفة، ولا معرفة إلا بعمل، فمن عرف دلته المعرفة على العمل، ومن لم يعمل فلا معرفة له، إن الايمان بعضه من بعض.

Al Attar, from his father, from Ibn Isa, from Muhammad Bin Sinan, from Ibn Muskan, from Al Hassan Bin Ziyad Al Sayqal who said,

'I heard Abu Abdullah Al-Sadiq^{-asws} saying: 'Allah^{-azwj} does not Accept a deeds except with understanding, and there is no understanding except by a deed. So, one who understands, the understanding would point him to the deed, and one who does not do the deeds, then there is no understand for him. The Eman is some of it from the other''³⁰⁴

3 - ب: هارون، عن ابن صدقة، عن جعفر، عن أبيه، عن علي (عليه السلام) قال: إياكم والجهال من المتعبدين والفجار من العلماء فإنهم فتنة كل مفتون.

Haroun, from Ibn Sadaqa,

'From Ja'far^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws} having said: 'Beware of the ignorance from the worshippers, and the immoral ones from the scholars, for they are a strife of all strife(s)''³⁰⁵

4 - ل: ابن المتوكل، عن الحميري، عن ابن عيسى، عن ابن محبوب، عن مالك ابن عطية، عن الثمالي عن علي بن الحسين (عليهما السلام) قال: لا حسب لقرشي ولا عربي إلا بتواضع، ولا كرم إلا بتقوى، ولا عمل إلا بنية، ولا عبادة إلا بتفقه. ألا وإن أبغض الناس إلى الله عزوجل من يقتدي بسنة إمام ولا يقتدي بأعماله.

Ibn Al Mutawakkal, from Al Humeiry, from Ibn Isa, from Ibn Mahboub, from Malik Ibn Atiya, from Al Sumaly,

³⁰³ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 5 H 1

³⁰⁴ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 5 H 2

³⁰⁵ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 5 H 3

'From Ali^{-asws} Bin Al-Husayn^{-asws}: 'There is no tribal affiliations for a Qurayshi nor an Arab, except by humbleness, nor any honour except by piety, nor any deed except by intention, nor (an act of) worship except by understanding.

Indeed! And the most hateful of the people to Allah^{-azwj} Mighty and Majestic is one who believes in a Sunnah of an Imam^{-asws} but does not follow up with his deeds".³⁰⁶

5 - ما: ابن الصلت، عن ابن عقدة، عن المنذر بن محمد، عن أحمد بن يحيى الضبي عن موسى بن القاسم، عن أبي الصلت، عن علي بن موسى، عن آبائه (عليهم السلام) قال: قال رسول الله (صلى الله عليه وآله): لا قول إلا بعمل، ولا قول وعمل إلا بنية، ولا قول وعمل ونية إلا بإصابة السنة.

Ibn Al Salt, from Ibn Aqada, from Al Manzar Bin Muhammad, from Ahmad Bin Yahya Al Zaby, from Musa Bin Al Qasim, from Abu Al Salt,

'From Ali^{-asws} Bin Musa^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'There is no word except with the deed, and there is no word and a deed except with intention, and there is no word and deed and intention except by a correct Sunnah".³⁰⁷

6 - ير: ابن عيسى، عن محمد البرقي، عن إبراهيم بن إسحاق الأزدي، عن أبي عثمان العبدى، عن جعفر عن أبيه، عن علي (عليهم السلام) قال: قال رسول الله (صلى الله عليه وآله): لا قول إلا بعمل، ولا عمل إلا بنية، ولا عمل ولا نية إلا بإصابة السنة.

Ibn Isa, from Muhammad Al Barqy, from Ibrahim Bin Is'haq Al Azdy, 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 no word except with a deed, nor any deed except with intention, nor a deed nor intention except by a correct Sunnah".³⁰⁸

7 - سن: ابن فضال، عن رواه، عن أبي عبد الله، عن آبائه (عليهم السلام) قال: قال رسول الله (صلى الله عليه وآله): من عمل على غير علم كان ما يفسده أكثر مما يصلح.

Ibn Fazal, from one who reported it,

'From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who does a deed without knowledge, what he would spoil would be more than what he corrects".³⁰⁹

8 - غو: روي عن الصادق (عليه السلام) أنه قال قطع ظهري إثنان: عالم متهتك، وجاهل متنسك، هذا يصد الناس عن علمه بتهتكه، وهذا يصد الناس عن نسكه بجعله.

³⁰⁶ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 5 H 4

³⁰⁷ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 5 H 5

³⁰⁸ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 5 H 6

³⁰⁹ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 5 H 7

It is reported from Al-Sadiq^{asws} having said: 'My^{asws} back is broken by two – an immoral scholar and an ignorant ritualist. This is hinders the people from his knowledge by his immorality, and this one hinders the people from his rituals by his ignorance'.³¹⁰

9 – جا: أحمد بن الوليد، عن أبيه، عن الصفار، عن ابن عيسى، عن محمد بن سنان، عن موسى بن بكر، عن سمع أبا عبد الله (عليه السلام) قال: العامل على غير بصيرة كالسائر على السراب بقيعة لا يزيد سرعة سيره إلا بعدا.

Ahmad Bin Al Waleed, from his father, from Al Saffar, from Ibn Isa, from Muhammad Bin Sinan, from Musa Bin Bakr,

'From one who heard Abu Abdullah^{asws} having said: 'The worker being without insight is like a traveller to the mirage spot. The quickness of his travel will not increase him except for the remoteness'.³¹¹

10 – ختص: قال أمير المؤمنين (عليه السلام): المتعبد على غير فقه كحمار الطاحونة يدور ولا يبرح، وركعتان من عالم خير من سبعين ركعة من جاهل لان العالم تأتيه الفتنة فيخرج منها بعلمه، وتأتي الجاهل فتتسفه نسفا، وقليل العمل مع كثير العلم خير من كثير العمل مع قليل العلم والشك والشبهة.

Amir Al-Momineen^{asws} said: 'The worshipper being without understanding is like a donkey of a mill, he only circles and does not get anywhere, and two Cycles (of Salat) from a scholar is better than seventy Cycles from an ignorant one because the scholar, because the scholar is such that if the strife comes to him, he would exit from it by his knowledge, and the ignorant one would come to it, he would blow it up himself (make it bigger); and the few deeds with a lot of knowledge is better than a lot of deeds with a little knowledge, and the doubt, and the suspicion'.³¹²

11 – نصح: قال أمير المؤمنين (عليه السلام): فليصدق رائد أهله، وليحضر عقله، وليكن من أبناء الآخرة، فإنه منها قدم وإليها ينقلب، فالناظر بالقلب العامل بالبصر يكون مبتدأ عمله أن يعلم أعماله عليه أم له؟ فإن كان له مضى فيه، وإن كان عليه وقف عنه فإن العامل بغير علم كالسائر على غير طريق، فلا يزيده بعده عن الطريق إلا بعدا من حاجته والعامل بالعلم كالسائر على الطريق الواضح فلينظر ناظر أسائر هو أم راجع؟.

(The book) Nahj (Al-Balagah) – 'Amir Al-Momineen^{asws} said: 'So let the guardian be truthful to his family, and let him be cautioned by his intellect, and let him become from the sons of the Hereafter, for her has proceeded from it and would be returning to it. So the viewer with the heart of the worker with insight would begin his deed and he would know whether his deed is against him, or for him? So if it was for him, he would pass in it, and if it was against him, he would pause from it.

³¹⁰ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 5 H 8

³¹¹ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 5 H 9

³¹² Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 5 H 10

فإن العامل بغير علم كالسائر على غير طريق، فلا يزيده بعده عن الطريق إلا بعدا من حاجته والعامل بالعلم كالسائر على الطريق الواضح فليُنظر ناظر أسائر هو أم راجع؟.

Thus, the worker without knowledge is like a traveller upon a different road, so his distance from the road would not increase him except for the remoteness from his need; and the worker with the knowledge is like the traveller upon the clear road, so let the onlooker see whether he should travel or retract (from it)?³¹³

12 - كنز الكراچكي: قال الصادق (عليه السلام): أحسنوا النظر فيما لا يسعكم جهله، وأنصحوا لا نفسكم، وجاهدوه في طلب معرفة ما لا عذر لكم في جهله، فإن لدين الله أركاناً لا ينفع من جهلها شدة اجتهاده في طلب ظاهر عبادته، ولا يضر من عرفها، فدان بما حسن اقتصاده، ولا سبيل لاحد إلى ذلك إلا بعون من الله عزوجل.

(The book) Kunz of Al Karajaky –

'Al-Sadiq^{-asws} said: 'Consider carefully in what there is no leeway for you of its ignorance, and advise for yourselves, and fight it in seeking the understanding what there is no excuse for you regarding its ignorance, for with Allah^{-azwj} there are elements which would not benefit one who is ignorant but is of intense struggle in seeking the apparent of his acts of worship, nor would it harm one who understands these. Therefore make a Religion with it with good moderation, and there is no way for anyone to that except with Assistance from Allah^{-azwj} Mighty and Majestic'.³¹⁴

³¹³ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 5 H 11

³¹⁴ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 5 H 12

باب 6 * (العلوم التي امر الناس بتحصيلها وينفعهم، وفيه تفسير الحكمة) *

CHAPTER 6 – THE KNOWLEDGES WHICH THE PEOPLE HAVE BEEN COMMANDED TO ATTAIN AND WOULD BENEFIT THEM, AND IN IT IS INTERPRETATION OF THE WISDOM

الايات، البقرة: يؤتي الحكمة من يشاء ومن يؤت الحكمة فقد أوتي خيرا كثيرا 269

The Verses – (Surah) Al-Baqarah: **He Gives the Wisdom to one He so Desires to, and the one who is Given the Wisdom, so he has been Given abundant good [2:269].**

الاسرى: ذلك مما أوحى إليك ربك من الحكمة 39

(Surah) Al-Isra'a: **That is from what your Lord Revealed unto you, from the Wisdom, [17:39].**

لقمان: ولقد آتينا لقمان الحكمة 12

Surah Luqman^{as}: **And We had Given the Wisdom to Luqman [31:12].**

الزخرف: قال قد جئكم بالحكمة 63

(Surah) Zukhruf: **he said: 'I have come to you with the Wisdom [43:63].**

الجمعة: ويعلمهم الكتاب والحكمة 2

(Surah) Al Jummah: **and teaching them the Book and the Wisdom [62:2].**

1 - ل: ماجيلويه، عن محمد العطار، عن الأشعري، عن أحمد بن محمد، عن ابن معروف، عن ابن مهزيار، عن حكيم بن بهلول، عن ابن همام، عن ابن اذينة، عن أبان ابن أبي عياش، عن سليم بن قيس الهلالي قال: سمعت عليا (عليه السلام) يقول لابي الطفيل عامر بن واثلة الكناني: يا أبا الطفيل العلم علمان: علم لا يسع الناس إلا النظر فيه وهو صبغة الاسلام، وعلم يسع الناس ترك النظر فيه وهو قدرة الله عزوجل.

