

‘Knowledge and How to Acquire it?’

Table of Contents

Knowledge and How to Acquire it?	3
Summary:.....	3
Introduction:	4
What is the Knowledge?	5
Masomeen ^{-asws} 's Advise Against Following Others:	5
Knowledgeable is Superior than the worshiper:	7
Knowledge of Ahadith is the Most Valuable Treasure:	8
The Correct Knowledge is only in the Ahadith of Ahl Al-Bayt ^{-asws} :	9
The Knowledge of Ahadith Should be Learned and Passed-on:	9
مَعْرِفَةٌ (Muarifat) Comes from Learning Ahadith:	11
The Salvage and Relieve is in the Ahadith (Books):	12
Importance of Writing and Reading the Ahadith:	13
The forbiddance from the speech without knowledge	16
Disassociate from People of 'Biddah' (Heresy):	21
APPENDIX:	23
'Shirk biz Zaat' (Worshiping of someone):	23
Who has the Right of Istinbaat (Interpretation)?	24

Abbreviations:

saww: - Sal lal la ho Allay hay Wa Aal lay he Wasallam

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Ajal Allah hey wa Fara Jaak

ra: - Razi Allah^{-azwj}

La: - Laan Allah^{-azwj}

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

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنُ أَعْدَائَهُمْ أَجْمَعِينَ

Knowledge and How to Acquire it?

Summary:

Allah^{-azwj}, the most Kind and the most Merciful, has Sent down His^{-azwj} Prophets^{-as} and Imams^{-asws} to convey His^{-azwj} Divine Message to all Jins and the human beings so that they live in harmony in this temporal World and reap the benefits of eternal life in the Hereafter.

وَقَالَ ع الْعِلْمُ عِلْمَانِ مَطْبُوعٌ وَ مَسْمُوعٌ وَ لَا يَنْفَعُ الْمَسْمُوعُ إِذَا لَمْ يَكُنِ الْمَطْبُوعُ

And (Amir ul-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’¹.

Amir-ul-Momineen^{-asws} says in a sermon: The Knowledge was concise but it was expanded (made complicated) by the idiots².

That is people talk a lot about the religion without properly acquiring it’s knowledge and claiming that it is extracted from a chest to a chest ‘Sina ba Sina’. However, this is how it was transferred from a holy Prophet^{-asws}/Imam^{-asws} to an Imam^{-asws} but for us the treasures of the knowledge are the Book (Quran) and Ahadith – to which we can refer to when teaching, learning and dealing with disagreements.

In this short article, we will learn from Ahadith of Masomeen^{-asws}, from where to take knowledge and how to leave it as an inheritance for our next generations.

¹ Nahj Al Balagah – Saying 338

² الجملة الثانية في الأحاديث المتعلقة 129 4 عوالي اللآلي, Nahjul Israr, pg. 34.

Introduction:

The recipients of the Divine Knowledge were the Prophets/Imams, they^{-asws} transmitted that to us while living among us, through the Holy Book and the Ahadith.

خص، منتخب البصائر جماعته منهم السيدان المرتضى والمجتبى ابنا الداعي الحسيني و الأستاذان أبو القاسم و أبو جعفر ابنا كميح عن جعفر بن محمد بن العباس عن الصدوق محمد بن بابويه عن أبيه عن سعد بن علي بن محمد بن سعد عن حمدان بن سليمان عن عبد الله بن محمد اليماني عن صبيح بن الحجاج عن الحسين بن علوان عن أبي عبد الله ع قال: إِنَّ اللَّهَ عَزَّ وَ جَلَّ فَضَّلَ أُولِي الْعِزِّ مِنَ الرُّسُلِ بِالْعِلْمِ عَلَى الْأَنْبِيَاءِ ع وَ فَضَّلَ مُحَمَّدًا ص عَلَيْهِمْ وَ وَرَّثَنَا عِلْمَهُمْ وَ فَضَّلَنَا عَلَيْهِمْ فِي فَضْلِهِمْ وَ عَلَّمَ رَسُولُ اللَّهِ ص مَا لَا يَعْلَمُونَ وَ عَلَّمَنَا عِلْمَ رَسُولِ اللَّهِ ص

(The book) 'Muntakhab Al Basaair' – A group, from them being the two seyyids, Al Murtaza and Al Mujtaba, two sons of the Al Daie Al-Husayni, and the two teachers Abu Al Qasim and Abu Ja'far two sons of Kumeiyh, from Ja'far Bin Muhammad Bin Al Abbas, from Al Sadouq Muhammad Bin Babuwayh, from his father, from Sa'ad, from Ali Bin Muhammad Bin Sa'ad, from Hamdan Bin Suleyman, from Abdullah Bin Muhammad Al Yamani, from Sanie Bin Al Hajjaj, from Al-Husayn Bin Ulwan,

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Mighty and Majestic Merited the Determined Ones (Ul Al-Azam) from the Messengers^{-as} with the knowledge, over the Prophets^{-as}, and Merited Muhammad^{-saww} over them^{-as}, and we^{-asws} have inherited their^{-as} knowledge, and we^{-asws} are merited over them in their^{-as} merits, and they^{-as} did not know the knowledge of Rasool-Allah^{-azwj}, and we^{-asws} do know the knowledge of Rasool-Allah^{-saww}.

فَرَوَيْنَاهُ لِشَيْعَتِنَا فَمَنْ قَبِلَهُ مِنْهُمْ فَهُوَ أَفْضَلُهُمْ وَ أَيْتَمَّا نَكُونُ فَشَيْعَتُنَا مَعَنَا.

So, we^{-asws} are narrating it to our^{-asws} Shias. The one from them who accepts it, he is their superior, and wherever we^{-asws} will happen to be, our^{-asws} Shias would be with us^{-asws}'.³

وَ قَالَ ع تَمَّصُّونَ الرُّوَاضِعَ وَ تَدْعُونَ النَّهْرَ الْعَظِيمَ فَقِيلَ مَا تَعْنِي بِذَلِكَ

And he^{-asws} said: 'You are licking from the puddle and are leaving the mighty river!' It was said, 'What do you^{-asws} mean by that?'

قَالَ إِنَّ اللَّهَ تَعَالَى أَوْحَى إِلَى رَسُولِ اللَّهِ ص عِلْمَ النَّبِيِّينَ بِأَسْرِهِ وَ عَلَّمَهُ اللَّهُ مَا لَمْ يُعَلِّمَهُمْ فَاسَّرَ ذَلِكَ كُلَّهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع قُلْتُ فَيَكُونُ عَلَيَّ ع أَعْلَمُ مِنْ بَعْضِ الْأَنْبِيَاءِ

He^{-asws} said: 'Allah^{-azwj} Revealed to Rasool-Allah^{-saww} Taught the Prophets^{-as} His^{-azwj} Secrets and Allah^{-azwj} Taught him^{-saww} what they^{-as} did not know. He^{-saww} divulged that, all of it to Amir Al-Momineen^{-asws}'. I said, 'So Ali^{-asws} happened to be more knowledgeable than some of the Prophets^{-as}'.

³ Bihar Al Anwaar – V 40, The book of History – Amir Al Momineen^{-asws}, Ch 95 H 11

فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَفْتَحُ مَسَامِعَ مَنْ يَشَاءُ أَقُولُ إِنَّ رَسُولَ اللَّهِ ص حَوَى عِلْمَ جَمِيعِ النَّبِيِّينَ وَ عَلَّمَهُ [اللَّهُ] مَا لَمْ يُعَلِّمْهُمْ وَ إِنَّهُ جَعَلَ ذَلِكَ كُلَّهُ عِنْدَ عَلِيِّ ع فَتَقُولُ عَلِيٌّ أَعْلَمُ مِنْ بَعْضِ الْأَنْبِيَاءِ

Allah^{-azwj} Mighty and Majestic Opens the hearing of the ones He^{-azwj} so Desires to. I^{-asws} am saying that Rasool-Allah^{-saww} contained the knowledge of entirety of the Prophets^{-as} and Allah^{-azwj} Taught him^{-saww} what they did not know, and he^{-saww} made all of that to be with Ali^{-asws}, and you are saying Ali^{-asws} is more knowledgeable than some of the Prophets^{-as}?

ثُمَّ تَلَا قَوْلَهُ تَعَالَى قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ ثُمَّ فَرَّقَ أَصَابِعَهُ وَ وَضَعَهَا عَلَى صَدْرِهِ ثُمَّ قَالَ وَ عِنْدَنَا وَ اللَّهُ عِلْمُ الْكِتَابِ كُلُّهُ.

Then he^{-asws} recited Words of the Exalted: **The one with whom was the knowledge from the Book [27:40]**, then separated between his^{-asws} fingers and placed them upon his^{-asws} chest, then said: 'By Allah^{-azwj}, and with us^{-asws} is knowledge of the Book, all of it!'⁴

What is the Knowledge?

أحمد بن محمد بن خالد البرقي في (المحاسن) عن أبيه ، عن يونس بن عبد الرحمن ، عن عمرو بن شمر ، عن جابر ، عن أبي جعفر (عليه السلام) ، قال : سارعوا في طلب العلم ، فوالذي نفسي بيده لحديث واحد تأخذه عن صادق ، خير من الدنيا وما حملت من ذهب وفضة . الحديث .

Ahmad Bin Muhammad Bin Khalid Al Barqi in Al Mahaasin from his father, from Yunus Bin Abdul Rahmaan, from Amro Bin Shimr, from Jabir who says:

Abu Ja'far^{-asws} said: 'Hasten in the seeking of knowledge. By the One^{-azwj} in Whose^{-azwj} Hand is my^{-asws} soul, a single Hadith that you take from the truthful is better than this world and what it contains of the gold and silver'.⁵

Masomeen^{-asws}'s Advise Against Following Others:

قَالَ وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ أَخَذَ دِينَهُ مِنْ أَفْوَاهِ الرِّجَالِ أَرَأَيْتَهُ الرِّجَالُ وَ مَنْ أَخَذَ دِينَهُ مِنَ الْكِتَابِ وَ السُّنَّةِ زَالَتِ الْجِبَالُ وَ لَمْ يَزَلْ.

