‘Alim (Scholar) – Who is an Alim?’
Table of Contents

‘Alim (Scholar) – Who is an Alim?’ ................................................................. 3
Summary: ........................................................................................................ 3
Introduction: ................................................................................................... 5
  Holy Verse 1: .............................................................................................. 5
  Holy Verse 2: .............................................................................................. 6
  Holy Verse 3: .............................................................................................. 7
  Holy Verse 4: .............................................................................................. 7
The Ambiguity: ............................................................................................... 8
  Scholars from people are referred to as ‘Ulema-e -Iraq/Medina/Kufa’ (scholars from a city – that is in general terms) ...................................................... 10
  Word ‘Alim’ as well as ‘Al-Alim’ is used for Masomeen asws . .................... 11
  Looking at a face of a Scholar (Masoom asws) is Ibadah: ......................... 12
  From Where One should Acquire the True Knowledge? ........................... 13
  Imams asws have the title of ‘Scholar’ ....................................................... 13
The Reward and Respect for Teacher/Teaching: ........................................ 14
  Asking Questions ‘unlocks’ knowledge: .................................................... 15
  Hearts are Revived through Ahadith (Knowledge): .................................. 16
Evil Scholars ‘عُلَمَاءََ سَوْءَ’; ‘علماء سوء’ ................................................. 16
Place of the scholars (In Holy Quran): ....................................................... 19
  Imam asws is a Scholar as well as the Muhadith (Ahadith transmitter): .... 19
Who Should one Consult for Newly Emerging Issues? ............................. 19
Appendix I: Ninety-Nine Names of Allah aswJ: ....................................... 21
Appendix II: Additional Hadith on ‘Alim’ .................................................. 24
Appendix III: Further Ahadith examples for ‘عَالِم’ and ‘الْعِلْمََ’ .......... 25

Abbreviations:

saww: - Sallallaho Alayhi Wasallam
azwj: - Az-Za Wa Jalla
asws: - Allay Hay Wass Salam
AJFJ: - Ajal Allah Hey Wa Fara Jaak
ra: - Razi Allah azwj
La: - Laan Allah azwj
In the Name of Allahazwj the Beneficent, the Merciful. The Praise is for Allahazwj Lordazwj of the Worlds, and Blessing be upon our Chief Muhammadsaww and hissaww Purified Progenyasws, and greetings with abundant greetings.

‘Alim (Scholar) – Who is an Alim?’

Summary:

These days the word ‘Alim’ (scholar) is mostly referred to a clergyman1. It is not the only title, several other titles, specifically reserved for the ‘Infallibles’ (Masomeenasws), are ascribed to them, e.g., Qibla, Moulana, Hujat ul Islam, Ayat ul Uzma,... We will only focus on one title here, ‘Alim’, other titles are dealt with in another write-up.2 This is due to the fact that ‘ulema’ (plural of Alim – the scholars) are highly honoured in Islam, i.e., the inheritors of the Prophetsas, the lantern of guidance – all these are specifically reserved for the Masomeenasws – a status undeservedly and shamelessly enjoyed by clergyman of today.

The purpose of this article is to explain that those ‘Scholarsasws’ who are praised in the Holy Quran and Ahadith are the Prophetsas and the Imamsasws and those attributes cannot be extended to those who are educated in the Islamic schools.

Also in a Hadith for example, it is stated ‘the Ulema’ have a similar prestige to that of the Prophetsas.

وقال صلى الله عليه واله: علماء امتي كأبناء بني إسرائيل.

And he Rasool-Allahsaww said: ‘Scholars of mysaww community are like the Prophetsas of the Children of Israel’3.

As per our beliefs, all Prophetsas are Infallible (Masoom), so an ‘Alim’ comparable to a Prophetas cannot other than a Masoom Imamasws - the successors of the Prophet Muhammadsaww.

Masomeenasws have given theirasws followers (Shias) the status of ‘students’ – why are we not content with it and try to step over our limits in accordance with the desires and habits of the enemies of Ahl Al-Baytasws?

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1 Priest, Mullah, minister
3 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 8 H 67
‘Alim (Scholar) – Who is an Alim? www.hubeali.com

A similar Hadith from another chain of narrators is given in the footnotes.⁵

The true followers of Ahl Al-Bayt⁴ asws, have been praised, and have been given an eloquent status, e.g. and briefly, ‘(the ones of the understanding will heed - 39:9).