Majaylawiya, from Muhammad al Attar, from Al Sha'ary, from Ahmad Bin Muhammad, from Ibn Marouf, from Ibn Mahziyar, from Hakam Bin Bahloul, from Ibn Hamam, from Ibn Azina, from Aban Ibn Abu Ayyash, from Suleym Bin Qays Al Hilali who said,

'I heard Ali^{asws} saying to Abu Al Tufayl Aamir Bin Wasila Al Kanani: 'O Abu Al Taufayl! The knowledge is two (types of) knowledges: A knowledge which the people have no leeway except to look into it, and it is the nature of Al-Islam, and a knowledge which the people do

have the leeway to leave the looking into it, and it is the Pre-determination of Allah^{-azwj} Mighty and Majestic".³¹⁵

2 - ل: أبي، عن سعد، عن القاسم بن محمد، عن المنقري، عن حماد بن عيسى، عن أبي عبد الله (عليه السلام) قال: قال لقمان لابنه: للعالم ثلاث علامات: العلم بالله وبما يحب و ما يكره. الخبر. بيان: العلم بالله يشمل العلم بوجوده تعالى وصفاته والمعاد، بل جميع العقائد الضرورية، ويمكن إدخال بعضها فيما يجب.

My father, from Sa'ad, from Al Qasim Bin Muhammad, from Al Manqary, from Hamad Bin Isa,

'From Abu Abdullah^{-asws} having said: 'Luqman^{-as} said to his^{-as} son: 'For the scholar there are three signs: 'The knowledge of Allah^{-azwj}, and of what He^{-azwj} Loves and of what He^{-azwj} dislikes".³¹⁶

3 - ل: أبي، عن سعد، عن البرقي، عن المعلی، عن محمد بن جمهور العمي، عن جعفر بن بشير البجلي، عن أبي بجر، عن شريح الهمداني، عن أبي إسحاق السبيعي، عن الحارث الاعور، قال: قال أمير المؤمنين (عليه السلام): ثلاث بمن يكمل المسلم: التفقه في الدين، والتقدير في المعيشة، والصبر على النوائب.

My father, from Al Barqy, from Al Moalla, from Muhammad Bin Jamhour Al Aamy, from Ja'far Bin Bashir Al Bajali, from Abu Bahr, from Shareeh Al Hamdany, from Abu Is'haq Al Sabaie, from Al Haris Al Awr who said,

'Amir Al-Momineen^{-asws} said: 'There are three things by which the Muslims is perfected: The pondering in the Religion, and the management in the life, and the patience upon the calamities".³¹⁷

4 - ب: ابن ظريف، عن ابن علوان، عن جعفر، عن أبيه، عن علي (عليهم السلام) قال: لا يدوق المرء من حقيقة الايمان حتى يكون فيه ثلاث خصال: الفقه في الدين، والصبر على المصائب، وحسن التقدير في المعاش.

Ibn Zareyf, from Ibn Alwan,

'From Ja'far^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws} having said: 'A person will not taste the reality of the Eman until there happen to be three characteristics in him: The pondering in the Religion, and the patience upon the difficulties, and the good management in the life".³¹⁸

5 - ل: ابن إدريس، عن البرقي، عن محمد بن عيسى، عن الدهقان، عن درست، عن ابن عبد الحميد، عن أبي الحسن موسى بن جعفر، عن آبائه (عليهم السلام) قال: دخل رسول الله (صلى الله عليه وآله) المسجد فإذا جماعة قد أطافوا برجل، فقال: ما هذا؟ فقيل: علامة، قال: و ما العلامة؟ قالوا: أعلم الناس بأنساب العرب ووقائعها، وأيام الجاهلية، وبالشاعر والعريية،

Ibn Idrees, from Al Barqy, from Muhammad Bin Isa, from Al Dahqan, from Dorost, from Ibn Abdul Hameed,

³¹⁵ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 1

³¹⁶ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 2

³¹⁷ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 3

³¹⁸ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 4

'From Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} entered the Masjid, and there was a group which had circled a man, so he^{-saww} said: 'What (man) is this?' It was said, 'An Allama'. He^{-saww} said: 'And what is the Allama?' They said, 'The most knowledgeable of the people of the lineages of the Arabs and their events, and the days of the Pre-Islamic period, and of the poetry, and the Arabic'.

فقال النبي (صلى الله عليه وآله): ذاك علم لا يضر من جهله، ولا ينفع من علمه.

So the Prophet^{-saww} said: 'That is knowledge which does not harm the one who is ignorant of it, and does not benefit the one who knows it'.³¹⁹

6 - مع، ل: أبي، عن سعد، عن الاصبهاني، عن المنقري، عن سفيان بن عيينة قال: سمعت أبا عبد الله (عليه السلام) يقول: وجدت علم الناس كلهم في أربع: أولها: أن تعرف ربك، والثانية: أن تعرف ما صنع بك، والثالثة: أن تعرف ما أراد منك، والرابعة: أن تعرف ما يخرجك من دينك.

My father, from Sa'ad, from Al Isbahany, from Al Manqary, from Sufyan Bin Ayayna who said,

'I heard Abu Abdullah^{-asws} saying: 'You will find the knowledge of the people, all of them in four: First of it is that you will recognise your Lord^{-azwj}, and the second is that you will recognise what is being Done with you, and the third is that you will recognise what is Wanted from you, and the fourth is that you will recognise what would exit you from your Religion'.³²⁰

7 - ل: أبي، عن سعد، عن ابن عيسى، عن البنظطي، عن رجل من خزاعة، عن الاسلمي، عن أبيه، عن أبي عبد الله (عليه السلام) قال: تعلموا العربية فإنها كلام الله الذي يكلم به خلقه، ونظفوا الماضغين، وبلغوا بالخوانيم.

From Sa'ad, from Ibn Isa, from Al Bazanty, from a man from Khuzae, from his father,

'From Abu Abdullah^{-asws} having said: 'Learn Arabic, for it is a Speech of Allah^{-azwj} which He^{-azwj} Spoke to His^{-azwj} creatures with, and clean the molars (teeth), and wear the rings at the base of the fingers'.³²¹

8 - ما: جماعة، عن أبي المفضل، عن عثمان بن نصير الحافظ، عن يحيى بن عمرو التنوخي، عن أحمد بن سليمان، عن محمد بن جعفر، عن أبيه جعفر بن محمد، عن أبيه محمد بن علي (عليهم السلام) عن جابر بن عبد الله قال: قال النبي (صلى الله عليه وآله): ما عبد الله عزوجل بشئ أفضل من فقه في دين. أو قال: في دينه.

A group, from Abu Al Mufazzal, from Usman Bin Naseer the memoriser, from Yahya Bin Amro Al Tanoukhy, from Ahmad Bin Suleyman,

'From Muhammad son of Ja'far^{-asws}, from his father Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father Muhammad^{-asws} Bin Ali^{-asws}, from Jabir Bin Abdullah who said, 'The Prophet^{-saww}

³¹⁹ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 5

³²⁰ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 6

³²¹ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 7

said: 'Allah^{-azwj} Mighty and Majestic has not been worshipped by anything superior than pondering in Religion'. Or said: in his Religion".³²²

9 - ع: أبي، عن سعد، عن ابن يزيد، عن حماد، عن حريز، عن زرارة و محمد بن مسلم وبريد قالوا: قال رجل لابي عبد الله (عليه السلام): إن لي ابناً قد أحب أن يسألك عن حلال وحرام لا يسألك عما لا يعنيه،

From Sa'ad, from Ibn Yazeed, from Hamad, from Hareyz, from Zurara and Muhammad Bin Muslim and Bureyd, saying,

'A man said to Abu Abdullah^{-asws}, 'I have a son who would love to ask you^{-asws} about Permissible(s) and Prohibitions. He will not ask you^{-asws} about what has not meaning for him'.

قال: فقال: وهل يسأل الناس عن شيء أفضل من الحلال والحرام؟.

He (the narrator) said, 'So he^{-asws} said: 'And can the people ask about anything superior than the Permissible(s) and the Prohibitions?'³²³

10 - ير: ابن يزيد، عن ابن أبي عمير، عن ابن عميرة، عن الثمالي، عن علي بن الحسين أو أبي جعفر (عليهما السلام) قال: متفقه في الدين أشد على الشيطان من عبادة ألف عابد.

Ibn Yazeed, from Ibn Abu Umeyr, from Ibn Umeyr, from Al Sumaly,

'From Ali^{-asws} Bin Al-Husayn^{-asws} or Abu Ja'far^{-asws} having said: 'Pondering in the Religion is more severe upon the Satan^{-la} than the worship of a thousand worshippers".³²⁴

11 - سن: أبي، عن الحسن بن سيف، عن أخيه علي، عن سليمان بن عمر، عن أبي عبد الله، عن أبيه (عليهما السلام) قال: لا يستكمل عبد حقيقة الايمان حتى يكون فيه خصال ثلاث: التفقه في الدين وحسن التقدير في المعيشة، والصبر على الرزايا. بيان: الرزايا: جمع الرزية بالهمز وهي المصيبة.

My father, from Al Hassan Bin Sayf, from his brother Ali, from Suleyman Bin Umar,

'From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws} having said: 'A servant cannot perfect the reality of the Eman until there happen to be three characteristics in him: The pondering in the Religion, and good management in the life, and the patience upon the calamities".³²⁵

12 - سن: بعض أصحابنا، عن ابن أسباط، عن أسحاق بن عمار قال: سمعت أبا عبد الله (عليه السلام) يقول: ليت السياط على رؤوس أصحابي حتى يتفقهوا في الحلال والحرام.

One of our companions, from Ibn Asbat, from Is'haq Bin Amar who said,

³²² Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 8

³²³ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 9

³²⁴ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 10

³²⁵ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 11

'I heard Abu Abdullah^{-asws} saying: 'If only I^{-asws} could hold the whip upon the heads of my^{-asws} companions until they pondering regarding the Permissible(s) and the Prohibitions''.³²⁶

13 - سن: محمد بن عبد الحميد، عن عمه عبد السلام بن سالم، عن رجل، عن أبي عبد الله (عليه السلام) قال: حديث في حلال وحرام تأخذه من صادق خير من الدنيا وما فيها من ذهب أو فضة.

Muhammad Bin Abdul Hameed, from his uncle Abdul Salam Bin Saalim, from a man,

'From Abu Abdullah^{-asws} having said: 'A Hadeeth regarding Permissible(s) and Prohibition which you take from a truthful one is better than the world and whatever is in it, from gold or silver''.³²⁷

14 - سن: بعض أصحابنا، عن ابن أسباط، عن العلاء، عن محمد، عن أبي جعفر (عليه السلام) قال: تفقهوا في الحلال والحرام وإلا فأنتم أعراب.