قَالَ وَ هَذَا الْحَبْرُ مَرْوِيُّ عَنِ الصَّادِقِ ع عَنْ أَمِيرِ الْمُؤْمِنِينَ ع وَ رَوَاهُ الْكُلَيْبِيُّ مُرْسَلًا نَحْوَهُ.⁶

(The narrator) says that Amir ul-Momineen^{-asws} said:

⁴ Bihar Al Anwaar – V 40, The book of History – Amir Al Momineen^{-asws}, Ch 95 H 12

⁵ Wasail ul Shia, H. 33313

⁶ (5) - الكافي 1 - 273 - 5.

Whoever takes the religion from the talk/mouth of Al-Rijal (as mentioned by people) will lose it to Al-Rijal (another people as in agreement to their talks) but if one takes the religion from the Book (Quran) and Sunnah (Ahadith) will be so (firm) that mountains may move but he will not lose anything (from his beliefs/religion).

It is said this Hadith is from Al-Sadiq^{-asws} who has narrated from Amir ul Momineen^{-asws}, and it is from a continues chain as (reported by) Al-Kulani.⁷

Also in another Hadith:

روي عن أبي عبد الله عليه السلام: أنه قال: من دخل في هذا الدين بالرجال أخرجته منه الرجال كما أدخلوه فيه، ومن دخل فيه بالكتاب والسنة زالت الجبال قبل أن يزول

Imam Abu Abdullah^{-asws} said: If someone takes up religion (of Muhammad^{-saww} and Alay Muhammad^{-asws}) from another person (Taqlaed) then his religion remains infirm and is easily destroyed by others (preachers) but if he takes it from 'Quran and Sunnah', then mountains may tremble but not his faith.⁸

وعن عدة من أصحابنا ، عن أحمد بن محمد ، عن ابن أبي نصر ، عن مثنى ، عن زرارة قال : كنت عند أبي جعفر (عليه السلام) ، وعنده رجل من أهل الكوفة ، يسأله عن قول أمير المؤمنين (عليه السلام) : سلوني عما شئتم ، فلا تسألون عن شيء إلا أنبأتكم به ، فقال : إنه ليس أحد عنده (علم إلا شيء) خرج من عند أمير المؤمنين (عليه السلام) ، فليذهب الناس حيث شاؤوا ، فوالله ليس الأمر إلا من ههنا . وأشار بيده إلى بيته . .

And from a number of our companions, from Ahmad Bin Muhammad, from Ibn Abu Nasr, from Mathni, from Zarara who has narrated:

'I was with Abu Ja'far^{-asws}, and with him^{-asws} was a man from Kufa asking him^{-asws} about the words of the Amir-ul-Momineen^{-asws}: 'Ask me^{-asws} whatsoever you feel like. You will not ask me for anything, but that I^{-asws} will give you the answer for it'.

Imam^{-asws} replied: 'There is no one who has any knowledge but it has come from the Amir-ul-Momineen^{-asws}. The people can go wherever they want, by Allah^{-azwj}, there is no (correct) affair except from here', - He^{-asws} pointed towards his^{-asws} own house'.⁹

وعن محمد بن يحيى ، عن أحمد بن محمد ، عن الحسين بن سعيد ، عن النضر بن سويد ، عن يحيى الحلبي ، عن معلى بن عثمان ، عن أبي بصير . في حديث . قال : فليشرق الحكم ، وليغرب ، أما والله لا يصيب العلم إلا من أهل بيت نزل عليهم جبرئيل .

And from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Sa'eed, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Mo'ala Bin Uthman, from Abu Baseer – in a Hadith – said:

⁷ وسائل الشيعة، ج27، ص: 132

⁸ Mustadrak ul Wasail, vol. 17, pp. 308

⁹ Wasail ul Shia, H. 33223.

‘Easterners issue orders and so do Westerners, but by Allah^{-azwj}, there is no correct knowledge except from the People of the Household^{-asws} on whom Jibraeel^{-as} descends’.¹⁰

. وعن أبيه ، عن المفيد ، عن ابن قولويه ، عن محمد بن يعقوب ، عن علي بن إبراهيم ، عن أبيه ، عن محمد بن عيسى البقطيني ، عن يونس ، عن عمرو بن شمر عن جابر ، عن أبي جعفر (عليه السلام) في وصية له لأصحابه ، قال : إذا اشتبه الأمر عليكم فقفوا عنده ، وردوه إلينا ، حتى نشرح لكم من ذلك ما شرح لنا ، فإذا كنتم كما أوصيناكم ، لم تعدوه إلى غيره ، فمات منكم ميت من قبل أن يخرج قائمنا كان شهيداً ، ومن أدرك قائمنا فقتل معه كان له أجر شهيدين ، ومن قتل بين يديه عدواً لنا كان له أجر عشرين شهيداً .

And from his father, from Al Mufeed, from Ibn Qulawayh, from Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from father, from Muhammad Bin Isa Al Yaqteeny, from Yunus, from Amro Bin Shimr from Jabir who says:

Abu Ja’far^{-asws} in a will about his^{-asws} companions, said: ‘If a matter is unclear to you, pause in it and refer it back to us^{-asws}, until we^{-asws} explain to you about that which we^{-asws} know. If you were to do as I^{-asws} have willed to you, and do not take to others, and those of you who die before the advent of our^{-asws} Rising One (Al-Qaaim)^{-asws} will be like a martyr, and one who is present with our^{-asws} Rising One^{-asws} and dies for his^{-asws} (cause) will have the Reward of two martyrs, and one who is killed by the enemy in front of him^{-asws} will have the Reward of twenty martyrs’.¹¹

Knowledgeable is Superior than the worshiper:

وعن الحسين بن محمد ، عن أحمد بن إسحاق ، عن سعدان بن مسلم ، عن معاوية بن عمار ، قال : قلت لأبي عبد الله (عليه السلام) : رجل راوية لحديثكم . إلى أن قال : . فقال : الراوية لحديثنا (يشد به) قلوب شيعتنا أفضل من ألف عابد .

And from Al Husayn Bin Muhammad, from Ahmad Bin Ishaq, from Sad Bin Muslim, from Muawiya Bin Amar who says:

I said to Abu Abdullah^{-asws}: (What about) a man who narrates your^{-asws} Ahadith? – until he^{-asws} said: The narrator of our^{-asws} Ahadith by which the hearts of our^{-asws} Shiites get strengthened is superior than the thousand worshippers.¹²

وفي (عيون الأخبار) عن عبد الواحد بن محمد بن عبدوس ، عن علي بن محمد بن قتيبة ، عن حمدان بن سليمان ، عن عبد السلام الهروي ، عن الرضا (عليه السلام) ، قال : رحم الله عبداً أحيا أمرنا ، قلت : كيف يحيي أمركم ؟ قال : يتعلم علومنا ، ويعلمها الناس ، فإن الناس لو علموا محاسن كلامنا لاتبعونا . الحديث .

¹⁰ Wasail ul Shia, H. 33225.

¹¹ Wasail ul Shia, H. 33511

¹² Wasail ul Shia, H. 33417

And in Uyoon Al Akhbaar from Abdul Wahid Bin Muhammad Bin Abdous, from Ali Bin Muhammad Bin Quteyba, from Hamad bin Suleyman, from Abdul Salaam Al Harwy says:

Imam Al-Reza^{-asws} said: May Allah^{-azwj} have Mercy on the one who keeps our^{-asws} affairs alive. I said: 'How does one keep your^{-asws} affairs alive? He^{-asws} said: 'He learns our^{-asws} knowledge, and teaches it to the people, for if the people were to come to know the good in our^{-asws} speech, they will follow us^{-asws}.¹³

Knowledge of Ahadith is the Most Valuable Treasure:

أحمد بن محمد بن خالد البرقي في (المحاسن) عن أبيه ، عن يونس بن عبد الرحمن ، عن عمرو بن شمر ، عن جابر ، عن أبي جعفر (عليه السلام) ، قال : سارعوا في طلب العلم ، فالذي نفسي بيده لحديث واحد تأخذه عن صادق ، خير من الدنيا وما حملت من ذهب وفضة . الحديث .

Ahmad Bin Muhammad Bin Khalid Al Barqi in Al Mahaasin from his father, from Yunus Bin Abdul Rahmaan, from Amro Bin Shimr, from Jabir who says:

Abu Ja'far^{-asws} said: 'Hasten in the seeking of knowledge. By the One^{-azwj} in Whose^{-azwj} Hand is my^{-asws} soul, a single Hadith that you take from the truthful is better than this world and what in contains of the gold and silver'.¹⁴

وبإسناده الآتي عن علي (عليه السلام) . في حديث الأربعمئة . قال : علموا صبيانكم (من علمنا) ما ينفعهم الله به ، لا تغلب عليهم المرجئة برأيها ، ولا تقيسوا الدين ، فان من الدين ما لا يقاس ، وسيأتي أقوام يقيسون ، فهم أعداء الدين ، وأول من قاس إبليس ، إياكم والجدال ، فإنه يورث الشك ، ومن تخلف عنا هلك .

And by its chain from Ali^{-asws} – in the 400 Ahadith – Amir-ul-Momineen^{-asws} said: 'Teach your children our^{-asws} knowledge, Allah^{-azwj} will Give them benefit by it, and our^{-asws} adversaries will not overcome them with their opinions, and do not use analogy in religion, for religion is that which is not from analogy, and very soon people will come who will indulge in analogies. They are the enemies of Religion, and the first one to use analogy was Iblees^{-la}. Beware of pleading arguments for it will place you in doubt, and the one who opposes us^{-asws} will be destroyed'.¹⁵

¹³ Wasail ul Shia, H. 33297

¹⁴ Wasail ul Shia, H. 33313.

¹⁵ Wasail ul Shia, H. 33170.

The Correct Knowledge is only in the Ahadith of Ahl Al-Bayt^{-asws}:

وعنه عن أحمد ، عن الوشاء ، عن ثعلبة بن ميمون ، عن أبي مریم قال : قال أبو جعفر (عليه السلام) لسلمة بن كهيل ، والحكم بن عتيبة : شرقا وغربا ، فلا تجدان علما صحيحا إلا شيئا خرج من عندنا أهل البيت .