Imam Ali⁴ asws narrated on behalf of Rasool-Allah⁵ saww that Prophet⁶ saww said: O Ali! إِنَّ الْذِّينَ أَمَنُواْ وَعَمِلُواْ الصَّالَِْاتِ اُتْبَعَتْنَا فِي النَّارِ حَتَّى يَكُونُ عَالٌِِِبِِ جَاهِلاًِ أَبَداًِعَالٌِِِبِِ شَيِْءٍِجَاهِلٌِبِشَيِْءٍِ

So why don’t we like to be blessed with the virtues of a Shia, by being submitting to our deserving status ‘Student’ – of course some students are more knowledgeable then the others – This is our case, all of us belonging to the creed of Masomeen⁶ asws.

Returning to our topic, an ‘Alim’ means that there is no element of ignorance with him at any stage of his life (as we acquire knowledge at various stages of our lives), this Imam Al-Sadiq⁴ asws, explains:

بصائرِالدرجاتِأَحَْْدُِبْنُِمَُُمَّدٍِعَنِْعُمَرَِبْنِِعَبْدِِالْعَزِيزِِعَنِِمَُُمَّدِِبْنِِالْفُضَيْلِِعَنِِالثُّمَالِِِِّقَِ

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

‘I heard Abu Ja’far⁴ asws saying: ‘No, by Allah⁵ aswj! ﷺََِِعْتُهُِيَُُولُِيَْْدُوُالنَّاسُِعَلَىِثَلاَثَةِِأَصْنَا فٍِعَالٍِِِوَِمُتَ عَلِّمٍِوَِغُثَاءٍِفَ نَحْنُِالْعُلَمَاءُِوَِشِيعَتُ نَاِالْمُتَ عَلِّمُونَِوَِسَائِرُِالنَّاسِِغُثَاءٍِ.

⁴ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 3 H 2
⁵ Ul-Husayn Bin Muhammad Al Ashary, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washha, from Ahmad Bin A’iz, from Abu Khadeeja Salim Bin Mukram, from;
⁶ Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Jameel, from

Abu Abdullah⁴ asws, said, ‘I heard him⁴ asws saying: ‘The people came to be upon three types – a scholar, and a student, and scum. So we⁴ asws are the scholars, and our⁴ asws Shia are the students, and the rest of the people, are scum’ (worthless).⁵

⁵ Ali fil Quran, 195
Introduction:

Some words are used in multiple meanings, confusion occurs when people are not careful with the selection of words in their speech. However, in religious matters, one has to be extra careful as spoiling of the Hereafter may result when attributing those titles and false status to others - which are reserved for Allahazwj’s Appointed Prophetsas and Imamsasws.

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

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

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

We present some Holy Verses, where it becomes clear whom Allahazwj Refers to as Scholar(s).

Holy Verse 1:

وَتِلْكَِالَْْمْثَالُِنَضْرِب ُهَاِلِلنَّاسِِۚ {وَمَاِي َعُِْلُهَاِإِلََِّالْعَالِمُونَِ 43 }

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

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

7 Also written as ‘Al-Aleem’
8 Plural of Alim
Muhammad Bin Al-Abbas, from Al-Husayn Bin Aamir, from Muhammad Bin Isa, from Ibn Abu Umeyer, from Maalik Bin Atiya, from Muhammad Bin Marwan, from Al-Fazeyl Bin Yasaar,

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

و قال علي بن إبراهيم، في قوله: و تلك الأمثال نضربها للناس و ما يَعْقِبُهُم إِلَّا الْعالِمُونَ، يعني آلِمُ مدِينِ(عليهمِ السَلام).

And Ali Bin Ibrahim said,

‘Regarding His[asws] Words: And these examples, We Strike these for the people, and none understand these except for the learned ones [29:43] - Meaning the Progeny[asws] of Muhammad[asws].’

Holy Verse 2:

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

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

‘From Abu Abdullah[asws], said, ‘I heard him[asws] saying: ‘But these are clear Verses in the chests of those Granted the Knowledge [29:49] - they[asws] are the Imams[asws] in particular’. ’

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

'It has been narrated' from Al Kafi V 1 – The Book Of Divine Authority CH 23 H 4
‘Abu Ja’far asws said regarding this Verse: **But these are clear Verses in the chests of those Granted the Knowledge [29:49]**: ‘But, by Allah azwj, O Abu Muhammad! Whatever is said to be between the two covers of the Parchment’.

I said, ‘Who are they, may I be sacrificed for you asws?’ He asws said: ‘Who can they happen to be apart from us asws?’