One of our companions, from Ibn Asbat, from Al A'ala, from Muhammad,

'From Abu Ja'far^{-asws} having said: 'Ponder regarding the Permissible(s) and the Prohibition or else you would be (like) Bedouins''.³²⁸

15 - سن: أبي، عن عثمان بن عيسى: عن علي بن حماد، عن رجل سمع أبا عبد الله (عليه السلام) يقول: لا يشغلك طلب دينك عن طلب دينك فإن طالب الدنيا ربما أدرك وربما فاتته فهلك بما فاتته منها. بيان: أي هلك لترك طلب الدين بسبب طلب أمر من الدنيا لم يدركه أيضا فيكون قد خسر الدارين.

My father, from Usman Bin Isa, from Ali Bin Hamad,

'From a man who heard Abu Abdullah^{-asws} saying: 'Do not let seeking of the world pre-occupy you from seeking the Religion, for seeking of the world, perhaps you will achieve it and perhaps you will miss it, so you will be destroyed by what you are lost from''.³²⁹

16 - سن: أبي، عن ابن أبي عمير، عن العلاء، عن محمد، قال: قال أبو عبد الله و أبو جعفر (عليهما السلام): لو اتيت بشاب من شباب الشيعة لا يتفقه لادبته،

My father, from Ibn Abu Umeyr, from Al A'ala, from Muhammad who said,

'Abu Abdullah^{-asws} and Abu Ja'far^{-asws} said: 'If I^{-asws} come across a youth from the youths of the Shias not pondering his Religion, I^{-asws} would educate him'.

قال: وكان أبو جعفر (عليه السلام) يقول: تفقهوا وإلا فأنتم أعراب.

³²⁶ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 12

³²⁷ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 13

³²⁸ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 14

³²⁹ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 15

He (the narrator) said, 'And Abu Ja'far^{-asws} was saying: 'Ponder or else you would be (like) Bedouins''³³⁰

17 - سن: في حديث آخر لابن أبي عمير رفعه قال: قال أبو جعفر (عليه السلام): لو أتيت بشاب من شباب الشيعة لا يتفقه في الدين لوجعته.

In another Hadeeth of Ibn Abu Umeyr, raising it, said,

'Abu Ja'far^{-asws} said: 'If I^{-asws} come across a youth from the youths of the Shias not pondering in the Religion, I^{-asws} would pain (rebuke) him''³³¹

18 - سن: في وصية المفضل بن عمر قال: سمعت أبا عبد الله (عليه السلام) يقول: تفقهوا في دين الله ولا تكونوا أعرابا فإنه من لم يتفقه في دين الله لم ينظر الله إليه يوم القيامة ولم يترك له عملا.

In a bequest of Al-Mufazzal Bin Umar who said, 'I heard Abu Abdullah^{-asws} saying: 'Ponder in the Religion of Allah^{-azwj} and do not become Bedouins, for the one who does not ponder in the Religion of Allah^{-azwj}, Allah^{-azwj} would not Consider him on the Day of Judgment and would not Purify his deeds for him''³³²

19 - سن: عثمان بن عيسى، عن علي بن أبي حمزة، قال: سمعت أبا عبد الله (عليه السلام) يقول: تفقهوا في الدين فإنه من لم يتفقه منكم فهو أعرابي، إن الله عزوجل يقول في كتابه: ليتفقهوا في الدين ولينذروا قومهم إذا رجعوا إليهم لعلهم يحذرون.

Usman Bin Isa, from Ali Bin Abu Hamza who said, 'I heard Abu Abdullah^{-asws} saying: 'Ponder in the Religion for the one who does not ponder, then he is (like) a Bedouin. Allah^{-azwj} Mighty and Majestic is Saying in His^{-azwj} Book: **to obtain understanding in the Religion and let them warn their people when they return to them, perhaps they would be cautious [9:122]**'³³³

20 - سن: علي بن حسان، عن ذكره، عن داود بن فرقد، عن أبي عبد الله (عليه السلام) قال: ثلاث هن من علامات المؤمن: علمه بالله، ومن يحب، ومن يبغض.

Ali Bin Hasan, from one who mentioned it, from Dawood Bin Farqad,

'From Abu Abdullah^{-asws} having said: 'Three things are from the signs of the Momin: His knowledge of Allah^{-azwj}, and who He^{-azwj} Loves, and who He^{-azwj} Hates''³³⁴

21 - سن: أبي مرسل قال: قال أبو عبد الله (عليه السلام): أفضل العبادة العلم بالله.

My father, with an unbroken chain, said,

³³⁰ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 16

³³¹ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 17

³³² Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 18

³³³ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 19

³³⁴ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 20

'Abu Abdullah^{-asws} said: 'The most superior of the worship is the knowledge of Allah^{-azwj}'.³³⁵

22 - شى: عن أبي بصير قال: سألته عن قول الله: ومن يؤت الحكمة فقد أوتي خيرا كثيرا. قال: هي طاعة الله ومعرفة الامام.

From Abu Baseer who said,

'I asked him^{-asws} about the Words of Allah^{-azwj}: **and the one who is Given the Wisdom, so he has been Given abundant good [2:269]**. He^{-asws} said: 'It is the obedience of Allah^{-azwj} and recognition of the Imam^{-asws}'.³³⁶

23 - شى: عن أبي بصير قال: سمعت أبا جعفر (عليه السلام): ومن يؤت الحكمة فقد أوتي خيرا كثيرا. قال: المعرفة.

From Abu Baseer who said,

'I heard Abu Ja'far^{-asws} (regarding): **and the one who is Given the Wisdom, so he has been Given abundant good [2:269]**. He^{-asws} said: 'The recognition (of the Imam^{-asws})'.³³⁷

24 - شى: عن أبي بصير قال: سمعت أبا جعفر (عليه السلام) يقول: ومن يؤت الحكمة فقد أوتي خيرا كثيرا. قال: معرفة الامام، واجتناب الكبائر التي أوجب الله عليها النار.

From Abu Baseer who said,

'I heard Abu Ja'far^{-asws} saying: **and the one who is Given the Wisdom, so he has been Given abundant good [2:269]** – recognition of the Imam^{-asws}, and shunning the major sins which Allah^{-azwj} has Obligated the Fire upon (their commission)".³³⁸

25 - شى: عن سليمان بن خالد، قال: سألت أبا عبد الله (عليه السلام) عن قول الله: و من يؤت الحكمة فقد أوتي خيرا كثيرا. فقال: إن الحكمة المعرفة والتفقه في الدين، فمن فقه منكم فهو حكيم، وما أحد يموت من المؤمنين أحب إلى إبليس من فقيه.

From Suleyman Bin Khalid who said,

'I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj}: **and the one who is Given the Wisdom, so he has been Given abundant good [2:269]**, so he^{-asws} said: 'The wisdom is the recognition (of the Imam^{-asws}) and the pondering in the Religion. So the one who is the most pondering from you, so he is the most wise. And there is no one from the Momineen who dies who is more beloved to Iblees^{-la} than a pondering one".³³⁹

26 - مص: قال الصادق (عليه السلام): الحكمة ضياء المعرفة، وميراث التقوى، وثمرة الصدق، وما أنعم الله على عبد من عباده نعمة أنعم وأعظم وأرفع وأجزل وأبهي من الحكمة

³³⁵ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 21

³³⁶ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 22

³³⁷ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 23

³³⁸ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 24

³³⁹ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 25

Al-Sadiq^{asws} said: 'The wisdom is an illumination of the recognition, and inheritance is the piety, and a fruit is the truthfulness. And Allah^{azwj} has not Favoured upon a servant from His^{azwj} servants with a Bounty from favourable, and greater, and loftier, and more plentiful, and more glorious than the wisdom.

قال الله عزوجل: يؤتي الحكمة من يشاء ومن يؤت الحكمة فقد أوتي خيرا كثيرا وما يذكر إلا أولوا الالباب. أي لا يعلم ما أودعت وهيات في الحكمة إلا من استخلصته لنفسه وخصصته بها، والحكمة هي الثبات، وصفة الحكيم الثبات عند أوائل الامور والوقوف عند عواقبها، وهو هادي خلق الله إلى الله تعالى.

Allah^{azwj} Mighty and Majestic Says: **and the one who is Given the Wisdom, so he has been Given abundant good and none would mention (words of thanks) except for the ones of understanding [2:269].** i.e. None knows what is deposited and prepared in the wisdom except one who is sincere to himself and particularises with it; and the wisdom, it is steadfastness, and an attribute of the wise one is that he^{asws} is steadfast during the beginning of the matters and pauses during its ending, and he^{asws} is a guide of the creatures of Allah^{azwj} to Allah^{azwj} the Exalted.

قال رسول الله (صلى الله عليه وآله) لعلي (عليه السلام): لأن يهدي الله على يدك عبدا من عباد الله خير لك مما طلعت عليه الشمس من مشارقتها إلى مغاربها.

Rasool-Allah^{saww} said to Ali^{asws}: 'If Allah^{azwj} Guides a servant from the servants of Allah^{azwj} upon your^{asws} hands, it would be better for you^{asws} that whatever the sun emerges upon, from its easts and its wests''³⁴⁰

27 - غو: عن معمر، عن الزهري، عن سعيد بن المسيب، عن أبي هريرة، قال: قال رسول الله (صلى الله عليه وآله): من يرد الله به خيرا يفقهه في الدين. نوادر الراوندي: بإسناده عن موسى بن جعفر، عن آبائه، عن النبي (صلى الله عليه وآله) مثله.

From Mo'mar, from Al Zuhry, from Saeed Bin Al Musayyab, from Abu Hureyra who said,

'Rasool-Allah^{saww} said: 'One whom Allah^{azwj} Intends goodness with him, would Make him ponder in the Religion''³⁴¹

28 - وبهذا الاسناد قال: قال رسول الله (صلى الله عليه وآله): من حسن إسلام المرء تركه ما لا يعنيه.

And by this chain, he said,

'Rasool-Allah^{saww} said: 'From the excellent Islam of the person is his leaving what does not concern him''³⁴²

³⁴⁰ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 26

³⁴¹ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 27

³⁴² Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 28

29 - سر: في جامع البزنطي، عن أبي بصير، عن أبي عبد الله، عن أبيه (عليهما السلام) قال: قال علي (عليه السلام): قال رسول الله (صلى الله عليه وآله): نعم الرجل الفقيه في الدين إن احتجج إليه نفع، وإن لم يحتجج إليه نفع نفسه.

In (the book) Jamie of Al Bazanty, from Abu Baseer,

'From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws} having said: 'Ali^{-asws} said: 'Rasool-Allah^{-saww} said: 'The best man is the one pondering in his Religion. If someone is need to him, he would benefit, and if no one is needy to him, he would benefit himself''^{.343}

30 - غو: قال رسول الله (صلى الله عليه وآله): لكل شئ عماد، وعماد هذا الدين الفقه.

Rasool-Allah^{-saww} said: 'For everything there is a pillar, and a pillar of this Religion is the pondering''^{.344}

31 - وقال (صلى الله عليه وآله): الفقهاء أمناء الرسول.

And he^{-saww} said: 'The pondering ones are trustees of the Rasool^{-saww}'^{.345}

32 - وقال أمير المؤمنين صلوات الله عليه لولده محمد: تفقه في الدين، فإن الفقهاء ورثة الانبياء.