And from them, from Ahmad, from Al Washaa, from Tha'ibat Bin Maymoun, from Abu Maryam who said that Abu Ja'far^{-asws} said the following to Salmat Bin Kaheel, and Al Hakam Bin Utayba:

Imam Abu Ja'far^{-asws} said: 'Go to the East or go to the West, you will not find correct knowledge except that which has come out from us^{-asws} (Ahadith) the People of the Household^{-asws}'.¹⁶

علي بن محمد الخزاز في كتاب (الكفاية) في النصوص على عدد الأئمة (عليهم السلام) عن الحسين بن محمد بن سعيد ، عن محمد بن أحمد الصفواني ، عن مروان بن محمد السنجاري ، عن أبي يحيى التميمي ، عن يحيى البكاء ، عن علي (عليه السلام) قال : قال رسول الله (صلى الله عليه وآله) : ستفترق امتي على ثلاث وسبعين فرقة ، فرقة منها ناجية ، والباقيون هالكون ، والناجون الذين يتمسكون بولايتكم ، ويقتبسون من علمكم ، ولا يعملون برأيهم ، فاولئك ما عليهم من سبيل . الحديث .

Ali Bin Muhammad Al Khazaaz in the book Al Kifaya regarding the number of the Imams^{-asws}, narrates from Al Husayn Bin Muhammad Bin Sa'eed, from Muhammad Bin Ahmad Al Safwani, from Marwaan Bin Muhammad Al Sanjaari, from Abu Yahya Al Tamimi, from Yahya Al Baka' who has narrated the following from Ali^{-asws}:

'The Rasool-Allah^{-saww} said: 'My^{-saww} community will be divided into seventy three sects, one of these sects will achieve salvation, and the rest of them will be destroyed, and the one which will achieve salvation is the one which will attach itself to your^{-asws} Wilayah¹⁷, will take from your^{-asws} knowledge, and will not act according to their opinions, those ones (the other 72) will not find a way'.¹⁸

The Knowledge of Ahadith Should be Learned and Passed-on:

وفي (عيون الأخبار) و (العلل) بأسانيد تأتي عن الفضل بن شاذان ، عن الرضا (عليه السلام) . في حديث . قال : إنما امروا بالحج لعة الوفاة إلى الله عز وجل ، وطلب الزيادة ، والخروج من كل ما اقترف العبد . إلى أن قال : . مع ما فيه من التفقه ، ونقل أخبار الأئمة (عليهم السلام) إلى كل صقع وناحية ، كما قال الله عز وجل : (فلولا نفر من كل فرقة منهم طائفة ليتفقهوا في الدين ولينذروا قومهم إذا رجعوا إليهم لعلهم يحذرون) ، و (ليشهدوا منافع لهم)

¹⁶ Wasail ul Shia, H. 33166.

¹⁷ Mastership

¹⁸ Wasail ul Shia, H. 33180.

And in Uyoon Al Akhbaar and Al Illal by their chains from Al Fazl Bin Shazaan, from Al Reza^{-asws} – in a Hadith – said: ‘Allah^{-azwj} only Ordered the Pilgrimage so that they would all come as a group, and seek the increase, and exit from all their errors committed by the servants’ – until he^{-asws} said: ‘And let among them be those that ponder, and copy the Hadith of the Imams^{-asws} to every corner of the world, as Allah^{-azwj} Mighty and Majestic has Said **‘why should not then a company from every party from among them go forth that they may apply themselves to obtain understanding in religion, and that they may warn their people when they come back to them that they may be cautious?’ – 9:122 and ‘That they may witness advantages for them’ – 22:28.**¹⁹

محمد بن مكّي الشهيد في كتاب (الأربعين) عن السيد عميد الدين محمد بن عليّ بن الأعرج ، عن العلامة الحسن بن يوسف بن المطهر ، عن أبيه ، عن عز الدين محمد بن الحسن الحسيني ، عن أبي المكارم حمزة بن علي بن زهرة الحسيني ، عن الحسن بن طارق الحلبي ، عن السيد أبي الرضا الراوندي ، عن السكري ، عن سعيد بن أبي سعيد العيار ، عن أبي الحسن الحافظ ، عن علي بن محمد بن مهرويه ، عن داود ابن سليمان ، عن الرضا ، عن آبائه (عليهم السلام) ، عن النبي (صلى الله عليه وآله) ، قال : من حفظ على امتي أربعين حديثاً ، ينتفعون بها ، بعثه الله يوم القيامة فقيها عالماً .

Muhammad Bin Makky Al Shaheed in the book Al Arbaeen from Al Syed Umejd Al Deen Muhammad Bin Ali Bin Al A'raj, from Al Alaamat Al Hassan Bin Yusuf Bin Al Mutahar, from his father, from Az Al Deen Muhammad Bin Al Hassan Al Husayni, from Abu Al Makraam Hamza Bin Ali Bin Zahra Al Husayni, from Al Hassan Bin Taariq Al Hilli, from Al Syed Abu Al Ridha Al Rawandy, from Al Sakry, from Saeed Bin Abu Saeed Al Ayaar, from Abu Al Hassan Al Hafiz, from Ali Bin Muhammad Bin Mahrawiya, from Dawood Ibn Suleyman, from Al Reza^{-asws}, from his^{-asws} forefathers^{-asws} from the Prophet^{-saww} said:

Rasool-Allah^{-saww} said: ‘One from my^{-saww} community who memorises forty-Ahadith and benefits others by these, Allah^{-azwj} will Send him on the Day of Judgement as a knowledgeable man of understanding’.²⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ الَّذِي يُعَلِّمُ الْعِلْمَ مِنْكُمْ لَهُ أَجْرٌ مِثْلُ أَجْرِ الْمُتَعَلِّمِ وَ لَهُ الْفَضْلُ عَلَيْهِ فَتَعَلَّمُوا الْعِلْمَ مِنْ حَمَلَةِ الْعِلْمِ وَ عَلِّمُوهُ إِخْوَانَكُمْ كَمَا عَلَّمَكُمُوهُ الْعُلَمَاءُ .

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

(It has been narrated) from Abu Ja'far^{-asws} having 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^{-asws} have taught it to you all’.²¹

¹⁹ Wasail ul Shia, H. 33310

²⁰ Wasail ul Shia, H 33317

²¹ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 4 H 2

مَعْرِفَةٌ (Muarifat) Comes from Learning Ahadith:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ فُلَانٍ الْوَاقِعِيِّ قَالَ كَانَ لِي ابْنٌ عَمٌّ يُقَالُ لَهُ الْحَسَنُ بْنُ عَبْدِ اللَّهِ كَانَ زَاهِدًا وَكَانَ مِنْ أَغْبَدِ أَهْلِ زَمَانِهِ وَكَانَ يَتَّقِيهِ السُّلْطَانُ لِجِدِّهِ فِي الدِّينِ وَاجْتِهَادِهِ وَرُبَّمَا اسْتَقْبَلَ السُّلْطَانُ بِكَلَامٍ صَعْبٍ يَعْظُهُ وَيَأْمُرُهُ بِالْمَعْرُوفِ وَيَنْهَاهُ عَنِ الْمُنْكَرِ وَكَانَ السُّلْطَانُ يَحْتَمِلُهُ لِصَلَاحِهِ وَلَمْ تَزَلْ هَذِهِ حَالَتُهُ حَتَّى كَانَ يَوْمٌ مِنَ الْأَيَّامِ إِذْ دَخَلَ عَلَيْهِ أَبُو الْحَسَنِ مُوسَى ع وَهُوَ فِي الْمَسْجِدِ فَرَأَاهُ فَأَوْمَأَ إِلَيْهِ فَأَتَاهُ فَقَالَ لَهُ يَا أَبَا عَلِيٍّ مَا أَحَبُّ إِلَيَّ مَا أَنْتَ فِيهِ وَأَسْرَنِي إِلَّا أَنَّهُ لَيْسَتْ لَكَ مَعْرِفَةٌ فَاطْلُبِ الْمَعْرِفَةَ قَالَ جُعِلْتُ فِدَاكَ وَمَا الْمَعْرِفَةُ قَالَ أَذْهَبَ فَتَفَقَّهَ وَاطْلُبِ الْحَدِيثَ قَالَ عَمَّنْ قَالَ عَنْ فُقَهَاءِ أَهْلِ الْمَدِينَةِ ثُمَّ اعْرِضْ عَلَيَّ الْحَدِيثَ قَالَ فَذَهَبَ فَكَتَبَ ثُمَّ جَاءَهُ فَقَرَأَهُ عَلَيْهِ فَأَسْقَطَهُ كُلَّهُ ثُمَّ قَالَ لَهُ أَذْهَبَ فَاعْرِفِ الْمَعْرِفَةَ وَكَانَ الرَّجُلُ مَعْنِيًّا بِدِينِهِ فَلَمْ يَزَلْ يَرِصُّدُ أَبَا الْحَسَنِ ع حَتَّى خَرَجَ إِلَى ضَيْعَةٍ لَهُ فَلَقِيَهُ فِي الطَّرِيقِ فَقَالَ لَهُ جُعِلْتُ فِدَاكَ إِنِّي أَحْتِجُّ عَلَيْكَ بَيْنَ يَدَيِ اللَّهِ فَذَلَّلْنِي عَلَى الْمَعْرِفَةِ قَالَ فَأَخْبَرَهُ بِأَمْرِ الْمُؤْمِنِينَ ع وَمَا كَانَ بَعْدَ رَسُولِ اللَّهِ ص وَ أَخْبَرَهُ بِأَمْرِ الرَّجُلَيْنِ فَقَبِلَ مِنْهُ ثُمَّ قَالَ لَهُ فَمَنْ كَانَ بَعْدَ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ الْحَسَنُ ع ثُمَّ الْحُسَيْنُ ع حَتَّى انْتَهَى إِلَى نَفْسِهِ ثُمَّ سَكَتَ قَالَ فَقَالَ لَهُ جُعِلْتُ فِدَاكَ فَمَنْ هُوَ الْيَوْمَ قَالَ إِنْ أَخْبَرْتُكَ تَقْبَلُ قَالَ بَلَى جُعِلْتُ فِدَاكَ قَالَ أَنَا هُوَ قَالَ فَشَيْءٌ أُسْتَدِلُّ بِهِ قَالَ أَذْهَبَ إِلَى تِلْكَ الشَّجَرَةِ وَأَشَارَ بِيَدِهِ إِلَى أُمِّ غَيْلَانَ فَقُلْ لَهَا يَقُولُ لَكَ مُوسَى بْنُ جَعْفَرٍ أَقْبَلِي قَالَ فَأَتَيْتُهَا فَرَأَيْتُهَا وَاللَّهِ تَحْتَ الْأَرْضِ خَدًّا حَتَّى وَقَفْتُ بَيْنَ يَدَيْهِ ثُمَّ أَشَارَ إِلَيْهَا فَرَجَعَتْ قَالَ فَأَقَرَّ بِهِ ثُمَّ لَزِمَ الصُّمْتَ وَالْعِبَادَةَ فَكَانَ لَا يَرَاهُ أَحَدٌ يَتَكَلَّمُ بَعْدَ ذَلِكَ مُحَمَّدُ بْنُ يَحْيَى وَ أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ مِثْلَهُ

Ali ibn Ibrahim has narrated from his father from Muhammad from Muhammad ibn so and so al-Waqiti (a certain sect) who has said:

One of the sons of my uncle was called al-Hassan ibn Abd Allah. He was Zahid (restricted himself from worldly pleasures). He was the foremost in worship in his time. The Sultan would also observe cautions due to his devoutness and seriousness in matters of religion. He even demanded the Sultan to respect and maintain the lawful and the unlawful rule with strictness. The Sultan exercised patience with him due to his virtuousness.