**Holy Verse 3:**

\[
\text{Holy Verse 3:}
\]

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

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

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

**Holy Verse 4:**

\[
\text{Holy Verse 4:}
\]

12 Al Kafi V 1 – The Book Of Divine Authority CH 23 H 3
13 نابل الآيات: 2: 480/6.
Safe is He who is obedient during the hours of the night, performing Sajdah and standing, being cautious of the Hereafter and hoping for the Mercy of his Lord. Say: 'Are they equal, those who do not know and those do know?' But rather, the ones of the understanding will heed [39:9]

عَلِيُِّّ بْنُِإِب ْرَاهِيمَِعَنِْأَبِيهِِعَنِْعَبْدِِاللَّهِِبْنِِالْمُِْيرَ ِِعَنِْعَبْدِِالْمُؤْمِنِِبْنِِالَُْاسِمِِالَْْنْصَارِيِِّ عَنِْسَعْدٍِعَنِْجَابِرٍِعَنِْأَبِِِجَعْفَرٍِ(ِعليهِالسلامِ)ِفيِِق َوْلِِاللَّهِِعَزَِّوَِجَلَِّهَلِْيَسْتَوِيِالَّذِينَِي َعْلَمُِ وََِالَّذِينَِلَِي َعْلَمُونَِإِنََّّاِي َتَذَكَّرُِأُولُواِالَْْلْبابِِقَالَِأَبُوِجَعْفَرٍِ(ِعليهِالسلامِ)ِإِنَََّّاِنحَْنُِالَّذِينَِي َعْلَمُونَِوَِالَّذِينَِلََِي َعْلَمُونَِعَدُوُّنَاِوَِشِيعَت ُنَاِأُولُوِالَْْلْبابِِ

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

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

وعنه: عن ابن فضال، عن علي بن عقبة بن حانل، قال: دخلت أنا و معنى بن حنيس على أبي عبد الله (عليه السلام)، و ليس هو في مجلسه، فخرج علينا من جانب البيت من عند نسائه و ليس عليه حجاب، فلما نظر إلينا رحب، فقال: «مرحبًا بكما وأهلاه»، ثم جلس، و قال: «أنتم أولو الألباب في كتاب الله، قال الله بارك و تعالى: إنا نذكّر أولو الألباب».

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

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

So the ‘followers’ of Ahl Al-Bayt asws, are referred to as those who listen carefully and follow the guidance.

The Ambiguity:

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

14 Al Kafi V 1 – The Book Of Divine Authority CH 21 H 1
15 المحاسن: 169 / 135
‘Alim (Scholar) – Who is an Alim? www.hubeali.com

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

‘From Abu Abdullah asws, he (the narrator) said, ‘I heard him asws saying: ‘The Tablets of Musa as are with us asws, and staff of Musa as is with us asws, and we asws are the inheritors of the Prophet asws’.

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

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

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

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

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

16 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 16 H 36
17 Al Kafi V 1 – The Book Of Intellect and Ignorance CH 2 H 2
Abu Abdullah asws said: ‘The one who preserves from our asws Ahadeeth, forty Ahadeeth, Allah azwj would Resurrect him on the Day of Judgment as a ‘عَالِمًا’ learned one, an understanding one (لفهمها).’

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

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

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

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

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

18 Al Kafi V 1 – The Book Of Intellect and Ignorance CH 16 H 7
19 Wasail ul Shia, H. 33251
Mamoun said, ‘What do you say, O Abu Al-Hassan? Al-Reza asws said: ‘If He azwj Intended the whole community by it then all of them should be in Paradise’ – until he asws said: ‘It follows that these are the Purified Progeny asws and not others’. Mamoun said, ‘And who are the Purified Progeny asws?’ Al-Reza asws said: ‘They asws are the ones asws who have been Described by Allah azwj in His azwj Book by Saying Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a (thorough) purifying 3:33, and they asws are the ones asws about whom asws the Messenger of Allah azwj said: ‘I saww am leaving behind me among you two weighty things, the Book of Allah azwj and my saww Progeny asws the People of the Household asws, and these two will not separate until they come to me saww at the Fountain.

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

Word ‘Alim’ as well as ‘Al-Alim’ is used for Masomeen asws:

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

'I heard Abu Abdullah asws saying: 'The knowledge which came down with Adam as was not raised, and that the knowledge gets inherited, and ‘العلم’ no scholar from us asws passes away

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20 Wasail ul Shia, H. 33565
21 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 6 H 2
Alim (Scholar) – Who is an Alim?

until he leaves behind one from his family who knows his knowledge, or whatever Allah so Desires". 22

I heard Abu Ja’far saying: ‘The knowledge which descended with Adam was not raised, and a scholar passes away but his knowledge does not go away’. 23

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

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

Looking at a face of a Scholar (Masoom) is Ibadah:

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

And he said: ‘The looking at the face of the scholar, is (an act of) worship”. 25

The book) Nawadir of Al Rawandy, by his chain,
‘From Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws} having said: ‘He\textsuperscript{saww} said: ‘The looking at the face of the scholar\textsuperscript{asws}, love for him, is (an act of) worship’\textsuperscript{26}.

From Where One should Acquire the True Knowledge?