And Amir Al-Momineen^{-asws} said to his^{-asws} son Muhammad: 'Ponder in the Religion, for the pondering ones are inheritors of the Prophets^{-as}'^{.346}

33 جا: ابن قولويه، عن الكليني، عن الحسين بن محمد، عن المعلی عن الوشاء، عن حماد بن عثمان، عن أبي عبد الله جعفر بن محمد، عن آبائه (عليهم السلام) قال: قال رسول الله (صلى الله عليه وآله): إذا أراد الله بعبد خيرا فقهه في الدين.

Ibn Qawlawayi, from Al Kulayni, from Al Husayn Bin Muhammad, from Al Moalla, from Al Washa, from Hamad Bin Usman,

'Abu Abdullah Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Whenever Allah^{-azwj} Intends good with a servant, Makes him ponder in the Religion''^{.347}

34 - م: عن أبي محمد العسكري عن آبائه (عليهم السلام) قال: قال رسول الله (صلى الله عليه وآله): ما أنعم الله عزوجل على عبد بعد الايمان بالله أفضل من العلم بكتاب الله ومعرفة تأويله،

From Abu Muhammad Al-Askari^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Allah^{-azwj} Mighty and Majestic has not Favoured upon a servant, after the Eman with

³⁴³ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 29

³⁴⁴ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 30

³⁴⁵ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 31

³⁴⁶ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 32

³⁴⁷ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 33

Allah^{-azwj}, anything more superior than the knowledge of the Book of Allah^{-azwj} and the understanding of its explanation.

ومن جعل الله له من ذلك حظا ثم ظن أن أحدا لم يفعل به ما فعل به وقد فضل عليه فقد حقر نعم الله عليه.

And the one for whom Allah^{-azwj} has Made a share to be from it, then he thinks that anyone else who has not be Dealt with what he has been dealt with and has merit over him, so he has belittled the Bounty of Allah^{-azwj} upon him".³⁴⁸

35 - وقال رسول الله (صلى الله عليه وآله) في قوله تعالى: يا أيها الناس قد جاءكم موعظة من ربكم وشفاء لما في الصدور وهدى ورحمة للمؤمنين قل بفضل الله وبرحمته فبذلك فليفرحوا هو خير مما يجمعون

And Rasool-Allah^{-saww} said regarding the Words of the Exalted: ***O you people! There has come to you an Advice from your Lord and a Healing for what is in the chests and a Guidance and a Mercy for the Momineen [10:57] Say: 'By the Grace of Allah and by His Mercy – so it is by that, let them be rejoicing. It is better than what they are amassing [10:58]: -***

قال رسول الله (صلى الله عليه وآله): فضل الله عزوجل القرآن، والعلم بتأويله، ورحمته، وتوفيقه لموالاته محمد وآله الطاهرين، ومعاداة أعدائهم،

Rasool-Allah^{-saww} said: 'Allah^{-azwj} Mighty and Majestic Graced the Quran, and the knowledge of its explanation, and His^{-azwj} Mercy, and its inclination, to the ones in the Wilayah of Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and the enmity to their^{-asws} enemies'.

ثم قال (صلى الله عليه وآله): وكيف لا يكون ذلك خيرا مما يجمعون، وهو ثمن الجنة ونعيمها، فإنه يكتسب بها رضوان الله الذي هو أفضل من الجنة، ويستحق الكون بحضرة محمد وآله الطيبين الذي هو أفضل من الجنة، إن محمدا وآل محمد الطيبين أشرف زينة الجنان،

Then he^{-saww} said: 'And can that not happen to be better than what they are amassing, and it is a price of the Paradise and its Bounties, for he is earning by it the Pleasure of Allah^{-azwj} Which it superior than the Paradise (itself), and deserving the universe by the presence of Muhammad^{-saww} and his^{-saww} goodly Progeny^{-asws}, which is superior than the Paradise (itself). Muhammad^{-saww} and the goodly Progeny^{-asws} of Muhammad^{-saww} are the noblest of the adornments of the Gardens (of Paradise)''.

ثم قال (صلى الله عليه وآله): يرفع الله بهذا القرآن والعلم بتأويله وبموالاتنا أهل البيت والتبري من أعدائنا أقواما فيجعلهم في الخير قادة أئمة في الخير، تقتص آثارهم، وترمق أعمالهم، ويقتدى بفعالهم، وترغب الملائكة في خلتهم، وتمسحهم بأجنتهم في صلاتهم، ويستغفر لهم كل رطب ويابس حتى حيطان البحر وهوامه، وسباع البر وأنعامه، والسماء ونجومها،

The he^{-saww} said: 'Allah^{-azwj} would Raise a people by this Quran, and the knowledge of its explanation, and by our^{-asws} Wilayah of the People^{-asws} of the Household, and the

³⁴⁸ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 34

disavowment from our^{-asws} enemies, so He^{-azwj} would Make them to be in goodness in the guidance of the Imams^{-asws} in the goodness, curtailing their faults and glorifying their deeds, and (people) would pursue their deeds, and the Angels would wish to be in their midst, and they would touch them with their wings during their Salats, and there would seek Forgiveness for them, every wet and dry, to the extent of the fishes of the sea and its creatures, and predators of the land and its animals, and the sky and its stars".³⁴⁹

36 - ضه: قال رسول الله (صلى الله عليه وآله): أفضل العبادة الفقه، وأفضل الدين الورع.

Rasool-Allah^{-saww} said: 'The most superior of the worship is the pondering, and the most superior of the Religion is the devoutness'.³⁵⁰

37 - سر: من كتاب جعفر بن محمد بن سنان الدهقاني، عن عبید الله، عن درست، عن عبد الحميد بن أبي العلاء، عن موسى بن جعفر، عن آبائه (عليهم السلام) قال: قال رسول الله (صلى الله عليه وآله): من انهمك في طلب النحو سلب الخشوع. بيان: الظاهر أن المراد علم النحو، ولا ينافي تجدد هذا العلم والاسم لعلمه (عليه السلام) بما سيتجدد، ويحتمل أن يكون المراد التوجه إلى القواعد النحوية في حال الدعاء، والنحو في اللغة: الطريق والجهة والقصد. وشيء منها لا يناسب المقام إلا بتكلف تام.

From the book of Ja'far Bin Muhammad Bin Sinan Al Dahqany, from Ubeydullah, from Dorost, from Abdul Hameed Bin Abu Al A'ala,

'Musa Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who engages in seeking the syntax, he would be dispossessed of the humbleness'.³⁵¹

38 - شى: عن يونس بن عبد الرحمن أن داود قال: كنا عنده فارتعدت السماء فقال هو: سبحان من يسبح الرعد بحمده والملائكة من خيفته.

From Yunus Bin Abdul Rahman, that Dwood said,

'We were in his^{-asws} presence, and the sky thundered, so he^{-asws} said: 'Glory be to the One^{-azwj} Who Made the thunder glorify His^{-azwj} Praise and the Angels from His^{-azwj} fear'.

فقال له أبو بصير: جعلت فداك إن للرعد كلاماً؟ فقال: يا أبا محمد سل عما يعينك ودع ما لا يعينك.

So Abu Baseer said to him^{-asws}, 'May I be sacrificed for you^{-asws}! For the thunder, there is speech?' He^{-asws} said: 'O Abu Muhammad! Ask about what concerns you and leave what does not concern you'.³⁵²

39 - نوادر الراوندي: بإسناده عن موسى بن جعفر، عن آبائه (عليهم السلام) قال: قال رسول الله (صلى الله عليه وآله): إن من البيان لسحراً، ومن العلم جهلاً، ومن الشعر حكماً، و من القول عدلاً.

³⁴⁹ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 35

³⁵⁰ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 36

³⁵¹ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 37

³⁵² Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 38

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

'From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'From the explanation there is magic (hypnotic effect of a speech) and from the knowledge there is ignorance, and from the poetry there is wisdom, and from the words there is justice''.³⁵³

40 - الدرّة الباهرة: عن الكاظم (عليه السلام) قال: من تكلف ما ليس من علمه ضيع عمله وخاب أمّله.

(The book) Al Durra Al Bahira,

'From Al-Kazim^{-asws} having said: 'One who takes responsibility what isn't in his knowledge, would waste his deed, and his hopes would be dashed''.³⁵⁴

41 - وقال الجواد (عليه السلام): التفقه ثمن لكل غال وسلم إلى كل عال.

And Al-Jawwad^{-asws} said: 'The pondering is a price for every exaggeration, and a ladder to every high place''.³⁵⁵

42 - الجواهر للكرجكي: قال أمير المؤمنين (عليه السلام): العلوم أربعة: الفقه للاديان، والطب للابدان، والنحو للسان، والنجوم لمعرفة الازمان.

(The book) Al Jawahir of Al Karajaky -

'Amir Al-Momineen^{-asws} said: 'The knowledges are four: The pondering for the Religions, and the medicine for the bodies, and the syntax for the tongue, and the stars to understand the times''.³⁵⁶

43 - دعوات الراوندي: قال الحسن بن علي (عليهما السلام): عجب لمن يتفكر في مأكوله كيف لا يتفكر في معقوله ! ؟ فيجنب بطنه ما يؤذيه ويودع صدره ما يرديه.

(The book) Al Da'waat of Al Rrawandy -

'Al-Hassan^{-asws} Bin Ali^{-asws} said: 'I^{-asws} wonder at the one who thinks regarding his eating how come he does not think regarding his reasonable words?'.³⁵⁷

44 - نهج: قال أمير المؤمنين (عليه السلام): العلم علمان: مطبوع ومسموع، ولا ينفع المسموع إذا لم يكن المطبوع.

(The book) Nahj (Al Balagah) -

³⁵³ Bihar Al-Anwaar - V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 39

³⁵⁴ Bihar Al-Anwaar - V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 40

³⁵⁵ Bihar Al-Anwaar - V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 41

³⁵⁶ Bihar Al-Anwaar - V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 42

³⁵⁷ Bihar Al-Anwaar - V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 43

'Amir Al-Momineen^{-asws} said: 'The knowledge is two (types of) knowledge: written, and spoken, and the heard will not benefit when it does not become the written'.³⁵⁸

45 - وقال (عليه السلام) - وقد سئل عن القدر - : طريق مظلم فلا تسلكوه، وبحر عميق فلا تلجوه، وسر الله فلا تتكلفوه.

And he^{-asws} said, and he^{-asws} had been asked about the Pre-determination: '(It is) a dark road, so do not travel it, and it is a deep ocean, so do not dive into it, and it is a secret of Allah^{-azwj}, so do not encumber yourself with it'.³⁵⁹

46 - نهج: قال (عليه السلام): الناس أعداء ما جهلوا.

(The book) Nahj (Al-Balagah) – 'The people are enemies of what they are ignorant of'.³⁶⁰

47 - وقال (عليه السلام): لا تكونوا كجفأة الجاهلية، لا في الدين تتفقهون، ولا عن الله تعقلون كقيض بيض في أداح يكون كسرهما وزرا ويخرج حضائهما شرا.