It continued as such every day until one day, Abu Al-Hassan, Musa^{-asws} went to him while he was in the mosque and called him with a hand gesture. When he came near, the Imam^{-asws} said, O Abu Ali, I^{-asws} like your practice very much and it makes me happy. However, you do not have any مَعْرِفَةٌ insight. You must seek مَعْرِفَةٌ in depth understanding. He said, May Allah^{-azwj} keep my soul in service for your cause, what is مَعْرِفَةٌ in depth recognition?

He^{-asws} said: Go and try to understand and learn Hadith, He then asked, from whom I must learn Hadith. The Imam^{-asws} said, Learn from the teachers of religion in Medina. Then read them before me to verify.

The narrator has said that he then went, wrote (a few Hadith), came back and read them before him^{-asws}. The Imam^{-asws} deleted all of them and said to him, اذْهَبْ فَاعْرِفِ الْمَعْرِفَةَ Go and learn how to understand. The man was very serious in his religion. He kept watching Abu Al-Hassan^{-asws}, until one day he went out in search of a lost property and Abu Al-Hassan^{-asws}, met

him on the way. He said, May Allah^{-azwj} keep my soul in service for your^{-asws} cause, I will hold you (responsible) before Allah^{-azwj} unless you teach me how to have understanding.

The Imam^{-asws} explained to him about Amir-ul-Momineen^{-asws} Ali^{-asws} Ibn Abi Talib^{-asws} and what had happened after the Messenger^{-saww} of Allah^{-azwj}. He^{-asws} also explained to him about the two men and he agreed. Then he asked, Who was the Leader with Divine Authority after Amir-ul-Momineen^{-asws} Ali^{-asws}? He^{-asws} said, Al-Hassan^{-asws}, was the Leader with Divine Authority, then al-Hussain^{-asws}. He^{-asws} mentioned, Aimmah^{-asws} one after the other up to his^{-asws} own self and remained silent.

The narrator has said that the man then asked, May Allah^{-azwj} keep my soul in service for your^{-asws} cause, who is the Leader with Divine Authority today? The Imam^{-asws} asked, Were I^{-asws} to tell, would you then accept? He said, May Allah^{-azwj} keep my soul in service for your^{-asws} cause, yes, I would accept.

He^{-asws} said, I^{-asws} am the one (Leader with Divine Authority). He then asked, is there any evidence I can use as proof? The Imam^{-asws} said, Go to that tree. He^{-asws} pointed out with his hand to Umm Ghaylan and say to it, Musa^{-asws} ibn Jafar^{-asws} says, Come to me. He has said, I then went to the tree and saw it, by Allah^{-azwj}, cutting the earth a real cut until it stood before him. Then he made a gesture and it returned.

The narrator said that he then acknowledged his^{-asws} Imamat. He remained silent and devoted himself in worship and no one thereafter saw him speak.²²

The Salvage and Relieve is in the Ahadith (Books):

وعن عدة من أصحابنا ، عن أحمد بن محمد بن خالد البرقي ، عن بعض أصحابنا ، عن أبي سعيد الخيري ، عن الفضل بن عمر ، قال : قال لي أبو عبدالله (عليه السلام) : اكتب ، وبث علمك في إخوانك ، فإن مت فأورث كتبك بنيك ، فإنه يأتي على الناس زمان هرج ، لا يأنسون فيه إلا بكتبهم .

And from a number of our companions, from Ahmad Bin Muhammad Bin Khalid Al Barqi, from one of our companions, from Abu Sa'eed Al Khaybari, from Al Mufazzal Bin Umar who said:

'Abu Abdullah^{-asws} said to me: 'Write, and spread your knowledge within your brothers. When you (are about to) die, leave your books as inheritance for your children, for there will come upon the people a time of disorder, they will not find relief in it except by their books'.²³

²² الكافي ج : 1 ص : 353

²³ Wasail ul Shia, H. 33263.

Importance of Writing and Reading the Ahadith:

وعن علي بن محمد بن عبدالله ، عن أحمد بن محمد ، عن أبي أيوب المدني ، عن ابن أبي عمير ، عن حسين الاحمسي ، عن أبي عبدالله (عليه السلام) ، قال : القلب يتكل على الكتابة .

And from Ali Bin Muhammad Bin Abdullah, from Ahmad Bin Muhammad, from Abu Ayoub Al Madani, from Ibn Abu Umeyr, from Husayn Al Hamasy who has narrated the following:

Abu Abdullah^{-asws} said: 'The heart relies upon the written words'.²⁴

وعن الحسين بن محمد ، عن معلى بن محمد ، عن الحسن بن علي الوشاء ، عن عاصم بن حميد ، عن أبي بصير قال : سمعت أبا عبدالله (عليه السلام) يقول : اكتبوا ، فإنكم لا تحفظون حتى تكتبوا .

And from Al Husayn Bin Muhammad, from Mo'ala Bin Muhammad, from Al Hasan Bin Ali Al Washa', from Aasim Bin Hameed, from Abu Baseer who said:

'I heard Abu Abdullah^{-asws} say: 'Write it, for you will not be able to memorise it until you write it down'.²⁵

وعن محمد بن يحيى ، عن أحمد بن محمد بن عيسى ، عن الحسن بن علي بن فضال ، عن ابن بكير ، عن عبيد بن زرارة ، قال : قال أبو عبدالله (عليه السلام) : احتفظوا بكتبكم ، فإنكم سوف تحتاجون إليها .

And from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hasan Bin Ali Bin Fazaal, from Ibn Bakeer, from Ubeyd Bin Zarara who said:

Abu Abdullah^{-asws} said: 'Preserve your books, for you will soon have a need for those'.²⁶

وعن عدة من أصحابنا ، عن أحمد بن محمد بن خالد البرقي ، عن بعض أصحابنا ، عن أبي سعيد الخيري ، عن الفضل بن عمر ، قال : قال لي أبو عبدالله (عليه السلام) : اكتب ، وبث علمك في إخوانك ، فإن مت فأورث كتبك بنيك ، فانه يأتي على الناس زمان هرج ، لا يأنسون فيه إلا بكتبهم

And from a number of our companions, from Ahmad Bin Muhammad Bin Khalid Al Barqi, from one of our companions, from Abu Sa'eed Al Khaybari, from Al Mufazzal Bin Umar who said:

'Abu Abdullah^{-asws} said to me: 'Write, and spread your knowledge within your brothers. When you (are about to) die, leave your books as inheritance for your children, for there will come upon the people a time of disorder, they will not find relief in it except by their books'.²⁷

²⁴ Wasail ul Shia, H. 33260

²⁵ Wasail ul Shia, H. 33261

²⁶ Wasail ul Shia, H. 33262

²⁷ Wasail ul Shia, H. 33263

وقد تقدم في الزيارات حديث محمد بن مارد ، عن أبي عبدالله (عليه السلام) في فضل زيارة أمير المؤمنين (عليه السلام) . إلى أن قال : . ثم قال : يا ابن مارد ! اكتب هذا الحديث بماء الذهب .

And in the Ziyaarat, the Hadith of Muhammad Bin Maarid has mentioned:

Abu Abdullah^{-asws} regarding the virtues of the Ziyaarat of Amir-ul-Momineen^{-asws} – until he^{-asws} said - : ‘O Ibn Maarid! Write down this Hadith in golden liquid’.²⁸

وقد تقدم في الأمر بالمعروف في أحاديث إذاعة الحق مع الخوف . إلى أن قال : . اكتب هذا بالذهب فما كتبت شيئاً أحسن منه .

And it has preceded regarding the enjoining of the good in a Hadith on blood rights – until he^{-asws} said: ‘Write this down in gold, for you will not have written anything better than this’.²⁹

وقد روى الصفار في (بصائر الدرجات) عنهم (عليهم السلام) حديثاً في فضل الأئمة (عليهم السلام) . إلى أن قال : . يجب أن يكتب هذا الحديث بماء الذهب .

And it has been narrated by Al-Saffar in Basaaair Al-Darajaat from them^{-asws} a Hadith regarding the virtues of the Imams^{-asws} – until he^{-asws} said: ‘It is (more like) obligatory to write down this Hadith by the ink of gold’.³⁰

وعنهم ، عن أحمد ، عن محمد بن علي رفعه ، قال : قال أبو عبدالله (عليه السلام) : إياكم والكذب المفترع ، قيل له : وما الكذب المفترع ؟ قال : أن يحدثك الرجل بالحديث فتتركه ، وترويه عن الذي حدثك عنه .

And from them, from Ahmad, from Muhammad Bin Ali who has narrated the following:

Abu Abdullah^{-asws} said: ‘Beware of lies and deceit’. It was said to him^{-asws}, ‘What lies and deceit?’ He^{-asws} said: ‘A man narrates a Hadith to you and you avoid him and narrate from the one whom he had narrated from’.³¹

وعن أحمد بن مهرا ، عن عبد العظيم الحسين ، عن علي بن أسباط ، عن الحكم بن أيمن ، عن أبي بصير ، قال : سألت أبا عبدالله (عليه السلام) عن قول الله عز وجل : (الذين يستمعون القول فيتبعون أحسنه) إلى آخر الآية ، فقال : هم المسلمون لال محمد ، الذين إذا سمعوا الحديث لم يزيّدوا فيه ، ولم ينقصوا منه ، جاؤوا به كما سمعوه .