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

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

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

Imams\textsuperscript{asws} have the title of ‘Scholar’

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

‘I heard Abu Ja’far\textsuperscript{asws} saying: ‘The knowledge which descended with Adam\textsuperscript{as}, is upon its state, and no ‘\textsuperscript{26} scholar from us\textsuperscript{asws} passes away except he\textsuperscript{asws} leaves behind one\textsuperscript{asws} from his\textsuperscript{asws} family who knows his\textsuperscript{asws} knowledge. Ali\textsuperscript{asws} was a scholar of this community’\textsuperscript{28}.

\textsuperscript{26} Bihar Al Anwaar – V 1, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 4 H 29
\textsuperscript{27} Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 16 H 1
\textsuperscript{28} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 24
From Abu Ja’far\textsuperscript{asws} having said: ‘The knowledge which did not cease to be with Adam\textsuperscript{as}, was not raised. The knowledge gets inherited, and Ali\textsuperscript{asws} was a scholar of his community, and surely ‘elder\textsuperscript{asws} a scholar from us\textsuperscript{asws} will never be destroyed (pass away) except he\textsuperscript{asws} leaves behind one\textsuperscript{asws} from his\textsuperscript{asws} family who knows similar to his\textsuperscript{asws} knowledge, or whatever Allah\textsuperscript{azwj} so Desires’.

In another Hadith Imam\textsuperscript{asws} asked:

Do you know who the scholars are? I said: ‘O son of the Prophet of Allah\textsuperscript{azwj}! No.’ Imam\textsuperscript{asws} said: ‘They are the scholars from the Household of Muhammad\textsuperscript{saww} whose obedience has been made incumbent (upon people) by Allah\textsuperscript{azwj} and Allah\textsuperscript{azwj} has made it obligatory upon the people to love them. (An extract)\textsuperscript{30}

The Reward and Respect for Teacher/Teaching:

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

Abu Ja’far\textsuperscript{asws} said: ‘The one from you who teaches the knowledge, for him would be a Recompense similar to the Recompense of the student, and for him would be the merit upon him (as being his teacher). Therefore learn the knowledge from the bearers of the knowledge, and teach it to your brethren just as the scholars\textsuperscript{asws} have taught it to you all’.

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

\textsuperscript{29} Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 23
\textsuperscript{30} Uyun Akhbar al-Reza, vol. 1, Ch. 28, H. 64
\textsuperscript{31} Al Kafi V 1 – The Book Of Intellect and Ignorance CH 4 H 2
for the higher status is, as per Ahadith, more for those who narrate more Ahadith, e.g., Imam**asws** says:

محمد بن الحسن عن سهيل بن زيد عن ابن بنيان عن محمد بن مروان العجلي عن علي بن خليفة قال سمعته أبو عبد الله ( عليه السلام ) يقول انها مناقل الناس علي فنألهم عن

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

‘I heard Abu Abdullah**asws** saying: ‘Recognise the statuses of the people upon a measurement of their reporting from us**asws** (Our**asws** Ahadeeth)’.  

محمد بن مليب الطار عن أحمد بن محمد بن عيسى عن الحسن بن مليب بن عبد الله ( عليه السلام ) يقول اطلوا العلم و ازدروه معالج و الوقار و تواضعوا بين ثقلمونه العلم و تواضعوا بين حاضرون العلم و لا تكنون علماء خائرين يذهبون بباطلكم بناكم و

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

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

Asking Questions ‘unlocks’ knowledge:

علي بن محمد عن سهيل بن زيد عن حضرت بن محمد الأشعري عن عبد الله بن مليبون الفضاح عن أبي عبد الله ( عليه السلام ) قال إن هذا العلم عليه فطق و مفاهمة المسألة.

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

(It has been narrated) from Abu Abdullah**asws** having said: ‘This knowledge, there is a lock upon it and its key is the asking’.

علي بن إبراهيم عن أبيه عن النencialي عن الشكوالي عن أبي عبد الله ( عليه السلام ) مثله.

Ali Bin Ibrahim, from his father, from Al Nowfal, from Al Sakuny, from Abu Abdullah**asws** – similar to it.

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32 Al Kafi V 1 – The Book Of Intellect and Ignorance CH 16 H 13
33 Al Kafi V 1 – The Book Of Intellect and Ignorance CH 5 H 1
34 Al Kafi V 1 – The Book Of Intellect and Ignorance CH 9 H 3
‘Alim (Scholar) – Who is an Alim?

