Teaching and Learning in Islamic Teachings: The Scholar, the Student, and the Unity of Knowledge and Action

The statement attributed to Imam Ja far ibn Muhammad al-Sadiq (peace be upon him), the sixth Imam of the Shia Muslims:

الإمام الصادق (عليه السلام): لست احب أن أرى الشاب منكم إلا غاديا في حالين: إما عالما أو متعلما ، فإن لم يفعل فرط ، فإن فرط ضيع ، وإن ضيع أثم ، وإن أثم سكن النار والذي بعث محمدا بالحق

Imam Jafar al-Sadiq (peace be upon him) said: '**I only like to see the young man from among you occupied in either of two states: learning or teaching, for if he does not [engage in either of these two], he is wasting his time; and by wasting his time, he will lose out; and by losing out, he will be committing a sin; and by committing a sin, he will dwell in the Fire, by the One who sent Muhammad with the truth**.'

— Amali al-Tusi, p. 303, no. 604

— Mizan al-Hikmah – Volume 2, Page 1401

The sacred duty of teaching and learning, the high station of the scholar and the student, and the inseparable link between knowledge and action.

The Two States: Scholar and Student

The two states are:

1. **As a scholar (*Alim*):** one who possesses knowledge and is capable of teaching and guiding others. In Islam, an *Alim* is a profoundly respected figure whose definition encompasses deep knowledge, specific characteristics, and a crucial role within the community. The term *Ulama* is the plural form of *Alim*.
2. **As a student (*mutaaallim*):** one who is actively seeking knowledge, learning, and developing understanding. A *mutaaallim* is fundamentally a learner, dedicated to acquiring knowledge, resisting boredom with learning, and avoiding overestimating one's current knowledge.

The Youth Is a Uniquely Receptive and Formative Period.

رسول الله (صلي الله عليه و آله): من تعلم في شبابه كان بمنزلة الرسم في الحجر ، ومن تعلم وهو كبير كان بمنزلة الكتاب على وجه الماء

Prophet Muhammad (peace be upon him and his family) said: '**Learning something during one's youth is like engraving in stone, and learning something when one is old is like writing on the surface of water**.'

— Bihar al-Anwar, v. 1, p. 222, no. 6

حفظ الغلام الصغير كالنقش في الحجر، وحفظ الرجل بعد ما يكبر كالكتاب على الماء

Prophet Muhammad (peace be upon him and his family) said: **A little child's memory is like unto a picture carved on stone, and an adult's is like unto something written on water**

— Nahj al Fasahah; Tradition No. 1175; Page No. 169

الإمام علي (عليه السلام): من لم يتعلم في الصغر لم يتقدم في الكبر

Imam Ali (peace be upon him) said: **'He who does not learn as a child does not progress as an adult.**'

— Ghurar al-Hikam, no. 8937

Knowledge and the Key Role of Questioning

وبهذا الإسناد قال: قال رسول الله صلى اللهعليه وآله: العلم خزائن ومفاتيحه السؤال فاسألوا - يرحمكم الله - فإنه يؤجر فيه أربعة: السائل والمعلم والمستمع والمجيب له.

God's Prophet (peace be upon him and his family) said: "**Knowledge is like a treasure whose keys are questioning. Therefore ask questions - may God have Mercy upon you - as four groups will benefit from this: the ones who ask, the one who teaches, the one who hears, and the one who responds to the question being asked**."

— Uyun akhbar al-Rida (Vol. 2) by Shaykh Muhammad b. Ali al-Saduq, Book 1, Chapter 1, Hadith #23

العلم خزائن ومفاتيحه السؤال، فاسألوا رحمكم الله، فإنه تؤجر أربعة: السائل والمتكلم والمستمع والمحب لهم.