And from Ahmad Bin Mehran, from Abdul Azeem Al Hasany, from Ali Bin Asbaat, from Al Hakam Bin Ayman, from Abu Baseer said:

‘I asked Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic, **Those who listen to the word, then follow the best of it - 39:18**, until the end of the Verse’. He^{-asws} said: ‘They are the ones who have submitted to the Progeny^{-asws} of Muhammad^{-saww}, when they

²⁸ Wasail ul Shia, H. 33264

²⁹ Wasail ul Shia, H. 33265

³⁰ Wasail ul Shia, H. 33266

³¹ Wasail ul Shia, H. 33267

hear the Hadith, they do not add anything to it nor do they leave anything out of it, they go with it (act upon it) as they have heard it'.³²

وعن الحسين بن محمد ، عن معلى بن محمد ، عن علي ابن أسباط ، عن الرضا (عليه السلام) في حديث الكنز ، الذي قال الله عز وجل : (**وكان تحته كنز لهما**) ⁽¹⁾ قال : قلت له : جعلت فداك ، اريد أن أكتبه ، قال : فضرب يده والله إلى الدواة ليضعها بين يدي فتناولت يده فقبلتها ، وأخذت الدواة فكتبتة .

And from Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Ali Ibn Asbaat who has narrated the following:

Al-Reza^{-asws} in the Hadith Al-Kanz in which Allah^{-azwj} Mighty and Majestic has Said, **and there was beneath it a treasure belonging to them – 18:82**, when it was said to him^{-asws}, 'May I be your ransom, I would like to write it down'. He^{-asws} hit his^{-asws} hand, by Allah^{-azwj}, towards the ink pot and placed it in front of me. I kissed his^{-asws} hand and took it, and wrote it down'.³³

وعن محمد بن يحيى ، عن أحمد بن محمد بن عيسى ، عن أحمد بن محمد بن أبي نصر ، عن جميل بن دراج : قال أبو عبدالله (عليه السلام) : اعربوا حديثنا ، فإننا قوم فصحاء .

And from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr, from Jameel Bin Daraaj who has narrated the following:

Abu Abdullah^{-asws} said: 'Place 'e'raab' on our^{-asws} Hadith for we^{-asws} are an eloquent people'.³⁴

وعن علي بن محمد ، عن سهل بن زياد ، عن أحمد بن محمد ، عن عمر بن عبد العزيز ، عن هشام بن سالم ، وحماد بن عثمان ، وغيره ، قالوا : سمعنا أبا عبدالله (عليه السلام) يقول : حديثي حديث أبي ، وحديث أبي حديث جدي ، وحديث جدي حديث الحسين ، وحديث الحسين حديث الحسن ، وحديث الحسن حديث أمير المؤمنين ، وحديث أمير المؤمنين حديث رسول الله ، وحديث رسول الله (صلى الله عليه وآله) قول الله عز وجل .

And from Ali Bin Muhammad, from Sahl Bin Ziyad, from Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Hisham Bin Saalim, and Hamaad Bin Uthman, and others, who have narrated the following:

'We have heard Abu Abdullah^{-asws} say: 'My^{-asws} Hadith is the Hadith of my^{-asws} father^{-asws}, and the Hadith of my^{-asws} father^{-asws} is the Hadith of my^{-asws} grandfather^{-asws}, and the Hadith of my^{-asws} grandfather is the Hadith of Al-Husayn^{-asws}, and the Hadith of Al-Husayn^{-asws} is the Hadith of Al-Hassan^{-asws}, and the Hadith of Al-Hassan is the Hadith of Amir-ul-Momineen^{-asws}, and the Hadith of Amir-ul-Momineen^{-asws} is the Hadith of the Rasool-Allah^{-saww}, and the Hadith of the Rasool-Allah^{-saww} is the Words of Allah^{-azwj} Mighty and Majestic'.³⁵

³² Wasail ul Shia, H. 33268

³³ Wasail ul Shia, H. 33269

³⁴ Wasail ul Shia, H. 33270

³⁵ Wasail ul Shia, H. 33271

وعن عدة من أصحابنا ، عن أحمد بن محمد ، عن محمد بن الحسن بن أبي خالد شينولة ، قال : قلت لأبي جعفر الثاني (عليه السلام) : جعلت فداك ، إن مشايخنا رووا عن أبي جعفر وأبي عبد الله (عليهما السلام) ، وكانت التقية شديدة ، فكتبوا كتبهم ، فلم ترو عنهم ، فلما ماتوا صارت (تلك) الكتب إلينا ، فقال : حدثوا بما ، فإنها حق .

And from a number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Al Hassan Bin Abu Khalid Sheynulat, said:

'I said to Abu Ja'far^{-asws} the second, 'May I be sacrificed for you^{-asws}! Our elders used to narrate from Abu Ja'far^{-asws} and Abu Abdullah^{-asws}, and it was a period of severe dissimulation (Taqayyah). They used to hide their books and not narrate from them. When they died, they left their books for us'. He^{-asws} said, Narrate by them, for they are the truth'.³⁶

The forbiddance from the speech without knowledge

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ وَ عَبْدِ اللَّهِ ابْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَنَفِ بْنِ عَمِيرَةَ عَنْ مُفَضَّلِ بْنِ يَزِيدَ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عليه السلام) أَتَاهَاكَ عَنْ خَصْلَتَيْنِ فِيهِمَا هَلَاكُ الرِّجَالِ أَتَاهَاكَ أَنْ تَدِينَنَّ اللَّهَ بِالْبَاطِلِ وَ تُفْتِيَ النَّاسَ بِمَا لَا تَعْلَمُ .

Muhammad Bin Yahya, from Ahmad and Abdullah, two sons of Muhammad Bin Isa, from Ali Bin Al Hakam, from Sayf Bin Amera, from Mufazzal Bin Yazeed who said,

'Abu Abdullah^{-asws} said to me: 'I^{-asws} forbid you from two characteristics wherein is destruction of the men. I^{-asws} forbid you to make a Religion of Allah^{-azwj} with the falsehood, and issue Fatwas to the people with what you do not know'.³⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ يُوسُفَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحُجَّاجِ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عليه السلام) إِيَّاكَ وَ خَصْلَتَيْنِ فِيهِمَا هَلَكُ مَنْ هَلَكُ إِيَّاكَ أَنْ تُفْتِيَ النَّاسَ بِرَأْيِكَ أَوْ تَدِينَنَّ اللَّهَ بِمَا لَا تَعْلَمُ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Ubed, from Yunus Bin Abdul Rahman, from Abdul Rahman Bin Al Hajjal who said,

'Abu Abdullah^{-asws} said: 'Beware of two characteristics, for in these two were destroyed, the one who was destroyed. Beware of issuing Fatwas to the people by your opinion, or making a Religion with that which you do not know'.³⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِثَابٍ عَنْ أَبِي عُبَيْدَةَ الْحَدَّاءِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ مَنْ أَفْتَى النَّاسَ بِغَيْرِ عِلْمٍ وَ لَا هُدًى لَعَنَتْهُ مَلَائِكَةُ الرَّحْمَةِ وَ مَلَائِكَةُ الْعَذَابِ وَ لَحِقَهُ وَرْزٌ مِنْ عَمَلٍ يُفْتِنَاهُ .

³⁶ Wasail ul Shia, H. 33272

³⁷ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 11 H 1

³⁸ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 11 H 2

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Ali Bin Raib, from Abu Ubeda Al Haza'a,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'The one who issues Fatwa to the people without knowledge and without (having) guidance, the Angels of the Mercy and the Angels of the Punishment curse him, and attach him with the burden of the ones who acted by his Fatwa'.³⁹

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ أَبِيهِ الْأَحْمَرِ عَنْ زِيَادِ بْنِ أَبِي رَجَاءٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ مَا عَلِمْتُمْ فَقُولُوا وَمَا لَمْ تَعْلَمُوا فَقُولُوا اللَّهُ أَعْلَمُ إِنَّ الرَّجُلَ لَيَنْتَرِعُ الْآيَةَ مِنَ الْقُرْآنِ يَحْرِ فِيهَا أَبْعَدَ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khallad, from Al Hassan Bin Al Washha, from Aban Al Ahmar, from Ziyad Bin Abu Raja'a,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'As for what you know, so you can talk about it, but what you do not know, so you should be saying, 'Allah^{-azwj} is more Knowing'. The man clinches to a Verse from the Quran, and falls in it (to a distance) further than what is between the sky and the earth'.⁴⁰

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ رَنْبِيِّ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لِلْعَالِمِ إِذَا سُئِلَ عَنْ شَيْءٍ وَهُوَ لَا يَعْلَمُهُ أَنْ يَقُولَ اللَّهُ أَعْلَمُ وَ لَيْسَ لِعَبْرِ الْعَالِمِ أَنْ يَقُولَ ذَلِكَ .

Muhammad Bin Ismail, from Al Fazl, from Al Fazl Bin Shazaan, from Hammad Bin Isa, from Rabie Bin Abdullah, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{-asws} having said: '(It is) for the scholar, when he is asked about something and he does not know it, that he should be saying, 'Allah^{-azwj} is more Knowing', and it is not for other than a scholar that he should be saying that'.⁴¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا سُئِلَ الرَّجُلُ مِنْكُمْ عَمَّا لَا يَعْلَمُ فَلْيَقُلْ لَا أَدْرِي وَ لَا يَقُلْ اللَّهُ أَعْلَمُ فَيُوقِعَ فِي قَلْبِ صَاحِبِهِ شَكًّا وَ إِذَا قَالَ الْمَسْئُولُ لَا أَدْرِي فَلَا يَتَّهِمُهُ السَّائِلُ .