عَلِيُّبْنُِإِب ْرَاهِيمَِعَِ نِْمَُُمَّدِِبْنِِعِيسَىِبْنِِعُب َيْدٍِعَنِْيُونُسَِبْنِِعَبْدِِالرَّحَْْنِِعَنِْأَبِِِجَعْفَرٍِالَْْحْوَلِِعَنِْأَبِِِعَبْدِِاللَّهِِ(ِعليهِالسلامِ)ِคَالَِلََِيَسَُِالنَّاسَِحَكَِّيَسْأَلُواِوَِي َت َفََُّهُواِوَِي َعْرِفُواِإِمَامَهُمِْوَِيَسَعُهُمِْأَنِْ يَأْخُذُواِبمَِاِي َُُولُِوَِإِنِْكَانَِتَُِيَّةًِ.

Ali Bin Ibrahim, from Muhammad Bin Isa Bin Ubeyd, from yunus Abdul Rahman, from Abu Ja’far Al Ahowl, from,

Abu Abdullahasws said: ‘The people have no leeway (for not asking), until they do ask, and understand, and recognise there Imamasws, and they do have the capacity that they should be taking with what heasws is saying, and even if it is under dissimulation’. 35

Hearts are Revived through Ahadith (Knowledge):

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

‘Rasool-Allahasw said: ‘Discuss and meet and narrate Hadeeth to each other, for the Hadeeth is a polishing for the hearts. The hearts tend to rust just as the swords rust. Polish these with the Hadeeth’. 36

Evil Scholars: ‘عُلَمَاءَ سَوْء

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

Abu Abdullahasws said: ‘Whenever you see the scholar in love for his world, so denounce him upon your Religion, for every lover of a thing would be encompassed by what he loves’.

And heasws said: ‘Allahazwj Revealed unto Dawoodasw: “Do not make a scholar to be between youas and Meazwj, the one who is tempted by the world, for he would block youas from the path of Myazwj Love, for they are the bandits of the road to Myazwj servants, the devotees.

35 Al Kafi V 1 – The Book Of Intellect and Ignorance CH 9 H 4
36 Al Kafi V 1 – The Book Of Intellect and Ignorance CH 9 H 8
The least of what I would Do with them is that I will Remove the sweetness of My Whisperings from their hearts'.

And by this chain, said,

‘Abu Abdullah asws said: ‘Isa Bin Maryam as said: ‘Woe be unto the evil scholars, how the Fire would be engulfing them!’”.

Ali Bin Ibrahim, from his father, from Al Qasim Bin Muhammad, from Al Minqary, from Hafs Bin Giyas, from Abu Abdullah asws says that Isa as Bin Maryam as said: ‘You are working for the world although you are being Graced therein without (having to perform) a deed, and you are not working for the Hereafter although you will not be Graced therein except with (the performance of) the deeds. Woe be unto you evil scholars! You are taking the recompense and wasting the deeds?

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

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

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

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

37 Al Kafi V 1 – The Book Of Intellect and Ignorance CH 14 H 4
38 Al Kafi V 1 – The Book Of Intellect and Ignorance CH 15 H 2
39 Al Kafi V 2 – The Book Of Belief and Disbelief CH 126 H 13
from the sins just as I^as^ am instruction you with the Fasting and the Salat. How can he be from the people of knowledge, on who is angry of his sustenance, and the despicability of his house, and he knows that, that is from the Knowledge of Allah^azwj^ and His^azwj^ Pre-determination?

وكيف يكون من أهل العلم من أقيم الله فيما قضى له فليس يرضى شيئاً أصابه؟ كيف يكون من أهل العلم من دنياه عنده أثر من آخرته وهو مقابل على دنياه، وما يضره أحب إليه مما يدفعه؟ كيف يكون من أهل العلم من يطلب الكلام ليخبره به ولا يطلب ليعمل به؟

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

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

سن: أبي، عن فضالة، عن أبان بن عثمان، عن أبي عبد الله عليه السلام قال: إن أبا جعفر عليه السلام سئل عن مسألة أجاب فيها، فقال الرجل: إن الفقهاء لا يقولون هذا، فقال له أبي: وتحكى إن الفقه: الراهب في الدنيا، الراغب في الآخرة، المتمسك بسنة النبي صلى الله عليه وسلم.

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

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

40 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 9 H 66
41 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 9 H 67
42 Bihar Al Anwaar – V 2, The book of intellect, and the knowledge, and the ignorance, S 2 Ch 11 H 16
Place of the scholars (In Holy Quran):

أبو علي الأشعري عن محمد بن علي بن عبد المطلب عن عائشة بنت أبي بكر عن عمر بن الخطاب قال نقلت لأبي تفطر (عليه السلام) ما موضوع العلماء قال مثل ذي القرنين وصاحب شليمان وصاحب موسى (عليه السلام).