Prophet Muhammad (peace be upon him and his family) said: **Knowledge is coffers, the key for which is asking, so ask, may Allah have mercy upon you, as four people shall be rewarded: the one who asks, the one who speaks, the one who listens, and the one who loves them.**

— Tuhaf al-Uqul by Ibn Shu'ba al-Harrani, Volume 0, Page 41

حسن السؤآل نصف العلم

Prophet Muhammad (peace be upon him and his family) said: **Asking properly is one half of knowledge.**

— Nahj Al-Fasahah

الإمام علي (عليه السلام): من سأل في صغره أجاب في كبره

Imam Ali (peace be upon him) said: '**He who asks questions as a child is able to answer them himself as an adult.**'

— Ghurar al-Hikam, no. 8273; Mizan ul Hikmah, page No. 186

حدثنا جعفر بن علي بن الحسن الكوفي رضي الله عنه قال: حدثني جدي الحسن بن علي، عن جده عبد الله بن المغيرة، عن السكوني، عن جعفر بن محمد، عن أبيه عليهما السلام قال:العلم خزائن والمفاتيح السؤال فاسألوا يرحمكم الله، فإنه يؤجر في العلم أربعة: السائل، والمتكلم، والمستمع، والمحب لهم

Ja'far ibn Ali ibn al-Hassan ibn al-Kufy - may God be pleased with him - narrated that his grandfather Al-Hassan ibn Ali quoted on the authority of his great grandfather Abdullah ibn al-Muqayrih, on the authority of Al-Sakoony, on the authority of Ja'far ibn Muhammad as-Sadiq (peace be upon him), on the authority of his father (peace be upon him), "**Knowledge is a treasure, the key for which is asking. Therefore ask, may God have Mercy upon you. Four people shall benefit from knowledge: those who ask questions; those who respond to the questions; those who listen to them; and those who like the above three.**"

— Al-Khisal by Shaykh Muhammad b. Ali al-Saduq, Book 5, Chapter 82, Hadith #1

The Value of Learning and Teaching in Youth

أغد عالما أو متعلما أو مستمعا أو محبا؛ ولا تكن الخامسة فتهلك

Prophet Muhammad (peace be upon him and his family) said: **Be a scholar or a student, a listener or a lover of them, and be not the fifth (of these four), for you'll perish**

— Nahj Al-Fasahah

الإمام الصادق (عليه السلام): لست احب أن أرى الشاب منكم إلا غاديا في حالين: إما عالما أو متعلما ، فإن لم يفعل فرط ، فإن فرط ضيع ، وإن ضيع أثم ، وإن أثم سكن النار والذي بعث محمدا بالحق

Imam Jafar al-Sadiq (peace be upon him) said '**I only like to see the young man from among you occupied in either of two states: learning or teaching, for if he does not [engage in either of these two], he is wasting his time; and by wasting his time, he will lose out; and by losing out, he will be committing a sin; and by committing a sin, he will dwell in the Fire, by the One who sent Muhammad with the truth**.'

— Amali al-Tusi, p. 303, no. 604

The True Scholar: Definition and Characteristics

The *Alim* is the one whose knowledge is not merely factual information but encompasses deeper understanding and experience of the truth, often including gnosis (*maarifah*). An *Alim* is generally defined as:

- A person who possesses knowledge of what is permissible and what is prohibited in Islam.
- One with a deep understanding of Islamic knowledge, learned in the traditions of the Prophet Muhammad (peace be upon him) and his family.
- Someone to whom people turn for guidance in religious matters.

The Criterion of Deeds Conforming to Words

A central criterion is derived from Quran 35:28:

إنما يخشى الله من عباده العلماء

"**Only those fear Allah, from among His servants, who have knowledge**." (Quran 35:28).

مثل العالم الذي يعلم الناس الخير وينسى نفسه، كمثل السراج يضيء للناس ويحرق نفسه

Prophet Muhammad (peace be upon him and his family) said: **A scholar who teaches good to people but forgets himself is like unto a candle illuminating people but burning itself**

— Nahj Al-Fasahah

Imam Abi Abdillah (Imam al-Sadiq, peace be upon him) interpreted this verse:

الكافي: علي بن إبراهيم، عن محمد بن عيسى، عن يونس، عن حماد بن عثمان، عن الحارث بن المغيرة النصري، عن أبي عبدالله عليه السلام في قول الله عزوجل: " إنما يخشى الله من عباده العلماء " قال: يعني بالعلماء من صدق فعله قوله، ومن لم يصدق فعله قوله فليس بعالم

al-Kafi: Ali b. Ibrahim from Muhammad b. Isa from Yunus from Hammad b. Uthman from al-Harith b. al-Mughira al-Nasri from Abi Abdillah عليه السلام in regards the words of Allah Mighty and Majestic: "**Verily they truly fear Allah from among his slaves – the scholars" (35:28) he said: He means by the scholars the one whose deeds conform with his words, as for the one whose deeds are contrary to his words then he is not a scholar.**"

— Mu jam al-Ahadith al-Mu tabara by Shaykh Muhammad Asif Muhsini Book 1, Chapter 5, Hadith #2

Thus, a true scholar is not merely one who possesses knowledge intellectually, but one whose actions reflect and confirm his words. If actions contradict words, the claim to knowledge is hollow.

Continuous Pursuit of Knowledge

Imam Ali (peace be upon him) defined the scholar by an unending thirst for knowledge:

الإمام علي (عليه السلام): العالم من لا يشبع من العلم ، ولا يتشبع به

Imam Ali (peace be upon him) said: '**The scholar is the one who is never satiated with knowledge, and never becomes full of it**.'

— Ghurar al-Hikam, no. 1740

الإمام علي (عليه السلام): العالم الذي لايمل من تعلم العلم

Imam Ali (peace be upon him) said: '**The scholar is the one who never gets bored of gaining knowledge**.'

— Ghurar al-Hikam, no. 1303

الإمام علي (عليه السلام) : إن الجاهل من عد نفسه۔ بما جهل من معرفة العلم ۔ عالما ، وبرأيه مكتفيا ، فما يزال للعلماء مباعدا وعليهم زاريا ، ولمن خالفه مخطئا ، ولما لم يعرف من الامور مضللا ، فإذا ورد عليه من الامور ما لم يعرفه أنكره وكذب به وقال بجهالته : ما أعرف هذا! وما أراه كان! وما أظن أن يكون! وأنى كان؟! وذلك لثقته برأيه وقلة معرفته بجهالته! فما ينفك بما يرى مما يلتبس عليه رأيه مما لا يعرف للجهل مستفيدا، وللحق منكرا، وفي الجهالة متحيرا، وعن طلب العلم مستكبرا

Imam Ali (peace be upon him) said: '**The ignorant is one who considers himself knowledgeable about what he is [in actual fact] ignorant of, and he is content with his own opinion. His attachment to scholars only increases his estrangement**

For this reason he is attached to what he sees as beneficial from his own mistaken opinion, and as a consequence, denies the truth, remains confused in his own ignorance and too proud to seek knowledge.'

— from knowledge] since he is constantly finding fault with them. He deems invalid the views of those who oppose him, and that which he does not understand he sees as fallacious. If he comes across something that he does not know, he denies it and falsifies it saying, 'I have never heard of this!' or 'I do not see it as possible! or 'How can it be!' or 'Where is this from?' This is due to his confidence in his own opinion and the paucity of his awareness of his own ignorance.,

— Tuhaf al- Uqul, no. 73

الإمام علي (عليه السلام): أعلم الناس المستهتر بالعلم

Imam Ali (peace be upon him) said: '**The most knowledgeable of people is he who is infatuated with knowledge**.'

— Ghurar al-Hikam, no. 3079

This saying means that the truest kind of "knowledgeable" person is not the one who has simply accumulated the most facts, degrees, or information, but the one who is deeply in love with learning itself.

"Infatuated with knowledge" means being captivated, obsessed, and endlessly drawn to understanding. Such a person studies not mainly for status, money, argument, or praise, but because knowledge itself is their passion. That passion keeps them humble and hungry: they never feel they have "arrived," so they keep questioning, exploring, and growing.

The Worthiest of People

رسول الله (صلي الله عليه و آله): أكثر الناس قيمة أكثرهم علما ، وأقل الناس قيمة أقلهم علما

Prophet Muhammad (peace be upon him and his family) said: '**The worthiest of people are those who have the most knowledge, and the least of them in worth are those with the least knowledge**.'