Ali Bin Ibrahim, from Ahmad Bin Muhammad Bin Khalid, from Hammad Bin Isa, from Hareyz Bin Abdullah, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'When the man from you is asked about what he does not know, so let him say, 'I don't know', and he should not say, 'Allah^{-azwj}

³⁹ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 11 H 3

⁴⁰ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 11 H 4

⁴¹ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 11 H 5

is more Knowing', for there would occur a doubt in the heart of his companion. And when the questioned one says, 'I don't know', so the questioner cannot accuse him'.⁴²

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ جَعْفَرِ بْنِ سَمَاعَةَ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبِيَانَ عَنْ زُرَّارَةَ بْنِ أَعْيَنَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) مَا حَقُّ اللَّهِ عَلَى الْعِبَادِ قَالَ أَنْ يَقُولُوا مَا يَعْلَمُونَ وَ يَقِفُوا عِنْدَ مَا لَا يَعْلَمُونَ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ali Bin Asbat, from Ja'far Bin Sama'at, from someone else, from Aban, from Zurara Bin Ayn who said,

'I asked Abu Ja'far^{-asws}, 'What is a Right of Allah^{-azwj} upon the servants?' He^{-asws} said: 'That he should be saying what he knows, and refraining during what he does not know'.⁴³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي يَعْقُوبَ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ خَصَّ عِبَادَهُ بِأَيَّتَيْنِ مِنْ كِتَابِهِ أَنْ لَا يَقُولُوا حَتَّى يَعْلَمُوا وَ لَا يَزِدُّوا مَا لَمْ يَعْلَمُوا وَ قَالَ عَزَّ وَ جَلَّ أَلَمْ يُؤْخَذْ عَلَيْهِمْ مِيثَاقُ الْكِتَابِ أَنْ لَا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ وَ قَالَ بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Yunus Bin Abdulrahman, from Abu Yaqoub Is'haq Bin Abdullah,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Particularised with two Verses from His^{-azwj} Book that they (people) should not be saying until they know, and they should not be replying what they are not knowing, and the Mighty and Majestic Said **[7:169] Was not a Covenant Taken from them in the Book that they would not speak anything about Allah but the truth? And Said [10:39] But, they are belying that which they have no comprehension of its Knowledge, and it's explanation has not yet come to them'**.⁴⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنْ دَاوُدَ بْنِ فَزَقْدٍ عَمَّنْ حَدَّثَهُ عَنِ ابْنِ شُرَيْمَةَ قَالَ مَا ذَكَرْتُ حَدِيثًا سَمِعْتُهُ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ (عليه السلام) إِلَّا كَأَنِّي أَنْتَصِدَعُ قَلْبِي قَالَ حَدَّثَنِي أَبِي عَنْ جَدِّي عَنْ رَسُولِ اللَّهِ (صلى الله عليه وآله)

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Dawood Bin Farqad, from the one who narrated it,

(It has been narrated) from Ibn Shubrama (a judge) who said, 'I do not recall a Hadeeth I heard from Ja'far Bin Muhammad^{-asws} except that it almost pierces my heart. He^{-asws} said: 'My^{-asws} father^{-asws} narrated to me, from my^{-asws} grandfather^{-asws}, from Rasool-Allah^{-saww}'.

قَالَ ابْنُ شُرَيْمَةَ وَ أَقْسِمُ بِاللَّهِ مَا كَذَّبَ أَبُوهُ عَلَى جَدِّهِ وَ لَا جَدُّهُ عَلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَنْ عَمِلَ بِالْمَقَائِيسِ فَقَدْ هَلَكَ وَ أَهْلَكَ وَ مَنْ أَفْتَى النَّاسَ بِغَيْرِ عِلْمٍ وَ هُوَ لَا يَعْلَمُ النَّاسِخَ مِنَ الْمَنْسُوخِ وَ الْمُحْكَمَ مِنَ الْمُتَشَابِهِ فَقَدْ هَلَكَ وَ أَهْلَكَ .

Ibn Shubrama said, 'And I swear by Allah^{-azwj}, his^{-asws} father^{-asws} did not lie upon his^{-asws} grandfather^{-asws}, nor his^{-asws} grandfather^{-asws} (lied) upon Rasool-Allah^{-saww}. He^{-asws} said: 'Rasool-

⁴² Al Kafi V 1 – The Book Of Intellect and Ignorance CH 11 H 6

⁴³ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 11 H 7

⁴⁴ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 11 H 8

Allah^{-saww} said: 'The one who acts by the analogies, so he would be destroyed and destroy (others), and the one who issues Fatwas to the people without knowledge and he does not know the Abrogating (Verses of the Quran) from the Abrogated, and the Decisive from the Allegorical, so he would be destroyed and destroy (others)'.⁴⁵

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلٍ بْنِ زِيَادٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى جَمِيعاً عَنْ ابْنِ مُحْبُوبٍ عَنْ أَبِي أُسَامَةَ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي إِسْحَاقَ السَّبْعِيِّ عَمَّنْ حَدَّثَهُ مَنْ يُوثَقُ بِهِ قَالَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) يَقُولُ إِنَّ النَّاسَ أَلْوَا بَعْدَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِلَى ثَلَاثَةِ أَلْوَا إِلَى عَالِمٍ عَلَى هُدًى مِنَ اللَّهِ قَدْ أَغْنَاهُ اللَّهُ بِمَا عَلِمَ عَنْ عِلْمِ غَيْرِهِ وَ جَاهِلٍ مُدَّعٍ لِلْعِلْمِ لَا عِلْمَ لَهُ مُعْجَبٍ بِمَا عِنْدَهُ قَدْ فَتَنَتْهُ الدُّنْيَا وَ فَتَنَ غَيْرُهُ وَ مُتَعَلِّمٍ مِنْ عَالِمٍ عَلَى سَبِيلِ هُدًى مِنَ اللَّهِ وَ نَجَاةٍ ثُمَّ هَلَكَ مِنْ ادَّعَى وَ خَابَ مَنْ افْتَرَى .

Ali Bin Muhammad, from Sahl Bin Ziyad and Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, altogether from Ibn Mahboub, from Abu Asama, from Hisham Bin Salim, from Abu Hamza, from Abu Is'haq Al Sabi'e, from the one who narrated it, from the one is relied with it, said,

'I heard Amir Al-Momineen^{-asws} saying: 'The people split after Rasool-Allah^{-saww} into three – a group went to a scholar^{-asws} who was upon Guidance from Allah^{-azwj}, whom Allah^{-azwj} had Made to be self-sufficient with what he^{-asws} knew, from the knowledge of others; and (a group went to) an ignorant one claiming to (have the) knowledge, (although) there was no knowledge for him, being astounded (confused) by whatever was with him. The world had tempted him and he tempted others; and (a group went to) a student of the scholar^{-asws} upon the way of Guidance from Allah^{-azwj}, and were saved. Then they were destroyed, the ones who claimed (to be scholars), and the ones who forged (matters) incurred loss'.⁴⁶

وَ إِذَا رَأَيْتَ قَوْمًا لَا يَذْكُرُونَ اللَّهَ فَلَا تَجْلِسْ مَعَهُمْ فَإِنْ تَكُنْ عَالِمًا لَمْ يَنْفَعَكَ عِلْمُكَ وَ إِنْ كُنْتَ جَاهِلًا يَزِيدُوكَ جَهْلًا وَ لَعَلَّ اللَّهَ أَنْ يُظِلَّهُمْ بِعُقُوبَةٍ فَيُعَمِّكَ مَعَهُمْ .

And when you see a group who are not mentioning Allah^{-azwj}, so do not sit with them, for if you happen to be knowledgeable, your knowledge would not benefit you, and if you happen to be ignorant, it would increase your ignorance, and perhaps if Allah^{-azwj} was to Shade/Inflect them with His^{-azwj} Punishment, so He^{-azwj} would Cover you along with them'.⁴⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ بَعْضِ أَصْحَابِهِ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ مُحْبُوبٍ رَفَعَهُ عَنْ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) أَنَّهُ قَالَ إِنَّ مِنْ أْبْعَضِ الْخَلْقِ إِلَى اللَّهِ عَزَّ وَ جَلَّ لَرَجُلَيْنِ رَجُلٌ وَكَلَهُ اللَّهُ إِلَى نَفْسِهِ فَهُوَ جَائِرٌ عَنْ قَصْدِ السَّبِيلِ مَشْغُوفٌ بِكَلَامٍ بَدْعَةٍ قَدْ لَهَجَ بِالصَّوْمِ وَ الصَّلَاةِ فَهُوَ فِتْنَةٌ لِمَنْ افْتَتَنَ بِهِ ضَالٌّ عَنْ هُدًى مَنْ كَانَ قَبْلَهُ مُضِلًّا لِمَنْ افْتَدَى بِهِ فِي حَيَاتِهِ وَ بَعْدَ مَوْتِهِ حَمَّالٌ خَطَايَا غَيْرِهِ رَهْنٌ بِخَطِيئَتِهِ

Muhammad Bin Yahya, from one of his companions, and Ali Bin Ibrahim, from his father, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa,

⁴⁵ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 11 H 9

⁴⁶ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 3 H 1

⁴⁷ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 8 H 1

(It has been narrated) from Abu Abdullah^{-asws} and Ali Bin Ibrahim, from his father, from Ibn Mahboub, raising it from Amir Al-Momineen^{-asws} having said: 'The most Hateful of the creatures to Allah^{-azwj} Mighty and Majestic are two (types of) men – A man whom Allah^{-azwj} Leaves him to himself. So he is biased from the purpose of the Way, pre-occupying himself with the innovative speech. He would be fondly attached with the Fasting and the praying of *Salat*, but he would be a sedition for the ones who are tempted by him. He is straying from the guidance of the ones who were before him, causing to stray the ones who follow him during his lifetime and after his death, bearing the errors of others, encumbered with his own errors'.