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

I said to Abu Ja’far asws, ‘What is the place of the scholars asws?’. He asws said: ‘Similar to Zil Qarnayn, and companion of Suleyman as and companion of Musa as’.43

Imam asws is a Scholar as well as the Muhadith (Ahadith transmitter):

أحمد بن محمد و محمد بن يحيى عن محمد بن الحسن عن يعقوب بن يزيد عن محمد بن 이 إمام عن محمد بن علي بن عثمان عن أبو العباس، قال: نقلت فيهم أشجع الناس من علماء الحديث، قال abi الحسن عن محمد بن علي بن عثمان عن أبو العباس حول العلماء من العلماء، قال النبي ﷺ.

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

I heard Abu Al-Hassan asws saying: ‘The Imam asws are scholars, truthful, understanding, Muhaddisoun (whom the Angels discuss with)’.44

Who Should one Consult for Newly Emerging Issues?

Imam-e-Zaman asfj has told his representative in a letter, as quoted by al-Tabarsi, in his book Al-Ihtijaj al-Tabarsi:

أحمد بن محمد بن عثمان عن محمد بن الحسن عن يعقوب بن يزيد عن محمد بن محمد بن آیة الله الشجاع، عن محمد بن علي بن عثمان عن أبو العباس، قال: نقلت فيهم أشجع الناس من علماء الحديث، قال النبي ﷺ.

Mohammed ibn Mohammed ibn Asim, from Mohammed ibn Yaqoob, who from Ishaq ibn Ya’qub who said:

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

43 Al Kafi V 1 – The Book Of Divine Authority CH 53 H 1
44 Al Kafi V 1 – The Book Of Divine Authority CH 54 H 3
Finally, some additional Ahadith are cited in Appendix III, where ‘Al-Alim’ and ‘Alim’ as well as other derivations of the word ‘Alim’ are used for Masomeen asws.
Appendix I: Ninety-Nine Names of Allahazwj:

1 - The God; 2 - The One; 3 - The Absolute; 4 - The Unique; 5 - The First; 6 - The Last; 7 - The All Hearing; 8 - The All Seeing; 9 - The Omnipotent; 10 - The Omnipotent;

The Incomparable; The Everlasting; The Sublime; The High; The Evolver; The Most Generous; The Sustainer; The Evolver; The Lord; The Benefactor; The Subdue; The Preserver; The Forbearing; The Praiseworthy; The Subduer; The Sower; The Affectionate; The Watchful; The Source of Peace; The Provider of Security; The Mighty; The Subduer;
‘Alim (Scholar) – Who is an Alim?

- The Possessor of Greatness; (41) – The Chief; (42) – The Glorified; (44) – The Witness; (45) – The Truthful; (46) – The Maker; (47) – The Pure; (48) – The Just; (49) – The Excuser; (50) – The Forgiven; (51) – The Needless; (52) – The Aider; (53) – The Originator; (54) – The Alone; (55) – The Initiator; (56) – The Splitter; (57) – The Eternal; (58) – The Holy; (59) – The Strong; (60) – The Initiator; (61) – The Splitter; (62) – The Self-subsistent; (63) – The Seizer; (64) – The Maker; (65) – The Guardian; (66) – The Benefactor; (67) – The Encompasser; (68) – The Manifested; (69) – The Needless; (70) – The Aider; (71) – The Designer; (72) – The Honourable; (73) – The Great; (74) – The Sufficient; (75) – The Remover of the Harm; (76) – The Glorious; (77) – The Glorified; (78) – The Light; (79) – The Holy; (80) – The Helper; (81) – The Feeder; (82) – The Cordial; (83) – The Cordial; (84) – The Guide; (85) – The Loyal; (86) – The Inheritor; (87) – The Righteous; (88) – The Resurrector; (89) – The Oft-returning (in Mercy); (90) – The Majestic; (91) – The Generous; (92) – The Fully Informed; (93) – The Creator; (94) – The Best of the Helpers; (95) – The Judge; (96) – The Thankful; (97) – The Thankful; (98) – The Magnificent; (99) – The Kind; (100) – The Healer”.46

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46 Bihar Al Anwaar – V 4, The book of Tawheed, S 3, Ch 3 H 1
He (Hisham) said, ‘I said, ‘Increase for me’. He asws said: ‘For Allahazwj there are ninety nine Names. So if it was such that the Name was the Named, then it would be so that every Name from these would be a God. But, Allahazwj is the Meaning, these Names indicate upon, and all of these are other than Himazwj. O Hisham! The bread is a name of the food, and the water is a name of the drink, and the cloth is a name of the garment, and the fire is a name of the incinerator. Do you understand, O Hisham? (It is) an understanding you can repulse and fight ourasws enemies with and the ones who taking others along with Allahazwj Majestic and Mighty’. I said, ‘Yes’.

He (Hisham) said, ‘So heasws said: ‘May Allahazwj Benefit you with it and Affirm you, O Hisham!’

Hisham said, ‘So, by Allahazwj! No one was able to subdue me regarding the Tawheed (Oneness) until I rose to this status of mine’.