— Amali al-Saduq, p. 27, no. 4

أكثر الناس قيمة أكثرهم علما، وأقل الناس قيمة أقلهم علما.

Prophet Muhammad (peace be upon him and his family) said: **The one with the most value among people is the most knowledgeable, and the one with the least value among people is the least knowledgeable**.

— Amali al-Saduq by Shaykh al-Saduq, Volume 0, Page 73

Humility, Dignity, and Integrity

A true scholar is distinguished by humility, dignity, and integrity. Prophet Muhammad (peace be upon him and his family) advised:

تعلموا العلم؛ وتعلموا للعلم السكينة والوقار؛ وتواضعوا لمن تعلمون منه

Prophet Muhammad (peace be upon him and his family) said: **Acquire knowledge and through it, peace (of mind) and soberness gain, and to your teacher humble remain**

— Nahj Al-Fasahah

تواضعوا لمن تعلمون منه؛ وتواضعوا لمن تعلمونه؛ ولا تكونوا جبابرة العلماء

Prophet Muhammad (peace be upon him and his family) said: **Be humble to your teachers as well as to your students, and be not despotic scholars**

— Nahj al Fasahah; Tradition No. 283; Page No. 46

الإمام الصادق (عليه السلام): على العالم إذا علم أن لا يعنف ، وإذا علم أن لا يأنف

Imam Jafar al-Sadiq (peace be upon him) said: '**The knowledgeable man must not be harsh when he teaches, and must not be disdainful when he learns**.'

— Tanbih al-Khawatir, v. 1, p. 85

محمد بن يحيى العطار, عن أحمد بن محمد بن عيسى, عن الحسن بن محبوب, عن معاوية بن وهب قال: سمعت أبا عبد الله عليه السلام يقول: اطلبوا العلم وتزينوا معه بالحلم والوقار، وتواضعوا لمن تعلمونه العلم، و تواضعوا لمن طلبتم منه العلم، ولا تكونوا علماء جبارين فيذهب باطلكم بحقكم

Imam Jafar al-Sadiq (peace be upon him) said:

Muhammad ibn Yahya al `Attar, from Ahmad ibn Muhammad ibn `Isa, from al-Hasan ibn Mahbub; from Mu`awiyah ibn Wahb14 who said:

I heard Abu `Abd Allah (al-'Imam al-Sadiq) (A) say: `**Seek Knowledge and adorn it with forbearance and dignity. Be humble to those whom you teach and to those**

from whom you learn. Don't be tyrannical in your teaching conduct, for you will forfeit that to which you are entitled on account of it.'

— Usul Al-Kafi

الكافي: محمد بن يحيى العطار، عن أحمد بن محمد بن عيسى، عن الحسن بن محبوب عن معاوية بن وهب قال: سمعت أبا عبدالله عليه السلام يقول: اطلبوا العلم وتزينوا معه بالحلم والوقار، وتواضعوا لمن تعلمونه العلم، وتواضعوا لمن طلبتم منه العلم، ولا تكونوا علماء جبارين فيذهب باطلكم بحقكم

al-Kafi: Muhammad b. Yahya al-Attar from Ahmad b. Muhammad b. Isa from al-Hasan b. Mahbub from Muawiya b. Wahb who said: I heard Aba Abdillah عليه السلام saying: **seek knowledge and adorn yourself with forbearance and dignity together with it (knowledge), and humble yourself to the one you teach knowledge, and humble yourself to the one from whom you seek knowledge, and do not be tyrannical scholars so that your falsehood drives away your truth**.

— Mu jam al-Ahadith al-Mu tabara by Shaykh Muhammad Asif Muhsini Book 1, Chapter 5, Hadith #1

Fear of Allah and Taqwa

Knowledge is inseparable from *Taqwa* (fear of God). Imam Ja far al-Sadiq (peace be upon him) stated that "whoever is bereft of the fear of God cannot be a scholar." The Quranic verse "**Only those fear Allah, from among His servants, who have knowledge.**" (Quran 35:28) is understood to mean that genuine knowledge of Allah leads to profound reverence and awe, which in turn motivates righteous action.