And he^{-asws} said: 'Do not become like the ignorant ones of the Pre-Islamic period, neither pondering in the Religion, nor using their intellects about Allah^{-azwj}, like the shell of an egg in a nest, the breaking of it happens to be a sin, and the evil from inside it, comes out from it'.³⁶¹

48 - نهج: في وصيته للحسن (عليه السلام): خض الغمرات إلى الحق حيث كان وتفقه في الدين. إلى قوله (عليه السلام): وتفهم وصيتي، ولا تذهبن صفحا، فإن خير القول ما نفع، واعلم أنه لا خير في علم لا ينفع، ولا ينتفع بعلم لا يحق تعلمه. إلى قوله (عليه السلام): وأن أبتدئك بتعليم كتاب الله عزوجل وتأويله، وشرائع الاسلام وأحكامه، وحلاله و حرامه، لا أجاوز ذلك بك إلى غيره.

(The book) Nahj (Al-Balagah) – In a bequest to Al-Hassan^{-asws}, he^{-asws} said: 'Dive into the depths to the Truth when you would be pondering in the Religion' – up to his^{-asws} words: 'And understand my^{-asws} bequest, and do not go to the foolish ones, for the best word is what benefits, and know that there is no good in a knowledge which does not benefit, nor is there benefit in a knowledge that you^{-asws} are not entitled (meaningless) to learn it'. – up to his^{-asws} words:

'And if you^{-asws} begin by learning the Book of Allah^{-azwj} Mighty and Majestic and its explanation, and the Laws of Al-Islam, and its Ordinances, and its Permissible(s) and its Prohibition, I^{-asws} will not exceed that with you^{-asws} to something else (more than this)'.³⁶²

49 - كنز الكراچكي: قال رسول الله (صلى الله عليه وآله): خمس لا يجتمعن إلا في مؤمن حقا يوجب الله له بمن الجنة: النور في القلب، والفقه في الاسلام، والورع في الدين، والمودة في الناس، وحسن السميت في الوجه.

³⁵⁸ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 44

³⁵⁹ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 45

³⁶⁰ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 46

³⁶¹ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 47

³⁶² Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 48

(The book) Kunz of Al Karajaky –

‘Rasool-Allah^{-saww} said: ‘Five things would not gather except in a Momin truly Allah^{-azwj} Obligating the Paradise for him due to these: ‘Al-Noor’ (the light) in the heart, and the pondering in Al-Islam, and the devoutness in the Religion, and the cordiality among the people, and excellent silence in the face’.³⁶³

50 – وقال (صلى الله عليه وآله): العلم أكثر من أن يحصى فخذ من كل شيء أحسنه.

And he^{-asws} said: ‘The knowledge is more that can be counted, therefore take from all things good’.³⁶⁴

51 – ومنه قال لقمان لابنه: يا بني تعلم الحكمة تشرف، فإن الحكمة تدل على الدين، وتشرف العبد على الحر، وترفع المسكين على الغني، وتقدم الصغير على الكبير: وتجلس المسكين مجالس الملوك، وتزيد الشريف شرفاً، والسيد سودداً، والغني مجداً،

And from him – ‘Luqman^{-as} said to his^{-as} son: ‘O my^{-as} son! Learn the wisdom, you will be ennobled, for the wisdom is a pointer upon the Religion, and the slave can have nobility over the free one (by wisdom), and the poor ones are raised upon the rich, and the young ones are placed forward over the elders, and the poor one would sit in the gatherings of the kings (by having wisdom), and the noble one would be increased in nobility, and the chief in guidance, and the rich in glory.

وكيف يظن ابن آدم أن يتهيأ له أمر دينه ومعيشته بغير حكمة ولن يهيئ الله عزوجل أمر الدنيا والآخرة إلا بالحكمة ؟ ! ومثل الحكمة بغير طاعة مثل الجسد بلا نفس، أو مثل الصعيد بلا ماء، ولا صلاح للجسد بغير نفس، ولا للصعيد بغير ماء، ولا للحكمة بغير طاعة.

And how can a son of Adam^{-as} think that the affairs of his Religion and his life would be prepared for him without wisdom, and Allah^{-azwj} Mighty and Majestic will never Revive the matter of the world and the Hereafter except with the wisdom? And an example of the wisdom without obedience (to Allah^{-azwj}) is like an example of the body without a soul, or an example of the prey without water, and there is nothing correct for the body without a soul, nor for the prey without water, nor for the wisdom without obedience’.³⁶⁵

52 – ومنه، عن النبي (صلى الله عليه وآله) العلم علمان: علم الاديان وعلم الابدان.

And from him,

‘From the Prophet^{-saww}: ‘The knowledge is two (types of) knowledge: Knowledge of the Religions and knowledge of the bodies (medicine)’.³⁶⁶

³⁶³ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 49

³⁶⁴ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 50

³⁶⁵ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 51

³⁶⁶ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 52

53 – وقال (صلى الله عليه وآله) من يرد الله به خيرا يفقهه في الدين.

And he^{-saww} said: ‘One for whom Allah^{-azwj} Intends goodness, would Make him ponder in the Religion’.³⁶⁷

54 – عدة: قال العالم (عليه السلام): أو لى العلم بك ما لا يصلح لك العمل إلا به، و أوجب العلم عليك ما أنت مسؤول عن العمل به، وألزم العلم لك ما ذلك على صلاح قلبك وأظهر لك فساد، وأحمد العلم عاقبة ما زاد في عملك العاجل.

A number (of narrators):

‘The scholar^{-asws} said: ‘The foremost of the knowledge with you is what deeds are not correct for you except with it, and the most Obligatory of the knowledge upon you is what you have to ask about (in order to) act with it, and the necessary knowledge for you is what points you upon the correction of your heart and manifests for you its spoiling, and the most praiseworthy knowledge to end with is what increases in your deeds of the Hereafter’.³⁶⁸

55 – منية المرید: قال الصادق (عليه السلام): ما من أحد يموت من المؤمنين أحب إلى إبليس من موت فقيه.

(The book) Maniyat Al Mureed –

‘Al-Sadiq^{-asws} said: ‘There is no one from the Momineen whose dying is more beloved to Iblees^{la} than the death of a pondering one’.³⁶⁹

56 – وعنه (عليه السلام) إذا مات المؤمن الفقيه ثلم في الاسلام ثلثة لا يسدها شيء.

And from him^{-asws}: ‘When the pondering Momin dies, it leaves a gap in Al-Islam which nothing can fill’.³⁷⁰

57 – وفي التوراة: عظم الحكمة فإني لا أجعل الحكمة في قلب أحد إلا و أردت أن أغفر له، فتعلمها ثم اعمل بها، ثم ابذلها كي تنال بذلك كرامتي في الدنيا والآخرة.

And in the Torah: “Revere the wisdom for I^{-azwj} do not Make the wisdom to be in the heart of anyone and I^{-azwj} Want to Forgive him, so learn it, then act in accordance with it, then give it out, perhaps you would attain My^{-azwj} Honour in the world and the Hereafter’.³⁷¹

58 – عن ابن عباس مرفوعا في قوله تعالى: يؤتي الحكمة من يشاء. قال: الحكمة: القرآن.

³⁶⁷ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 53

³⁶⁸ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 54

³⁶⁹ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 55

³⁷⁰ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 56

³⁷¹ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 57

From Ibn Abbas, raising it – Regarding the Words of the Exalted: **He Gives the Wisdom to one He so Desires to [2:269]**, he^{-asws} said: ‘The wisdom: the Quran’.³⁷²

59 – وروى بشير الدهان قال: قال أبو عبد الله (عليه السلام): لا خير فيمن لا يتفقه من أصحابنا، يا بشير إن الرجل منكم إذا لم يستغن بفقته احتاج إليهم، فإذا احتاج إليهم أدخلوه في باب ضلالتهم وهو لا يعلم.

And it is reported by Bashir Al Dahan who said,

‘Abu Abdullah^{-asws} said: ‘There is no good in one of our companions who does not ponder. O Bashir! The man from you, when he does become needless by his pondering (when he stops pondering), would be needy to them (Non-Shias). So when he is needy to them, they would enter him into a door of their straying, and he would not even know’.³⁷³

60 – وروي عنه (عليه السلام) أنه قال له رجل: جعلت فداك رجل عرف هذا الامر لم يمتعه ولم يتعرف إلى أحد من إخوانه، قال: فقال: كيف يتفقه هذا في دينه؟.

It is reported from him^{-asws}, a man having said to him^{-asws}, ‘May I be sacrificed for you^{-asws}! A man recognises this matter (Al-Wilayah), sits in his house and does not introduce to any from his brethren’. So he^{-asws} said: ‘How would this one ponder in the Religion?’.³⁷⁴

61 – وعنه (عليه السلام): لا يسع الناس حتى يسألوا ويتفقهوا ويعرفوا إمامهم ويسعهم أن يأخذوا بما يقول وإن كان تقية.

And from him^{-asws}: ‘The people have no leeway until they ask and they ponder and they recognise their Imam^{-asws}, and there is leeway for them if they take with what he^{-asws} is saying, and even if it was in Taqiyya (dissimulation)’.³⁷⁵

62 – كتاب الحسين بن عثمان، عن غير واحد، عن أبي عبد الله (عليه السلام) قال: لا يصلح المرء إلا على ثلاث خصال: التفقه في الدين، وحسن التقدير في المعيشة، والصبر على النائية.

The book of Al Husayn Bin Usman, from someone else,

‘From Abu Abdullah^{-asws} having said: ‘The person is not correct unless he is upon three characteristics: The pondering in the Religion, and excellent management in the life, and the patience upon the calamities’.³⁷⁶

³⁷² Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 58

³⁷³ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 59

³⁷⁴ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 60

³⁷⁵ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 61

³⁷⁶ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 6 H 62

CHAPTER 7 – ETHICS OF SEEKING THE KNOWLEDGE AND ITS ORDINANCES

الآيات، المائدة: يا أيها الذين آمنوا لا تسئلوا عن أشياء إن تبد لكم تسؤكم وإن تسئلوا عنها حين ينزل القرآن تبدلکم عفا الله عنها والله غفور حلیم. قد سأها قوم من قبلکم ثم أصبحوا بها کافرين 104، 105

The Verses – *O you who believe! Do not ask about things, if it is declared to you it would offend you; and if you ask about it while the Quran is being Revealed, it would be manifested to you. Allah Pardons from it, and Allah is Forgiving, Forbearing [5:101] A people from before you had asked these, then they became Kafirs due to it [5:102].*

طه: ولا تعجل بالقرآن من قبل أن يقضى إليك وحيه وقل رب زدني علما 114.

(Surah) Ta ha: *and do not be hasty with the Quran from before its Revelation is Discharged to you, and say: 'Lord! Increase me in knowledge!' [20:114].*

1 - ل: ابن الوليد، عن الصفار، عن جعفر بن محمد بن عبيد الله، عن القداح، عن أبي عبد الله (عليه السلام) قال: أربعة لا يشبعن من أربعة: الأرض من المطر، والعين من النظر، والانتى من الذكر، والعالم من العلم.