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47 Bihar Al Anwaar – V 4, The book of Tawheed, S 3, Ch 1 H 2
Appendix II: Additional Hadith on ‘Alim’:

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

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

‘The Imam asws said, ‘Ali asws was 'عَالِماًِوَِالْعِلْمُِي ُتََّوَارَثُِ' the scholar and his asws knowledge is inherited. No scholar asws dies except that he asws leaves behind a scholar asws whose knowledge is of the same level or whatever Allah Wills.’

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

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

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

48 باب ما يجب على الناس عند مرضي الإمام، H. 3.
Appendix III: Further Ahadith examples for ‘عَالِم’ and ‘عالم’

بصائر الدرجات بغض أصحابنا عند السندية بن الزعيم بن تلقين بن القاسم عن أبي عبد الله بن المظلي عن أبي حفص عن قال: قال يا عليا! إن العلم الذي هبط من أدم لم يرتفع و إن العلم ليتوارث إذا لن يبقي إلا أنه أنهادي من أهل العلم بعد العلم علامة.

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

From Abu Ja’far asws having said: ‘O Fuzeyl! The knowledge which descended with Adam as was not raised, and that knowledge tends to be inherited. No عَالِم asws is destroyed (passes away) except he asws leaves behind one asws from his asws family one asws who knows his asws knowledge, and the knowledge is inherited’.

بصائر الدرجات إنها حسن عن أبي عثمان عن أبي عمران عن الحارث بن الشفيرة قال سمعت أبا عبد الله ع يقول إن العلم الذي نزل مع أدم لم يرتفع و ما مات عام إلا و قد وارث علمه إن الأراض لا نبقى يعلم عالم.

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

‘The knowledge which descended with Adam as was not raised, and no عَالِم asws passes away except and his asws knowledge gets inherited. The earth cannot remain without a عَالِم asws’.

بصائر الدرجات محمد بن الحسن عن الزهري عن حكيم بن غالب عن عثمان عن فضلي عن أبي حفص عن قال: كانت في علي بن أبي طالب عدد وكان في علامة.

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

‘From Abu Ja’far asws having said: ‘In Ali asws there were Sunnats of a thousand Prophets’

و قال إن العلم الذي نزل مع أدم لم يرتفع و ما مات عام فذهبح علمه و إن العلم ليتوارث إن الأراض لا نبقى يعلم عالم.

And he asws said: ‘The knowledge which descended with Adam as was not raised, and no عَالِم asws passes away and the knowledge goes away, and that the knowledge gets inherited. The earth cannot remain without عَالِم asws’.

بصائر الدرجات عثمان بن المتمام عن الأثري عن الحارث بن الشفيرة عن عثمان عن اسمه عن علمه عن لم ينزل و لا يموت عام إلا ترك منه الهمة لعلي عليه السلام أو ما شاء الله.

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

49 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 27
50 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 28
51 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 31
‘Alim (Scholar) – Who is an Alim?

‘Abu Ja’far asws said: ‘The knowledge is inherited, and no ‘عَالٌِِِ’ scholar asws passes away except he asws leaves behind one asws who knows similar to his asws knowledge, or whatever Allah azwj so Desires’.” 52

ابصائر الدرجات عند الله ﷺ ﺃَلْمُ هُوَ ﺃَلْمُ حُكَّمَ ﻋْنَّ ﻋْنَاءِ ﻋْنَاءِ ﻋْنَاءِ ﻋْنَاءِ ﻋْنَاءِ ﻋْنَاءِ ﻋْنَاءِ ﻋْنَاءِ ﻋْنَاءِ ﻋْنَاءِ ﻋْنَاءِ ﻋْنَاءِ ﻋْنَاءِ ﻋْنَاءِ ﻋْنَاءِ ﻋْنَاءِ ﻋْنَاءِ ﻋْنَاءِ 

‘From Abu Ja’far asws having said: ‘Ali asws was a ‘عَالٌِِِ’ (scholar) of this community, and the knowledge is inherited, and a dying one does not die from them asws until he asws gives one asws from his asws family, similar to his asws knowledge’.