رسول الله (صلي الله عليه و آله): من كان بالله أعرف كان من الله أخوف

Prophet Muhammad (peace be upon him and his family) said: '**He who is most knowledgeable of Allah is most fearful of Allah.**'

— Bihar al-Anwar, v. 70, p. 393, no. 64

الإمام علي (عليه السلام): غاية المعرفة الخشية

Imam Ali (peace be upon him) said: '**The peak of inner knowledge of Allah is fear [of Him].**'

— Ghurar al-Hikam, no. 6359

مصباح الشريعة ـ فيما نسبه إلى الإمام الصادق (عليه السلام) ـ: الخشية ميراث العلم ، والعلم شعاع المعرفة وقلب الإيمان ، ومن حرم الخشية لا يكون عالما وإن شق الشعر بمتشابهات العلم ، قال الله تعالى: «إنما يخشى الله من عباده العلماء»

It is narrated in Misbah al-Shari aa (The Lantern of the Path) that Imam al-Sadiq (peace be upon him) said, '**Fear [of Allah] is the legacy of knowledge, and knowledge is the ray of inner understanding and the heart of faith. So he who is devoid of fear cannot be knowledgeable, even if he is able to split hairs with obscure sciences.' Allah, most High, has said, "Only those of Allah's servants having knowledge fear Him.**"

— Misbah al-Shari aa, p. 365

الكافي: علي بن إبراهيم، عن محمد بن عيسى، عن يونس، عن حماد بن عثمان، عن الحارث بن المغيرة النصري، عن أبي عبدالله عليه السلام في قول الله عزوجل: " إنما يخشى الله من عباده العلماء " قال: يعني بالعلماء من صدق فعله قوله، ومن لم يصدق فعله قوله فليس بعالم

al-Kafi: Ali b. Ibrahim from Muhammad b. Isa from Yunus from Hammad b. Uthman from al-Harith b. al-Mughira al-Nasri from Abi Abdillah عليه السلام in regards the words of Allah Mighty and Majestic: "**Verily they truly fear Allah from among his slaves – the scholars**" (35:28) he said: **He means by the scholars the one whose deeds conform with his words, as for the one whose deeds are contrary to his words then he is not a scholar.**

— Mu jam al-Ahadith al-Mu tabara by Shaykh Muhammad Asif Muhsini Book 1, Chapter 5, Hadith #2

Role, Status, and Responsibility of the Scholar

The scholar's role is multifaceted:

- **Guidance and Distinction:** They provide guidance and knowledge, helping people distinguish truth from falsehood. They are "minarets of religion" and beacons of light.

ـ محمد بن يحيى عن أحمد بن محمد بن عيسى عن محمد بن سنان عن إسماعيل بن جابر عن أبي عبد الله (عليه السلام) قال العلماء أمناء والاتقياء حصون والاوصياء سادة وفي رواية أخرى العلماء منار والاتقياء حصون والاوصياء سادة.

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Muhammad ibn Sinan from 'Isma'il ibn Jabir that Abu 'Abdillah (al-Sadiq) (as) said: '**The scholars are the trustees [of religion], the pious ones are the strongholds [of religion] and the successors (of the Prophet) are the masters [of religion]**.' In an another hadith it is said, '**The scholars are the light houses**

[of the religion], the pious ones are the strongholds [of the religion] and the successors are the masters [of the religion].'

— Al-Kafi (Vol. 1) by Shaykh Muhammad b. Ya qub al-Kulayni, Book 2, Chapter 2, Hadith #5

- **Trustees of the Prophets:** Scholars are successors and trustees of the prophets, tasked with upholding and propagating authentic religion.

  رسول الله (صلي الله عليه و آله): العلماء امناء الله على خلقه

  Hazrat Mohammad (SAWW): The Prophet (S) said, '**The scholars are Allah's trustees over His creation.**'

  — Kanz al- Ummal, no. 28675

- **Leadership and Protection:** They have a duty of leadership, especially in the absence of the infallible Imams, and are crucial for protecting Islamic society.
- **Source of Expertise:** People turn to *Ulama* for religious instructions and spiritual laws.

The Superiority of an 'Alim over an 'Abid

The status of an *Alim* is exceptionally high.