وَرَجُلٌ قَمَشَ جَهْلًا فِي جُهَالِ النَّاسِ عَانَ بِأَغْبَاشِ الْفِتْنَةِ قَدْ سَمَّاهُ أَشْبَاهُ النَّاسِ عَالِمًا وَلَمْ يَغْنُ فِيهِ يَوْمًا سَالِمًا بَكَرَ فَاسْتَكْتَرَ مَا قَلَّ مِنْهُ خَيْرٌ مِمَّا كَثُرَ حَتَّى إِذَا ارْتَوَى مِنْ آجِنٍ وَ اكْتَنَزَ مِنْ غَيْرِ طَائِلٍ جَلَسَ بَيْنَ النَّاسِ قَاضِيًا ضَامِنًا لِتَخْلِيصِ مَا التَّبَسَّ عَلَى غَيْرِهِ إِنَّ خَالَفَ قَاضِيًا سَبَقَهُ لَمْ يَأْمَنْ وَ أَنْ يَنْقُضَ حُكْمُهُ مَنْ يَأْتِي بَعْدَهُ كَيْفَعْلِهِ يَمَنْ كَانَ قَبْلَهُ

And a man who displays ignorance among the ignorant people assisted by the darkness of the existing '*Fitna*' strife. Those who resemble the people call him a 'scholar', but he has not enriched in it (the knowledge) even for one complete day. So he has accumulated early, a lot of what a little from it would be better than a lot, to the extent that when he is saturated from the putrid and accumulated (useless knowledge) without a benefit, he sits between the people as a judge, guaranteeing to rid the confusion of others. And if he opposes a judge preceding him, there is no security that his own judgment would not be broken by the one who would come after him, just like his own deed with the one who was before him.

وَ إِنْ نَزَلَتْ بِهِ إِخْدَى الْمُبْهَمَاتِ الْمُعْضِلَاتِ هَيَّا لَهَا حَشَوًا مِنْ رَأْيِهِ ثُمَّ قَطَعَ بِهِ فَهُوَ مِنْ لَبْسِ الشُّبُهَاتِ فِي مِثْلِ غَزْلِ الْعَنْكَبُوتِ لَا يَدْرِي أَصَابَ أَمْ أَخْطَأَ لَا يَحْسَبُ الْعِلْمَ فِي شَيْءٍ مِمَّا أَنْكَرَ وَ لَا يَرَى أَنَّ وَرَاءَ مَا بَلَغَ فِيهِ مَذْهَبًا إِنْ قَاسَ شَيْئًا بِشَيْءٍ لَمْ يُكْذِبْ نَظَرُهُ

And if there descends with him one of the ambiguities and the dilemmas, he would generate a statement for it from his own opinion, then disassociate with it. Thus, he is one who wears the confusion like the web of a spider, not knowing whether he has got it right or erred. He does not reckon that there is knowledge in something from what he has denied, nor does he consider that behind what has reached him is a Religion, nor if he were to compare something with something that his view could be a lie.

وَ إِنْ أَظْلَمَ عَلَيْهِ أَمْرٌ اكْتَنَزَ بِهِ لِمَا يَعْلَمُ مِنْ جَهْلِ نَفْسِهِ لِكَيْلَا يُقَالَ لَهُ لَا يَعْلَمُ ثُمَّ جَسَرَ فَقَضَى فَهُوَ مِفْتَاحُ عَشَوَاتِ رِكَابِ شُبُهَاتِ خَبَاطِ جَهَالَاتٍ لَا يَعْتَذِرُ بِمَّا لَا يَعْلَمُ فَيَسْلَمُ وَ لَا يَعْضُ فِي الْعِلْمِ بِضُرْسٍ قَاطِعٍ فَيَعْتَمِدُ يَدْرِي الرِّوَايَاتِ دَرَوُ الرِّيحِ الْهَشِيمِ تَبْكِي مِنْهُ الْمَوَارِيثُ وَ تَصْرُخُ مِنْهُ الدِّمَاءُ

And if a matters is opaque (unclear) upon him, he would conceal it due to what he knows from his own ignorance of it, so that perhaps it would be said, 'He does not know'. Then he becomes audacious and he passes a judgment. Thus it (becomes) a key of inability to see, riding the confusion in blind ignorance, not excusing himself from what he does not know. He does not bite into the knowledge with cutting teeth, so he splatters out the reports (Ahadeeth) like the wind scattering the wildfires. The inheritances (of the people) weep due to it, and blood (murder cases etc.) scream out due to it.

يُسْتَحَلُّ بِقَضَائِهِ الْفَرْجُ الْحَرَامُ وَ يُحْرَمُ بِقَضَائِهِ الْفَرْجُ الْحَلَالُ لَا مَلِيَّةٌ بِإِصْدَارِ مَا عَلَيْهِ وَرَدَ وَ لَا هُوَ أَهْلٌ لِمَا مِنْهُ فَرَطَ مِنْ ادِّعَائِهِ عِنَّمِ الْحَقِّ .

He makes the Prohibited sexual relations to be permissible by his judgment, and he prohibits the Permissible sexual relations by his judgment. Neither can he be relied upon for the implementations that arrive from him, nor is he rightful of what is overdone from him, from his claims of the truthful knowledge'.⁴⁸

Disassociate from People of 'Biddah' (Heresy):

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عُمَرَ بْنِ أَبَانَ الْكَلْبِيِّ عَنْ عَبْدِ الرَّحِيمِ الْقَصِيرِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) كُلُّ بِدْعَةٍ ضَلَالَةٌ وَ كُلُّ ضَلَالَةٍ فِي النَّارِ .

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Umar Bin Aban Al Kalby, from Abdul Raheem Al Qasayr,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Every innovation is a straying, and every strayed one would be in the Fire'.⁴⁹

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ قَالَ لَا تَصْحَبُوا أَهْلَ الْبِدْعِ وَ لَا تُجَالِسُوهُمْ فَتَصِيرُوا عِنْدَ النَّاسِ كَوَاحِدٍ مِنْهُمْ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) الْمَرْءُ عَلَى دِينِ خَلِيلِهِ وَ قَرِينِهِ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Abu Najran, from Umar Bin Yazeed,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Do not befriend the people of the innovation, nor sit with them (in a gathering), for you would become, in the presence of the people, like one of them'. Rasool-Allah^{-saww} said: 'The man is upon the Religion of his friend and his associates'.⁵⁰

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ قَالَ لَا تَصْحَبُوا أَهْلَ الْبِدْعِ وَ لَا تُجَالِسُوهُمْ فَتَصِيرُوا عِنْدَ النَّاسِ كَوَاحِدٍ مِنْهُمْ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) الْمَرْءُ عَلَى دِينِ خَلِيلِهِ وَ قَرِينِهِ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Abdul Rahman Bin Abu Najran, from Umar Bin Yazeed,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Do not accompany the people of innovation and do not be seated with them for you would come to be in the presence of the

⁴⁸ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 19 H 6

⁴⁹ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 19 H 12

⁵⁰ Al Kafi V 2 – The Book Of Social Relationships CH 4 H 10

people like one of them. Rasool-Allah^{-saww} said: 'The person is upon the Religion of his friends and his associates'.⁵¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ دَاوُدَ بْنِ سِرْحَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِذَا رَأَيْتُمْ أَهْلَ الرَّيْبِ وَالدَّعِ مِنَ بَعْدِي فَأَظْهِرُوا الْبِرَاءَةَ مِنْهُمْ وَانْكُتِرُوا مِنْ سَبِّهِمْ وَالْقَوْلَ فِيهِمْ وَالْوَقِيعَةَ وَبَاهُتُوهُمْ كَيْلًا يَطْمَعُوا فِي الْفَسَادِ فِي الْإِسْلَامِ وَيَحْذَرَهُمُ النَّاسُ وَلَا يَتَعَلَّمُوا مِنْ بَدْعِهِمْ يَكْتُبِ اللَّهُ لَكُمْ بِذَلِكَ الْحَسَنَاتِ وَيَرْفَعُ لَكُمْ بِهِ الدَّرَجَاتِ فِي الْآخِرَةِ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ahmad Bin Muhammad Bin Abu Nasr, from Dawood Bin Sirham,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Whenever you see the people of the doubts and the innovation from after me^{-saww}, so display the disownment from them, and frequent from insulting them, and speaking regarding them, and the encountering them, and the defaming them, perhaps they would not covet (plant) the mischief in Al-Islam, and caution the people not to learn from their innovations, Allah^{-azwj} would Write the good deeds for you due to that, and Raise the levels for you in the Hereafter due to that'.⁵²

Finally, following others may lead to Shirk, see Appendix:

⁵¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 163 H 3

⁵² Al Kafi V 2 – The Book Of Belief and Disbelief CH 163 H 4

APPENDIX:

‘Shirk biz Zaat’ (Worshipping of someone):

Imam Abu Abdullah^{-asws} said: the Verse (12:106): ***And most of them do not believe in Allah without associating others (with Him).*** Imam^{-asws} explained that this verse refers to the Shirk in obedience (Shirk Biz Zaat) and not to the Shirk in worship (Shirk bil Ibada) and the Verse (22:11):

....⁵³ وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَىٰ حَرْفٍ

And among men is he who worships Allah (standing) on the verge... Imam^{-asws} replied that this verse was descended for a single person but it applied to all those who followed him. I asked: Will that who takes an Imam (a guide) other than those Nominated by Allah^{-azwj} would fall under this Verse? Imam^{-asws} replied: Yes, just him or sometimes even all those (the Mureeds) who follow him.⁵⁴

وَمَا يُؤْمِنُ أَكْثَرُهُم بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ (12: 106)

And most of them although embrace faith (become Momin) but still associate others with Allah.

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ سَمَاعَةَ عَنْ أَبِي بصيرٍ وَ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَا يُؤْمِنُ أَكْثَرُهُم بِاللَّهِ إِلَّا وَ هُمْ مُشْرِكُونَ قَالَ يُطِيعُ الشَّيْطَانَ مِنْ حَيْثُ لَا يَعْلَمُ فَيُشْرِكُ

A number of our people have narrated from Sahl ibn Ziyad from Yahya ibn al-Mubarak from Abd Allah ibn Jabalah, who from Sama'a, who from Abu Basir and Ishaq ibn Ammar, who has narrated the following from Abu Abdullah^{-asws}:

‘About the Words of Allah: ***‘And most of them although embrace faith (become Momin) but still associate others with Allah’ (12:106).*** Imam^{-asws} said: ‘They (the Momin) obey Satan without knowledge (in submissions) and this is Shirk’.⁵⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ ابْنِ بُكَيْرٍ عَنْ ضُرَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَا يُؤْمِنُ أَكْثَرُهُم بِاللَّهِ إِلَّا وَ هُمْ مُشْرِكُونَ قَالَ شِرْكٌ طَاعَةٌ وَ لَيْسَ شِرْكٌ عِبَادَةٌ وَ عَنْ قَوْلِهِ عَزَّ وَ جَلَّ وَ مِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَىٰ حَرْفٍ قَالَ

⁵³ وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَىٰ حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَىٰ وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ (11)

And among men is he who serves Allah (standing) on the verge, so that if good befalls him he is satisfied therewith, but if a trial afflict him he turns back headlong; he loses this world as well as the hereafter; that is a manifest loss.