إِكمَالِ الْدِينِ أَبِِِ وَِابْنُِ الْوَلِِ يِدِِمَعاًِ عَنِِ سَعْدٍِ وَِالِْْمْيرَِيِِّمَعاًِ عَنِِ الْيَُْطِينيِِِّعَنِِ يُونُسَِ عَنِِ الَْْارِثِِبْنِِ الْمُِْيرَ ِِعَنِِ أَبِِِ عَبْدِِ الْلَّهِِ قَالَََِِعْتُهُِي َُُولُِ إِنَِّ الْعِلْمَِ الَّذِيِأُنْزِلَِمَ َِآدَمَِلَِِْي ُرْفَ ِْوَِمَاِمَاتَِمِنَّاِعَالٌِِِ

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

فَقلَّ خَلَطَ فَذَاكَّ بِمَا ﺃَلْمُ ﻋْنَاءِ ﻋْنَاءِ ﻋْنَاءِ ﻋْنَاءِ ﻋْنَاءِ 

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

إِكمَالِ الْدِينِ بِذَاِ الِْسْنَادِِ عَنِِ الَْْارِثِِبْنِِ الْمُِْيرَ ِِعَنِِ أَبِِِ عَبْدِِ الْلَّهِِ قَالَََِِعْتُهُِي َُُولُِ إِنَِّ الْعِلْمَِالَّذِيِأُنْزِلَِمَ َِآدَمَِلَِِْي ُرْفَ ِْوَِمَاِمَاتَِمِنَّاِعَالٌِِِ

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

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52 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 32
53 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 34
54 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 45
55 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 46
‘Alim (Scholar) – Who is an Alim?  www.hubeali.com

بصائر الدرجات إبوبٍ بن نوح عن صفوان بن يحى عن الحارث عن أبي عبد الله عق: فلما أخبرن عن علم عالمكم قال: وُلِّم من عن رسول الله صلى الله عليه وسلم عن أبي طالب.

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

‘From Abu Abdullahasws, he (the narrator) said, ‘Inform me about the knowledge of yourasws scholarsasws’. Heasws said: ‘An inheritance from Rasool-Allahsaww and from Aliasws Bin Abu Talibasws.

قلت إنما أتحكث أن يكون في قلوبكم وينبئ في أذواقكم قال: ذاك وذاك.

He (the narrator) said, ‘I said, ‘We are narrating that it tends to be cast into theirasws hearts, and resonated in their ears’. Heasws said: ‘That and that’.

بصائر الدرجات إبوبٍ بن نهام عن بن أبي عمران عن يوسف عن رجل قال سمعته يقول إن الله لا يترك الأرض بغير علما بحفظ النائم إليه و لا يناظر إلينهم علم الحلال والمحرام

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

‘Allahazwj does not Leave the earth without a ‘scholar asws’ being in it. The people are needy to himasws and heasws is not needy to the people. Heasws knows the Permissible(s) and the Prohibitions’.

قلت شملت ذلك بما دا يعلم قلب ونacial فينا بفضل الله عليه وعليه.

I said, ‘May I be sacrificed for youasws! That knowledge is by what?’ Heasws said: ‘By inheritance from Rasool-Allahsaww and Aliasws Bin Abu Talibasws’. 57

المحاسن أبي بن النضر عن بن أبي عمران الحارث عن أبوب بن نهام عن بن سليمان عن بن خالد عن أبي حفص قال: ما كأن الأرض إلا و فيها عالم.

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

‘From Abu Ja’farasws having said: ‘The earth has not existed except and therein was a ‘scholarasws’.

المحاسن الوشاة عن أبي الأزهر عن الحسن بن زيد العطار قال: فلما بن عبد الله ع هل نكون الأرض إلا و فيما عامة قال لا والله خلاغهم و ما تناكون إليه.

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

56 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 48
57 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 50
58 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 56
‘I said to Abu Abdullahasws, ‘Can the earth happen to be except and in it is a ‘عَالٍ‘ scholarasws?’ Heasws said: ‘No by Allahasws, for their Permissible(s) and their Prohibitions and whatever they could be needy to’.

The book ‘Al Mahasin’ – Al Washa, from Aban Al Ahmar, from Al Haris Bin Al Mugheira,

‘From Abu Abdullahasws, he (the narrator) said, ‘I heard himasws saying: ‘The earth cannot be left except with ‘عَالٍ‘ a scholarasws. The people would be needy to himasws and heasws would not be needy to the people, with the knowledge of the Permissible(s) and the Prohibitions’.

I heard Abu Abdullahasws saying: ‘The earth will never be left except in it is ‘عَالٍ‘ a scholarasws recognising the truth from the falsehood’.

And in another report from himasws having said: ‘They were writing it in the papers, then they were innovating whatever they desired and hide whatever they desired’. And heasws said: ‘Every Book Revealed, so it is with the peopleasws of ‘الْعِلْمِ‘ knowledge’.

And heasws said: ‘The knowledge which descended with Adamas is upon its (original) state, and no ‘عَالٍ‘ scholarasws from usasws passes away except heasws leaves behind oneasws who know hisasws knowledge, and the knowledge is inherited’.

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59 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 57
60 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 58
61 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 12 H 59
62 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 13 H 6
63 Bihar Al Anwaar – V 26, The book of Imamate, P 4 Ch 15 H 10