رسول الله (صلي الله عليه و آله): إن فضل العالم على العابد كفضل الشمس على الكواكب ، وفضل العابد على غير العابد كفضل القمر على الكواكب

Hazrat Mohammad (SAWW): The Prophet (S) said, '**Verily the knowledgeable man is superior to the [mere] worshipper as the sun is to the stars, and the worshipper is superior to the one who does not worship as the superiority of the moon to the stars.**'

— Bihar al-Anwar, v. 2, p. 19, no. 49

رسول الله (صلي الله عليه و آله): فضل العالم على العابد بسبعين درجة ، بين كل درجتين حضر الفرس سبعين عاما ؛ وذلك أن الشيطان يضع البدعة للناس فيبصرها العالم فينهى عنها ، والعابد مقبل على عبادته لا يتوجه لها ولا يعرفها

Hazrat Mohammad (SAWW): The Prophet (S) said, '**The knowledgeable man is superior to the [mere] worshipper by seventy degrees, the distance between two degrees spanning the gallop of a horse for seventy years; and this is because Satan plants an innovation amongst people which the knowledgeable**

man notices and prohibits, whilst the worshipper attends to his worship neither taking any notice of it nor recognising it.'

— Rawdhat al-Wa aizin, no. 17

أبی ره قال حدثنی علی بن إبراهیم عن أبیه عن عبد الله بن میمون القداح عن أبی عبد الله ع عن آبائه ع قال قال رسول الله ص من سلک طریقا یطلب فیه علما سلک الله به طریقا إلی الجنه و إن الملائکه لتضع أجنحتها لطالب العلم رضی به و إنه یستغفر لطالب العلم من فی السماوات و من فی الأرض حتی الحوت فی البحر و فضل العالم علی العابد کفضل القمر علی سائر النجوم لیله البدر و إن العلماء ورثه الأنبیاء و إن الأنبیاء لم یورثوا دینارا و لا درهما و لکن ورثوا العلم فمن أخذ منهم أخذ بحظ وافر.

Imam Jafar al-Sadiq (peace be upon him) narrates from his ancestors that the Holy Prophet (peace be upon him and his family) said, "**One who walks on the way to seek knowledge, Allah will make him walk on the way to Paradise. Angels spread their wings for the pleasure of a student and every thing in the earth and the heaven including the fishes of oceans repent for him. A scholar is better than a worshipper much in the same way as a full moon is compared to stars. The scholars are inheritors of the prophets and the value of inheritance of prophets is measured in terms of knowledge instead of wealth. Whoever got a little of their inheritance has achieved a lot**."

— Thawab al-A mal wa iqab al-A mal by Shaykh Muhammad b. Ali al-Saduq, Book 2, Chapter 269, Hadith #1

فضل الفقیه علی العابد کفضل الشمس علی الکواکب

Imam Musa Kazim (peace be upon him): Imam Musa ibn Ja'far (a.s.) said:

The excellence of a scholar over a votary is similar to excellence of sun over the stars

— 1. Tuhaful Uqul, page 307.

فضل الفقیه علی العابد کفضل الشمس علی الکواکب

Imam Musa Kazim (peace be upon him): Imam Musa ibn Ja'far (a.s.) said:

The excellence of a scholar over a votary is similar to excellence of sun over the stars

— 1. Tuhaful Uqul, page 307.

Scholars are placed at the top of all classes of people, even above those who fast, pray all night, or fight in the way of Allah.

The Rank of a Knowledge Seeker

بالسند المتصل إلى ثقة الإسلام محمد بن يعقوب الكليني عن محمد بن الحسن وعلي بن محمد عن سهل بن زياد ومحمد بن يحيى عن أحمد بن محمد جميعا عن جعفر بن محمد الأشعري عن عبدالله بن ميمون القداح وعلي بن إبراهيم عن أبيه عن حماد بن عيسى عن القداح عن أبي عبدالله عليه السلام قال: قال رسول الله صلى الله عليه وآله: من سلك طريقا يطلب فيه علما سلك به طريقا إلى الجنة. وإن الملائكة لتضع أجنحتها لطالب العلم رضا به. وإنه يستغفر لطالب العلم من في السماء ومن في الأرض حتى الحوت في البحر. وفضل العالم على العابد كفضل القمر على سائر النجوم ليلة البدر. وإن العلماء ورثة الأنبياء. إن الأنبياء لم يورثوا دينارا ولا درهما، ولكن ورثوا العلم. فمن أخذ منه أخذ بحظ وافر