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

'From Abu Abdullah^{asws} having said: 'Four are never satiated: the ground from the rain, and the eyes from the looking, and the female from the male, and the scholar from the knowledge"³⁷⁷.

2 - شى: عن أحمد بن محمد قال: كتب إلي أبو الحسن الرضا (عليه السلام) وكتب في آخره: أو لم تنهوا عن كثرة المسائل؟ فأبيتم أن تنتهوا، إياكم وذاك، وإنما هلك من كان قبلكم بكثرة سؤالهم فقال الله: يا أيها الذين آمنوا لا تسئلوا عن أشياء " إلى قوله " : كافرين.

From Ahmad Bin Muhammad who said,

'Abu Al-Hassan Al-Reza^{asws} wrote to me, and wrote and the end of it: 'Or will you not desist from a lot of questions? But you refused to stop. Beware of that, for rather, destroyed were the ones who were before you due to their abundant questions, so Allah^{azwj} Said: *O you who believe! Do not ask about things [5:101] – up to His^{azwj} Words: Kafirs due to it [5:102]*"³⁷⁸.

3 - ن: ابن المغيرة، بإسناده، عن السكوني، عن الصادق، عن أبيه (عليهما السلام) قال: قال رسول الله (صلى الله عليه وآله): لا سهر (1) إلا في ثلاث: متهجج بالقرآن، أو في طلب العلم، أو عروس تهدى إلى زوجها. نوادر الراوندي: بإسناده عن الكاظم،

³⁷⁷ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 7 H 1

³⁷⁸ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 7 H 2

عن آبائه (عليهم السلام) عن النبي (صلى الله عليه وآله) مثله. بيان: التهجد: مجانبة المهجود وهو النوم، وقد يطلق على الصلاة بالليل، و على الاول المراد إما قراءة القرآن في الصلاة أو الاعم.

Ibn Al Mugheira, by his chain, from Al Sakuny,

‘From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Do not hold a vigil except regarding three: recitation of the Quran, or in seeking the knowledge, or a bride being guided to her husband’^{.379}

4 - ب: هارون، عن ابن صدقة، عن الصادق، عن أبيه (عليهما السلام) قال: لا بأس بالسهر في طلب العلم.

Haoun, from Ibn Sadaqa,

‘From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: ‘There is no problem with the vigil in seeking the knowledge’^{.380}

5 - ختص: قال الباقر (عليه السلام): إذا جلست إلى عالم فكن على أن تسمع أحرص منك على أن تقول، وتعلم حسن الاستماع كما تتعلم حسن القول، ولا تقطع على أحد حديثه.

Al-Baqir^{-asws} said: ‘Whenever you sit to a scholar, then become such that your listening is greedier than your speaking, and learn the excellent listening, just as you are learning the excellent speaking, and do not cut off anyone from his Hadeeth’^{.381}

6 - نواذر الراوندي: بإسناده عن موسى بن جعفر، عن آبائه (عليهم السلام) قال: قال رسول الله (صلى الله عليه وآله): من تعلم في شبابه كان بمنزلة الرسم في الحجر، ومن تعلم وهو كبير كان بمنزلة الكتاب على وجه الماء.

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

‘From Musa^{-asws} Bin Ja’far^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘One who learns during his youth would be at the status of the etching in the stone, and one who learns and he is old, would be at the status of the book upon the surface of the water’^{.382}

7 - نهج: قال أمير المؤمنين (عليه السلام) - لسائل سأله عن معضلة - : سل تفقها، ولا تسأل تعنتا فإن الجاهل المتعلم شبيهه بالعالم، وإن العالم المتعسف شبيهه بالجاهل.

(The book) Nahj (Al-Balagah) – Amir Al-Momineen^{-asws} said to a questioner asking him^{-asws} a complicated question: ‘Ask to understand, and do not ask for being obstinate, for the ignorant

³⁷⁹ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 7 H 3

³⁸⁰ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 7 H 4

³⁸¹ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 7 H 5

³⁸² Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 7 H 6

one student resembles with the scholar (because he is learning), and the abusive scholar resembles the ignorant one”³⁸³.

8 - وقال (عليه السلام) في ذم قوم: سائلهم متعنت ومجيبهم متكلف.

And he^{-asws} said in condemnation of a people: ‘Their questioner is stubborn their answer is fictitious’³⁸⁴.

9 - وقال (عليه السلام): إذا ازدحم الجواب خفي الثواب.

And he^{-asws} said: ‘When the answers are plenty, the Rewards get hidden’³⁸⁵.

10 - نهج: قال (عليه السلام): يا كميل مر أهلك أن يروحوا في كسب المكارم، و يدلجوا في حاجة من هو نائم.

(The book) Nahj (Al-Balagah) – He^{-asws} said: ‘O Kumeyl! Instruct your family that they should go in earning the honour, and go at night regarding the needs of one who is sleeping’³⁸⁶.

11 - وقال (عليه السلام): لا تسأل عما لم يكن ففي الذي قد كان لك شغل.

And he^{-asws} said: ‘Do not ask about what has not happened yet, in which you had some concern’³⁸⁷.

12 - وقال (عليه السلام) في وصيته للحسن (عليه السلام) إنما قلب الحدث كالارض الخالية ما ألقى فيها من شئ قبلته، فبادرتك بالادب قبل أن يقسو قلبك، ويشغل لبك إلى قوله (عليه السلام):

And he^{-asws} said in a bequest to Al-Hassan^{-asws}: ‘But rather, the heart of the youth is like an empty land, whatever from a thing is cast unto it, it would accept it, therefore take your initiative with the ethics before your heart is hardened, and occupy your mind’ – up to his^{-asws} words:

واعلم يا بني أن أحب ما أنت آخذ به من وصيتي تقوى الله، والاقتصار على ما افترضه الله عليك، والاخذ بما مضى عليه الاولون من آباتك، والصالحون من أهل بيتك، فإنهم لم يدعوا أن نظروا لانفسهم كما أنت ناظر، وفكروا كما أنت مفكر، ثم ردهم آخر ذلك إلى الاخذ بما عرفوا، والامساك عما لم يكلفوا،

‘And know, O my^{-asws} son^{-asws}, that the most beloved of what you would take with from my bequest is the fear of Allah^{-azwj}, and the limitation upon what Allah^{-azwj} has Obligated upon you, and the taking with what the former ones from your^{-asws} forefathers^{-as} passed upon, and the righteous ones from your^{-asws} family^{-as}, for they did not leave looking into themselves just

³⁸³ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 7 H 7

³⁸⁴ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 7 H 8

³⁸⁵ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 7 H 9

³⁸⁶ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 7 H 10

³⁸⁷ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 7 H 11

as you^{-asws} are a looker, and thinking just as you^{-asws} think, then they referred at the end of that to the taking with they knew, and the withholding from what they could not take on.

فإن أبت نفسك أن تقبل ذلك دون أن تعلم كما علموا فليكن طلبك ذلك بتفهم، وتعلم، لا بتورط الشبهات، وعلو الخصومات، وابدأ قبل نظرك في ذلك بالاستعانة عليه بإلهك، والرغبة إليه في توفيقك، وترك كل شائبة أو لجتك في شبهة، أو أسلمتك إلى ضلالة

So if you seek yourself in accepting that besides your learning just as they learnt, then let that seeking of yours be with the understanding, and learn. Do not get involved in suspicions, and high liabilities. And begin before your looking into that with the Assistance upon it with your God, and the wishing to Him^{-azwj} in Inclining you to it, and leave every impurity or it would enter you in suspicion or it would deliver you to straying.

فإذا أيقنت أن صفا قلبك فخشع، وتم رأيك واجتمع، وكان همك في ذلك هما واحدا فانظر فيما فسرت لك، وإن أنت لم يجتمع لك ما تحب من نفسك، وفراغ نظرك و فكرك فاعلم أنك إنما تحبط العشواء أو تتورط الظلماء، وليس طالب الدين من خبط ولا خلط، والامساك عن ذلك أمثل. إلى قوله (عليه السلام):

So when you are certain that your heart is clear and is humble, and your and is complete, and your worries regarding that was one, then look into what is interpreted for you, and that there will not be gathered for you what you love from yourself, and free your consideration and your thoughts.

Then know that you, rather, would be treading blindly or clinking the dark, and he isn't a student of the Religion, one who knocks nor one who mixes, and the withholding from that is more optimising' – up to his^{-asws} words:

فإن أشكل عليك شيء من ذلك فاحمله على جهالتك به فإنك أول ما خلقت خلقت جاهلا ثم علمت وما أكثر ما تجهل من الامر، ويتحير فيه رأيك، ويضل فيه بصرك ثم تبصره بعد ذلك،

So, if something from that is difficult upon you, then carry it upon your ignorance with it, for when you were first created, you were created ignorant, then you learned, and how frequent was what you were ignorant of from the matters, and the confusion of your opinion in it, and your insight strayed in it, then you realised it after that.

فاعتصم بالذي خلقك ورزقك وسواك، وليكن له تعبدك، وإليه رغبتك، ومنه شفقتك إلى قوله (عليه السلام): فإذا أنت هديت لقصدك فكن أخشع ما تكون لربك.

Therefore, hold tight with the One^{-azwj} Who Created you and Sustained you and the ones besides you, and let your worship be for Him^{-azwj}, and to Him^{-azwj} be your wishes, and from Him^{-azwj} your kindness' – up to his^{-asws} words: 'So when you are guided to your purpose, then become as humble as you can to your Lord^{-azwj}'.³⁸⁸

³⁸⁸ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 7 H 12

13 – كنز الكراچكي: قال أمير المؤمنين (عليه السلام): العلم من الصغر كالنقش في الحجر.

(The book) Kunz of Al Karajaky –

‘Amir Al-Momineen^{-asws} said: ‘The knowledge from the childhood is like an engraving in the stone’^{.389}

14 – وقال رسول الله (صلى الله عليه وآله): التودد إلى الناس نصف العقل، وحسن السؤال نصف العلم، والتقدير في النفقة نصف العيش.

And Rasool-Allah^{-saww} said: ‘The cordiality to the people is half the intellect, and excellent questioning is half the knowledge, and the assessment of the expenditure is half the living (livelihood)’^{.390}

15 – عدة: عن النبي (صلى الله عليه وآله) قال: أوحى الله إلى بعض أنبيائه قل: للذين يتفقهون لغير الدين، ويتعلمون لغير العمل، ويطلبون الدنيا لغير الآخرة، يلبسون للناس مسوك الكباش وقلوبهم كقلوب الذئاب، ألسنتهم أحلى من العسل وأعمالهم أمر من الصبر: إياي يخادعون؟ وبي يستهزؤون؟ لا تبحن لهم فتنة تذر الحكيم حيرانا.