⁵⁴ Al-Kafi, Vol. 1, H.370.

⁵⁵ H. 3 الكافي 2 397 باب الشرك ص : 397

إِنَّ الْآيَةَ تَنْزِلُ فِي الرَّجُلِ ثُمَّ تَكُونُ فِي أَتْبَاعِهِ ثُمَّ قُلْتُ كُلُّ مَنْ نَصَبَ دُونَكُمْ شَيْئاً فَهُوَ مِمَّنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ فَقَالَ نَعَمْ وَ قَدْ يَكُونُ حُضّاً

Ali ibn Ibrahim has narrated from Mohammed ibn Isa, who from Yunus, who from Ibn Bukayr, who from Durays, who has narrated the following from Abu Abdullah^{-asws}:

'About the words of Allah^{-azwj}: **'And most of them although embrace faith (become Momin) but still associate others with Allah'** (12:106). The Imam^{-asws} said: '(It means) 'Al-Shirk' in obedience and it is not in worship', and the Words of Allah **to achieve worldly gains....**(22:11). The Imam^{-asws} said: 'A Verse comes down about a man and then it applies to his followers'. I then said: 'Do those who appoint others (as peers) instead of you (Ahl Al-Bayt^{-asws}) are worship for worldly gains? The Imam^{-asws} said: 'Yes, in cases (of submission) it is just that (al-Shirk)'.⁵⁶

عَنْهُ عَنِ ابْنِ مُسْكَانَ عَنْ مَالِكٍ الْجُهَنِيِّ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عليه السلام) يَا مَالِكُ أَمَا تَرْضَوْنَ أَنْ تُقِيمُوا الصَّلَاةَ وَ تُؤْتُوا الزَّكَاةَ وَ تَكْفُوا وَ تَدْخُلُوا الْجَنَّةَ يَا مَالِكُ إِنَّهُ لَيْسَ مِنْ قَوْمٍ انْتُمُوا بِإِمَامٍ فِي الدُّنْيَا إِلَّا جَاءَ يَوْمَ الْقِيَامَةِ يَلْعَنُهُمْ وَ يَلْعَنُونَهُ إِلَّا أَنْتُمْ وَ مَنْ كَانَ عَلَى مِثْلِ حَالِكُمْ يَا مَالِكُ إِنَّ الْمَيِّتَ وَ اللَّهُ مِنْكُمْ عَلَى هَذَا الْأَمْرِ لَشَهِيدٌ بِمَنْزِلَةِ الضَّارِبِ بِسَيْفِهِ فِي سَبِيلِ اللَّهِ.

From him, from Ibn Muskaan, from Maalik Al-Juhny who said:

Abu Abdullah^{-asws} said to me: 'O Maalik! Will you not be happy that you establish the Prayer, and you give the Zakat, and you restrain yourself, and you enter the Paradise? O Maalik! There is none from the people who followed the imam in the world except that he (their imam) will come on the Day of Judgement cursing them and they would be cursing him except for you and the one who is similar to your condition. O Maalik! By Allah^{-azwj}, the dead ones from among you who were upon this matter (Al-Wilayah) is a martyr of the status of the striker with his sword in the Way of Allah^{-azwj}'.⁵⁷

Who has the Right of Istinbaat (Interpretation)?

. محمد بن يعقوب ، عن علي بن إبراهيم ، عن أبيه ، عن الحسن بن محبوب ، عن محمد بن الفضل ، عن أبي حمزة ، عن أبي جعفر (عليه السلام) . في حديث طويل . قال : وإن الله لم يجعل العلم جهلاً ، ولم يكل امره إلى أحد من خلقه ، لا إلى ملك مقرب ، ولا نبي مرسل ، ولكنه أرسل رسولا من ملائكته ، فقال له : قل كذا وكذا ! فأمرهم بما يحب ، ونهاهم عما يكره ، فقص عليهم أمر خلقه بعلم ، فعلم ذلك العلم ، وعلم أنبيائه وأصفياه من الانبياء والأصفياء . إلى أن قال : . ولولا الأمر استنباط العلم وللهداة ، ثم قال : فمن اعتصم بالفضل انتهى بعلمهم ، ونجا بنصرتهم ، ومن وضع ولادة أمر الله ، وأهل استنباط علمه في غير الصفوة من بيوتات الأنبياء فقد خالف أمر الله ، وجعل الجهال ولادة أمر الله والمتكلمين بغير هدى من الله ، وزعموا أنهم أهل استنباط علم الله ، فقد كذبوا على الله ورسوله ، ورغبوا عن وصيه وطاعته ، ولم يضعوا فضل الله حيث وضعه الله ، فضلو وأضلوا أتباعهم ، ولم يكن لهم حجة يوم القيامة . إلى أن قال : . في قوله تعالى : (**فان يكفر بها هؤلاء فقد وكلنا بها قوما ليسوا بها بكافرين**) فانه وكل بالفضل من أهل بيته والاخوان والذرية ، وهو قوله تعالى : إن يكفر به امتك فقد وكلت أهل بيتك بالامان الذي أرسلتك به لا يكفرون به أبدا ، ولا اضيع الامان الذي أرسلتك به من أهل بيتك من بعدك علماء أمتك ، ولولا أمري بعدك ، وأهل استنباط العلم ، الذي ليس فيه كذب ، ولا اثم ، ولا زور ، ولا بطل ، ولا

H. 4 , الكافي 2 397 باب الشرك ص : 397⁵⁶

Al-Kafi, vol. 8, H. 14570⁵⁷

رثاء - إلى أن قال : . فاعتبروا أيها الناس فيما قلت ، حيث وضع الله ولايته ، وطاعته ، ومودته ، واستنباط علمه ، وحججه ، فإياه فتقبلوا ، وبه فاستمسكوا تنجوا ، وتكون لكم الحجة يوم القيامة وطريق ربكم جل وعز ، (لا تصل ولاية الله) ⁽⁴⁾ إلا بهم ، فمن فعل ذلك كان حقا على الله أن يكرمه ولا يعذبه ، ومن يأت الله بغير ما أمره كان حقا على الله أن يذله ، وأن يعذبه .

Muhammad bin Yaqoub from Ali Bin Ibrahim from his father from Al Hassan Bin Mahboub from Muhammad Bin Al Fazl from Abu Hamza who has narrated the following in a lengthy Hadith from Abu Ja'far^{-asws}:

'And surely Allah^{-azwj} has not Kept knowledge within ignorance, and has not given the authority of His^{-azwj} Affair to any one from His^{-azwj} creation, not an Angel of Proximity nor a Messenger, but whenever He^{-azwj} Sent an Angel as a messenger, He^{-azwj} Told him 'Say such and such!' He^{-azwj} Ordered them that what He^{-azwj} Loved and Prohibited them from that which He^{-azwj} Abhorred. He^{-azwj} Sent them to His^{-azwj} creation with knowledge, Taught them that knowledge, and Taught the Prophets^{-as} and their Trustees^{-as} from the Prophets^{-as} and the Trustees^{-as} to the extent that He^{-azwj} Said that (Ul il Amr) those in authority and the Guides have the right of Istinbaat⁵⁸. Then Said, 'Whosoever held fast to the virtues found a way to their^{-asws} knowledge, and achieved salvation by their^{-asws} help'. Whoever considered those in authority and the people of Istinbaat by their^{-asws} knowledge to be other than their^{-asws} characteristics of the Prophets^{-asws}, to be other (people) than these, has gone against the Order of Allah^{-azwj}, and made the ignorant to be as the guardians from Allah^{-azwj}, the strivers without Guidance from Allah^{-azwj} and they consider themselves to be the people of Istinbaat of the Knowledge of Allah^{-azwj}.

They have forged lies against Allah^{-azwj} and His^{-azwj} Prophet^{-saww} and these are that they have turned against his^{-saww} Trustee^{-asws} and the obedience to him^{-asws} and did not give him^{-asws} the preference that Allah^{-azwj} had given him^{-asws}. They have gone astray and have led others astray, and on the Day of Judgement they will not have any proof for themselves', to the extent that he^{-saww} referred to the Words of Allah^{-azwj} in the Verse [6:89] **therefore if these disbelieve in it We have already entrusted with it a people who are not disbelievers in it**. And these are all the virtues of the People of the Household^{-asws} and their^{-asws} brothers and their^{-asws} Progeny, and this is in the Words of The High^{-azwj} 'If this community of yours^{-saww} disbelieves in this then We^{-azwj} will transfer it to the People^{-asws} of your^{-saww} Household who^{-asws} have faith in your^{-saww} Message and will never ever disbelieve in it, and after you^{-saww} the scholars of your^{-saww} community will not let it go waste that which We^{-azwj} have Sent you^{-saww} with, those that are in authority after you^{-saww}, and the People of *Istinbaat* with knowledge, in whom there are no lies, nor any sin, nor any wrongdoing, nor any mischief, nor any opinions', until he^{-saww} said, 'O People! Place reliance upon what I^{-saww} have said to you as where Allah^{-azwj} has Placed His^{-azwj} Wilayat (Mastership), His^{-azwj} Obedience, His^{-azwj} Love, and the *Istinbaat* of His^{-azwj} Knowledge, and His^{-azwj} Proofs and accept them^{-asws} and attach yourselves to attain salvation, for on the Day of Judgement this will be your evidence and this is the Way of your Lord^{-azwj}, and do not make as intermediaries to the Wilayat of Allah^{-azwj} except by them^{-asws}. Whosoever were to do that would have the right of being Honoured by Allah^{-azwj} and not to be Punished by Him^{-azwj}, and whoever were to take to others besides them^{-asws}, would incur the right to be Disgraced by Him^{-azwj} and Punished'.⁵⁹

⁵⁸ Interpretation of Religious Laws, however, its meanings have changed, today it means the extraction of religious law based on the application of logic by the Jurist. (Al-munjid)

⁵⁹ Wasail ul Shia, H. 33151