Hazrat Mohammad (SAWW): With my chain of transmitters reaching up to the thiqat al-Islam Muhammad ibn Ya’qub al-Kulayni, from Muhammad ibn al-Hasan and ‘Ali ibn Muhammad, from Sahl ibn Ziyad and Muhammad ibn Yahya, from Ahmad ibn Muhammad, from Ja’far ibn Muhammad al-‘Ash’ari, from ‘Abd Allah ibn Maymun al-Qaddah; and from ‘Ali ibn Ibrahim, from his father, from Hammad ibn ‘Isa, from al-Qaddah, from Abu ‘Abd Allah (A) that he said: The Messenger of Allah (S) said, “**One who proceeds on a path in the pursuit of knowledge, God makes him proceed therewith on a path to the Garden (Paradise). And, verily, the angels spread their wings for the seekers of knowledge out of delight. Verily, every creature of the heaven and the earth asks forgiveness for the seeker of knowledge, even the fish in the sea. The merit of the ‘alim (the learned) over the ‘abid (the devout) is like the merit of the moon over the stars on a full-moon night. The learned are the heirs of the prophets, for the prophets did not leave behind a legacy of wealth but that of knowledge. So whoever partakes of it derives a plenteous benefit**.”

— "Forty Hadiths" by Ayatullah Sayyid Imam Ruhallah Musawi Khomeini

رسول الله (صلي الله عليه و آله): طالب العلم طالب الرحمة ، طالب العلم ركن الإسلام ، ويعطى أجره مع النبيين

Hazrat Mohammad (SAWW): The Prophet (S) said, ‘**The seeker of knowledge is the seeker of mercy; the seeker of knowledge is the pillar of Islam and is given his recompense with the prophets.**’

— Kanz al- Ummal, no. 28729

The Loss Caused by the Death of an Alim

رسول الله (صلي الله عليه و آله): موت العالم مصيبة لا تجبر وثلمة لا تسد، وهو نجم طمس ، وموت قبيلة أيسر من موت عالم

Hazrat Mohammad (SAWW): The Prophet (S) said, '**The death of a scholar is an affliction that cannot be compensated and a void that cannot be filled, for he is a star that has been obliterated. The death of a whole tribe is easier to bear than the death of a scholar.**'

— Kanz al- Ummal, no. 28858

قال الصادق عليه السلام: «ما من أحد يموت أحب إلى إبليس من موت فقيه.

Imam Jafar ibn Muhammad Al-Sadiq (peace be upon him) said: **There is no one whose death is more beloved to Iblis than the death of a scholar (faqih)**.

— Man La Yaḥḍuruh al-Faqih (Vol. 1) by Shaykh Muhammad b. Ali al-Saduq, Book 1, Chapter 28, Hadith #559

The True Student: Qualities, Conduct, and Purpose

The *mutaaallim* is one who actively seeks knowledge and endeavors to develop understanding. This pursuit is not merely intellectual but deeply intertwined with spiritual development, ethical conduct, and a profound sense of purpose.

Qualities of a Student

A student must cultivate specific virtues:

- **Diligence and Persistence:** Students must work diligently, avoid boredom with learning, and maintain seriousness, punctuality, regularity, and patience.
- **Humility:** Imam Ali (peace be upon him) said:

الإمام علي (عليه السلام): على المتعلم أن يدئب نفسه في طلب العلم ، ولا يمل من تعلمه ، ولا يستكثر ما علم

Imam Ali (peace be upon him) said: '**The student must discipline himself in his quest for knowledge, and not become bored of learning, nor overestimate what he already knows.**'

— Ghurar al-Hikam, no. 6197

عن معاوية بن وهب اقل: سمعت أأب عبدهللا)عليه السالم(يقول: اطلبوا العلم وتزينوا معه ابلحلم والواقر، وتواضعوا لمن .تعلمونه العلم، وتواضعوا لمن طلبتم منه العلم، وال تكونوا علماء جبارين فيذهب ابطلكم بحقكم

From Muawiya bin Wahb who said: I heard Abu Abdullah (peace be upon him) saying: **Seek knowledge and adorn it with forbearance and dignity, and be**

humble to those whom you teach knowledge, and be humble to those from whom you seek knowledge, and do not be tyrannical scholars for your falsehood will override your truth.