A number (of reporters),

‘From the Prophet^{-saww} having said: ‘Allah^{-azwj} Revealed unto one of His^{-azwj} Prophets^{-as}: “Say to those who are pondering for other than Religion, and are learning for other than the deeds, and are seeking the world for other than the Hereafter, they are wearing the skin of the sheep for the people, and their hearts are like hearts of the wolves, their tongues are sweeter than the honey, and their deeds are more bitter than the aloe: “Is it Me^{-azwj} you are (trying to) deceive? And is it Me^{-azwj} you are mocking?” I^{-azwj} shall Give them such strife which would render the wise ones confused’^{.391}

16 – كتاب جعفر بن محمد بن شريح، عن حميد بن شعيب، عن جابر الجعفي قال: سمعت أبا عبد الله (عليه السلام) يقول: يا أيها الناس اتقوا الله ولا تكثروا السؤال، إنما هلك من كان قبلكم بكثرة سؤالهم أنبياءهم، وقد قال الله عزوجل: يا أيها الذين آمنوا لا تسئلوا عن أشياء إن تبد لكم تسؤكم.

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

‘I heard Abu Abdullah^{-asws} saying: ‘O you people! Fear Allah^{-azwj} and do not be frequent the questions. But rather, destroyed were the ones before you due to the frequency of their questioning their Prophets^{-as}, and Allah^{-azwj} Mighty and Majesty has Said: **O you who believe! Do not ask about things, if it is declared to you it would offend you [5:101].**

³⁸⁹ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 7 H 13

³⁹⁰ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 7 H 14

³⁹¹ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 7 H 15

واسألوا عما افترض الله عليكم، والله إن الرجل يأتيني ويسألني فأخبره فيكفر، ولو لم يسألني ما ضره، وقال الله: وإن تسألوا عنها حين ينزل القرآن تبد لكم. إلى قوله: قد سأها قوم من قبلكم فأصبحوا بها كافرين.

And ask about what Allah^{-azwj} has Obligated upon you. By Allah^{-azwj}! A man comes to me^{-asws} and asks me^{-asws}, so I^{-asws} inform him, and he disbelieves, and if only he had not asked me^{-asws}, it would not have harmed him, and Allah^{-azwj} has Said: '**and if you ask about it while the Quran is being Revealed, it would be manifested to you [5:101].** – up to His^{-azwj} Words: '**A people from before you had asked these, then they became Kafirs due to it [5:102]**'.³⁹²

17 – أقول: وجدت بخط شيخنا البهائي قدس الله روحه ما هذا لفظه: قال الشيخ شمس الدين محمد بن مكّي: نقلت من خط الشيخ أحمد الفراهاني رحمه الله، عن عنوان البصري – وكان شيخا كبيرا قد أتى عليه أربع وتسعون سنة – قال:

I am saying, 'I found in the handwriting of our sheykh Al Bahaie and these are his words, 'The sheykh Shams Al Deen Muhammad Bin Makky said, 'I copied from the handwriting of the sheykh Ahmad Al Farahany, from the Basra address – and he was a great sheykh ninety-four years of age – said,

كنت أختلف إلى مالك بن أنس سنين، فلما قدم جعفر الصادق (عليه السلام) المدينة اختلفت إليه، وأحببت أن آخذ عنه كما أخذت عن مالك، فقال لي يوما: إني رجل مطلوب ومع ذلك لي أورد في كل ساعة من آناء الليل والنهار، فلا تشغلي عن وردي، وخذ عن مالك، واختلف إليه كما كنت تختلف إليه،

'I was coming and going to Malik Bin Anas for years. So when Ja'far Al-Sadiq^{-asws} proceeded to Al-Medina, I frequent to him^{-asws}, and loved to take from him^{-asws} just as I had taken from Malik. One day he^{-asws} said to me: 'I^{-asws} am a man sought after, and along with that, there are people all the time, from the night and the day, so do not pre-occupy me^{-asws} from them, and take from Malik, and frequent to him just as you have been frequenting to him'.

فاغتمت من ذلك، وخرجت من عنده وقلت في نفسي: لو تفرس في خيرا لما زجرني عن الاختلاف إليه والاخذ عنه، فدخلت مسجد الرسول (صلى الله عليه وآله) وسلمت عليه، ثم رجعت من الغد إلى الروضة وصلبت فيها ركعتين، وقلت: أسألك يا الله يا الله أن تعطف علي قلب جعفر وترزقي من علمه ما أهتدي به إلى صراطك المستقيم، ورجعت إلى داري مغتما ولم أختلف إلى مالك بن أنس لما أشرب قلبي من حب جعفر، فما خرجت من داري إلا إلى الصلاة المكتوبة حتى عيل صبري.

So, I was gloomy due to that, and I went out from his^{-asws} presence and said within myself, 'If only you^{-asws} had looked at me in a good way and not rebuked me from frequenting to him (Malik) and taking from him'. Then I entered the Masjid of the Rasool^{-saww} and greeted unto him^{-saww}, then I returned the next morning and prayed two Cycles therein, and I said, 'O Allah^{-azwj}! O Allah^{-azwj}! If You^{-azwj} could Incline the heart of Ja'far^{-asws} towards me and Grace me from his^{-asws} knowledge what I can be guided with to Your^{-azwj} Straight Path', and I returned to my house, gloomy, and did not frequent to Malik Bin Anas when my heart had already drunk from

³⁹² Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 7 H 16

the love of Ja'far^{-asws}. So I did not go out from my house except to the Prescribed Salat until my patience was painful.

فلما ضاق صدري تنعلت وترديت وقصدت جعفرًا وكان بعد ما صليت العصر، فلما حضرت باب داره استأذنت عليه فخرج خادم له فقال: ما حاجتك؟ فقلت: السلام على الشريف فقال: هو قائم في مصلاه، فجلست بجذاء بابه

So when my chest was constricted, I put on my slippers, and headed to Ja'far^{-asws}, and it was after I had prayed Al-Asr Salat.

So when I was present at the door of his^{-asws} house, I sought permission to (see) him^{-asws}, and a servant of his^{-asws} came out, and said, 'What is your need?' I said, 'The greetings be upon the nobleman'. He said, 'He^{-asws} is standing in his^{-asws} Salat'. So I sat down next to his^{-asws} door.

فما لبثت إلا يسيرا إذ خرج خادم فقال: ادخل على بركة الله، فدخلت وسلمت عليه، فرد السلام وقال: اجلس غفر الله لك، فجلست فأطرق مليا، ثم رفع رأسه، وقال: أبومن؟ قلت أبو عبد الله، قال: ثبت الله كنيته ووقفك، يا أبا عبد الله ما مسألتك؟

It wasn't (there) except for a little while when a servant came out and he said, 'Enter upon the Blessings of Allah^{-azwj}'. So I entered and greeted upon him^{-asws}, and he^{-asws} returned the greeting and said: 'Be seated, may Allah^{-azwj} Forgive you'.

So I sat, and he^{-asws} stooped for a while, then raised his^{-asws} head and said: 'Whose father (are you)?' I said, 'Abu (father of) Abdullah'. He^{-asws} said: 'May Allah^{-azwj} Affirm your teknonym and Incline you, O Abu Abdullah, what is your question?'

فقلت في نفسي: لو لم يكن لي من زيارته والتسليم غير هذا الدعاء لكان كثيرا، ثم رفع رأسه، ثم قال: ما مسألتك؟ فقلت: سألت الله أن يعطف قلبك علي ويرزقني من علمك، وأرجو أن الله تعالى أجابني في الشريف ما سألته،

So I said within myself, 'If there does not happen for me, from visiting him^{-asws} and the greetings, apart from this supplication, it would (still) be a lot'. Then he^{-asws} raised his^{-asws} head, then said: 'What is your question?' I said, 'I asked Allah^{-azwj} that He^{-azwj} Inclines your^{-asws} heart towards me and Grace me from your^{-asws} knowledge, and I hope that Allah^{-azwj} the Exalted has Answered me the nobility of what I asked Him^{-azwj}'.

فقال: يا أبا عبد الله ليس العلم بالتعلم، إنما هو نور يقع في قلب من يريد الله تبارك وتعالى أن يهديه، فإن أردت العلم فاطلب أولا في نفسك حقيقة العبودية، واطلب العلم باستعماله، واستفهم الله يفهمك.

So he^{-asws} said: 'O Abu Abdullah^{-asws}! The knowledge isn't with the learning, but rather, it is a 'Noor' (light) occurring in a heart of one whom Allah^{-azwj} Blessed and Exalted Intends to Guide. So if you want the knowledge, then first seek within yourself the reality of the servitude, and seek the knowledge with its utilisation, and understand Allah^{-azwj} with your understanding'.

قلت: يا شريف فقال: قل يا أبا عبد الله، قلت: يا أبا عبد الله ما حقيقة العبودية؟ قال: ثلاثة أشياء: أن لا يرى العبد لنفسه فيما خوله الله ملكا، لان العبيد لا يكون لهم ملك يرون المال مال الله يضعونه حيث أمرهم الله به،

I said, 'O nobleman!' He^{-asws} said: 'Say, 'O Abu Abdullah^{-asws}'. I said, 'O Abu Abdullah^{-asws}! What is the reality of the servitude?' He^{-asws} said: 'Three things – that the servant does not see for himself regarding what Allah^{-azwj} has Bestowed to him as being a kingdom, because the slaves are such that there does not happen to be a kingdom for them. They see the wealth as being the wealth of Allah^{-azwj}, placing it wherever Allah^{-azwj} has Commanded with it.

ولا يدبر العبد لنفسه تدييرا، وجملة اشتغاله فيما أمره تعالى به ونهاه عنه،

And the slave does not manage the affairs for himself (as he sees fit), and the totality of his occupation would be regarding what the Exalted has Commanded him with it and Forbade from it.

فإذا لم ير العبد لنفسه فيما خوله الله تعالى ملكا هان عليه الانفاق فيما أمره الله تعالى أن ينفق فيه، وإذا فوض العبد تدبير نفسه على مديره هان عليه مصائب الدنيا، وإذا اشتغل العبد بما أمره الله تعالى ونهاه لا يتفرغ منهما إلى المرء والمباهاة مع الناس،

So, when the servant does not see for himself, in what Allah^{-azwj} has Bestowed to him, as being a kingdom, the expenditure would be easy upon him in what Allah^{-azwj} the Exalted has Commanded him that he should be spending on. And when the servant delegates the management of himself upon his Manager, the difficulties of the world would be easy upon him. And when the servant is occupied with what Allah^{-azwj} the Exalted has Commanded him with and Forbade him from, he would not panic from these two to some person and the bragging with the people.

فإذا أكرم الله العبد بهذه الثلاثة هان عليه الدنيا، وإبليس، والخلق، ولا يطلب الدنيا تكاثرا وتفائرا، ولا يطلب ما عند الناس عزا وعلوا، ولا يدع أيامه باطلا،

So when Allah^{-azwj} Honours the servant with these three, it would ease upon him the world, and Iblees^{-la}, and the people, and he would not seek the world's abundance, and pride, nor seek what is with the people for honour and esteem, and he would not leave his days as void.

فهذا أول درجة التقى، قال الله تبارك وتعالى: تلك الدار الآخرة نجعلها للذين لا يريدون علوا في الارض ولا فسادا والعاقبة للمتقين.

So this is the first level of piety. Allah^{-azwj} Blessed and Exalted Said: ***That is the House of the Hereafter. We Make it to be for those who are not wanting to exalt themselves in the land nor make mischief, and the end-result is for the pious [28:83].***

قلت: يا أبا عبد الله أوصني، قال: أوصيك بتسعة أشياء فإنها وصيتي لمريدي الطريق إلى الله تعالى، والله أسأل أن يوفقك لاستعماله، ثلاثة منها في رياضة النفس، وثلاثة منها في الحلم، وثلاثة منها في العلم، فاحفظها وإياك والتهاون بها،

I said, 'O Abu Abdullah^{-asws}! Advise me'. He^{-asws} said: 'I^{-asws} advise you with nine things, for it is my^{-asws} bequest to my^{-asws} follower of the road to Allah^{-azwj} the Exalted. By Allah^{-azwj}! I^{-asws} ask that He^{-azwj} Inclines you to utilise these – three from these are regarding refinement of psychological ethics, and three from these are regarding the forbearance, and three from

these are regarding the knowledge, therefore memorise these, and beware of taking these in light estimation.

قال عنوان: ففرغت قلبي له. فقال: أما اللواتي في الرياضة: فإياك أن تأكل ما لا تشتهييه فإنه يورث الحماقة والبله، ولا تأكل إلا عند الجوع،

The addressed (narrator) said, 'I hereby free my heart for it'. He^{-asws} said: 'As for those regarding the refinement – beware of eating what you do not desire for you will inherit the folly and the nonsense; and do not eat except when hungry.

وإذا أكلت فكل حلالا وسم الله، واذكر حديث الرسول (صلى الله عليه وآله): ما ملا آدمي وعاءا شرا من بطنه فإن كان ولا بد فثلث لطعامه وثلث لشرايه وثلث لنفسه.

And whenever you eat, so eat the Permissible(s) and name Allah^{-azwj} (over it), and remember the Hadeeth of the Rasool^{-saww}: 'A human does not fill any container with anything eviler, than his own belly'. So if it was inevitable (to eat), then a third should be for its food, and a third for its drink, and a third for its air.

وأما اللواتي في الحلم: فمن قال لك: إن قلت واحدة سمعت عشرة فقل: إن قلت عشرة لم تسمع واحدة، ومن شتمك فقل له: إن كنت صادقا فيما تقول فأسأل الله أن يغفر لي، وإن كنت كاذبا فيما تقول فالله أسأل أن يغفر لك، ومن وعدك بالخني فعده بالنصيحة والرعاء.

And as for those regarding the forbearance – so the one who says to you, 'If you say one, I will make you hear ten', say, 'If you say ten, I will not listen to one'. And one who insults you, say to him, 'If you were truthful in what you said, I shall ask Allah^{-azwj} to Forgive me, and if you were lying in what you said, then I shall ask Allah^{-azwj} to Forgive you'. And one who promises you with the immorality, then promise him with the advice and the guidance.

وأما اللواتي في العلم: فاسأل العلماء ما جهلت، وإياك أن تسألهم تعنتا و تجرية وإياك أن تعمل برأيك شيئا، وخذ بالاحتياط في جميع ما تجد إليه سبيلا، و اهرب من الفتيا هربك من الاسد، ولا تجعل رقبتك للناس جسرا.

And as for those regarding the knowledge – As the scholars what you are ignorant of, and beware of asking them obstinately and for experimentation, and beware of doing anything by your opinion, and take the precaution in the entirety of what you find a way to, and flee from the young men like fleeing from the lion, and do not make your neck to be a bridge for the people.

قم عني يا أبا عبد الله فقد نصحت لك ولا تفسد علي وردني، فإني امرء ضنين بنفسي، والسلام على من اتبع الهدى.

Arise from me^{-asws}, O Abu Abdullah, for I^{-asws} have advised you, and do not spoil my^{-asws} arrival unto me^{-asws}, for I^{-asws} am a concealing person with myself^{-asws}, and the greetings be upon one who follows the guidance".³⁹³

18 - منية المرید: عن النبي (صلى الله عليه وآله): أن موسى (عليه السلام) لقي الخضر (عليه السلام) فقال: أوصني، فقال الخضر: يا طالب العلم إن القائل أقل ملالة من المستمع، فلا تمل جلساءك إذا حدثتهم، واعلم أن قلبك وعاء فانظر ماذا تحشو به وعاءك؟ واعرف الدنيا وانبذها وراءك، فإنها ليست لك بدار، ولا لك فيها محل قرار، وإنما جعلت بلغة للعباد ليتزودوا منها للمعاد،

(The book) Maniyat Al Mureed –

'From the Prophet^{-saww}: 'Musa^{-as} met Al-Khizr^{-as}, and he^{-as} said: 'Advise me^{-as}'. So Al-Khizr^{-as} said: 'O seeker of the knowledge! The speaker is of less boredom than the listener, therefore do not bore you gatherers when you narrate to them; and know that your heart is a container, therefore look at what you are stuffing your container with? And recognise the world and leaving it behind you, for it isn't a house for you, nor is there any place of rest for you, and it has been Made are a sufficient for the servants for them you take provisions from it for the Hereafter.

يا موسى وطن نفسك على الصبر تلقي الحلم، واشعر قلبك بالتقوى تنل العلم، ورض نفسك على الصبر تخلص من الائم.

Settle yourself upon the patience, you^{-as} will receive the forbearance, and arouse your^{-as} heart with the piety, you will attain the knowledge, and please yourself upon the patience, you^{-as} will be finished from the sins.

يا موسى تفرغ للعلم إن كنت تريده فإنما العلم لمن تفرغ له، ولا تكونن مكثارا بالمنطق مهذارا إن كثرة المنطق تشين العلماء، وتبدي مساوي السخفاء

O Musa^{-as}! Concentrate on the knowledge if you want it, for rather, the knowledge is for the one who concentrates on it; and do not become a talkative one with the inappropriate speaking, for the frequent talking is a dishonour for the scholars, and it would show equal absurdity.

ولكن عليك بذى اقتصاد فإن ذلك من التوفيق والسداد، وأعرض عن الجهال، واحلم عن السفهاء فإن ذلك فضل العلماء وزين العلماء،

But, upon you^{-saww} is to be with the moderation, for that is from the Inclinations and the guidance; and turn away from the ignorance, and be forbearing on the foolish ones, for that is a merit of the forbearers and an adornment of the scholars.

وإذا شتمك الجاهل فاسكت عنه سلما، وجانبه حزما فإن ما بقي من جهله عليك وشتمه إياك أكثر.

³⁹³ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 7 H 17

And when the ignorant one insults you^{as}, then be silent from him safely, and stay away from him firmly, for whatever remains from his ignorance upon you and his insults to you, is far more.

يا ابن عمران لا تفتحن بابا لا تدري ما غلقه، ولا تغلقن بابا لا تدري ما فتحه،

O son^{as} of Imran^{as}! Do not open a door you^{as} don't know what its lock is, and do not lock a door you^{as} don't know what its opening is.

يا ابن عمران من لا ينتهي من الدنيا نهمته ولا تنقضي فيها رغبته كيف يكون عبدا؟ ومن يحقر حاله ويتهم الله بما قضى له كيف يكون زاهدا؟

O Ibn Imran! One whose humbleness does not end from the world, nor does his desire expire with regards to it, how can he become a worshipper? And one who belittles his own state, and accuses Allah^{azwj} with whatever He^{azwj} has Ordained for him, how can he become an ascetic?

يا موسى تعلم ما تعلم لتعمل به ولا تعلم لتحدث به فيكون عليك بوره، ويكون على غيرك نوره.

O Musa^{as}! Learn whatever you^{as} learnt to act in accordance with it, and do not learn in order to narrate with it, for its ruination would be upon you^{as} and its light would be upon others³⁹⁴.

19 - مع، ج، ع: الدقاق، عن الاسدي، عن صالح بن أبي حماد، عن أحمد ابن هلال، عن ابن أبي عمير، عن عبد المؤمن الانصاري، قال: قلت لابي عبد الله (عليه السلام): إن قوما يروون أن رسول الله (صلى الله عليه وآله) قال: اختلاف أمي رحمة فقال: صدقوا. فقلت: إن كان اختلافهم رحمة فاجتماعهم عذاب؟

Al Daqaq, from Al Asady, from Salih Bin Abu Hamad, from Ahmad Ibn Hilal, from Ibn Abu Umeyr, from Abdul Momin Al Ansary who said,

'I said to Abu Abdullah^{asws}, 'There is a group who are reporting that Rasool-Allah^{saww} said: 'The differing's (Ikhtilaaf) of my^{saww} community is a Mercy'. He^{asws} said: 'They speak the truth'. So I said, 'If their differing's is a Mercy, then their consensus would be a Punishment?'

قال: ليس حيث تذهب وذهبوا، إنما أراد قول الله عزوجل: فلو لا نفر من كل فرقة منهم طائفة ليتفقهوا في الدين ولينذروا قومهم إذا رجعوا إليهم لعلهم يحذرون.

He^{asws} said: 'It isn't where you are going and they are going (with it). But rather he^{saww} meant the Words of Allah^{azwj} Mighty and Majestic: **so why don't a group of them from every sect from them go forth to obtain understanding in the Religion and let them warn their people when they return to them, perhaps they would be cautious [9:122].**

³⁹⁴ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 7 H 18

فأمرهم أن ينفروا إلى رسول الله (صلى الله عليه وآله) ويتعلموا إليه، فيتعلموا ثم يرجعوا إلى قومهم فيعلموهم، إنما أراد اختلافهم من البلدان اختلافا في دين الله، إنما الدين واحد.

So He^{-azwj} Commanded that they should send a number (of people) to Rasool-Allah^{-saww}, and they should frequent to him^{-saww}, and they would learn, then return to their own people and let them know. But rather their 'Ikhtilaaf' is meant their interchange from their various cities regarding the Religion of Allah^{-azwj}. But rather, the Religion is one".³⁹⁵

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20 - مع، ج، ع: الدقاق، عن الاسدي، عن صالح بن أبي حماد، عن أحمد ابن هلال، عن ابن أبي عمير، عن عبد المؤمن الانصاري، قال: قلت لابي عبد الله (عليه السلام): إن قوما يروون أن رسول الله (صلى الله عليه وآله) قال: اختلاف أمتي رحمة فقال: صدقوا. فقلت: إن كان اختلافهم رحمة فاجتماعهم عذاب؟

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So He^{-azwj} Commanded that they should send a number (of people) to Rasool-Allah^{-saww}, and they should frequent to him^{-saww}, and they would learn, then return to their own people and let them know. But rather their 'Ikhtilaaf' is meant their interchange from their various cities regarding the Religion of Allah^{-azwj}. But rather, the Religion is one".³⁹⁶

إلى هنا تم الجزء الاول من بحار الانوار

Up to here completes the first volume of Bihar Al-Anwaar.

³⁹⁵ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 7 H 19

³⁹⁶ Bihar Al-Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 7 H 20