— Wasa il al-Shia Vol. 15, Section 2, Chapter 30, Hadith 20503

- **Sincere Intention (*Niyyah*):** The purpose of learning must be sincere, driven by the pleasure of God, personal moral development, and service to His creation, not for self-glorification, argument, or worldly status.
- **Spiritual and Ethical Discipline:** The student must abstain from selfish and lustful inclinations, avoid the company of worldly individuals, and maintain introspective worry about the afterlife.
- **Action and Application:** It is crucial to put into action whatever is learned and understood, as this is its true benefit and a means for God to increase knowledge.

Three Categories of Knowledge Seekers

Imam Ali (peace be upon him) and Imam al-Sadiq (peace be upon him) classified seekers of knowledge into three types:

حدثنا جعفر بن محمد بن مسرور، قال: حدثنا محمد بن عبد الله بن جعفر بن جامع الحميري، عن أبيه، عن محمد بن عبد الجبار، عن أبي أحمد محمد ابن زياد الازدي، عن أبان بن عثمان الاحمر، عن أبان بن تغلب، عن عكرمة، عن ابن عباس، قال: سمعت أمير المؤمنين علي بن أبي طالب (عليه السلام) يقول: طلبة هذا العلم على ثلاثة أصناف، ألا فاعرفوهم بصفاتهم وأعيانهم: صنف منهم يتعلمون للمراء والجدل (1)، وصنف منهم يتعلمون للاستطالة والختل (2)، وصنف منهم يتعلمون للفقه والعمل، فأما صاحب المراء والجدل، تراه مؤذيا مماريا للرجال في أندية المقال، قد تسربل بالتخشع، وتخلى من الورع، فدق الله من هذا حيزومه (3)، وقطع منه خيشومه، أما صاحب الاستطالة والختل، فإنه يستطيل على أشباهه من أشكاله، ويتواضع للاغنياء من دونهم، فهو لحلوائهم هاضم، ولدينه حاطم، فأعمى الله من هذا بصره وقطع من آثار العلماء أثره، وأما صاحب الفقه والعمل، تراه ذا كآبة وحزن، قد قام الليل في حندسه (4)، وقد انحنى في برنسه، يعمل ويخشى خائفا وجلا من كل أحد إلا من كل ثقة من إخوانه، فشد الله من هذا أركانه، وأعطاه يوم القيامة أمانه (5).

Ja far b. Muhammad b. Masrur narrated to us. He said: Muhammad b. `Abdullah b. Ja far b. Jami` al-Himyari narrated to us from his father from Muhammad b. `Abd al-Jabbar from Abi Ahmad Muhammad b. Ziyad al-Azdi from Aban b. `Uthman al-Ahmar from Aban b. Taghlub from `Ikrama from Ibn `Abbas. He said: **I heard Amir al-Mu'minin `Ali b. Abi Talib say: The seekers of knowledge are of three types. You can distinguish them from each other by their characteristics and signs. (1) One group are those who learn for insincere argumentation. (2) One group are those who learn for stonewalling and deception. (3) One group are those who learn for understanding and for acting by it. As for those of insincere argumentation, they bring harm and doubt to groups of men. They gown**

themselves in reverence, but they are void of piety. May Allah knock their chests and cut their noses. As for those who learn for stonewalling and deception, they obstruct those like them, and they humble themselves for the rich. Thus, they consume those for their sweetness, and they destroy their religion. May Allah blind them from their sight and sever their affect on the legacy of the scholars. As for the group who learn for understanding and for acting by it, they are seen melancholy and grieving. They stand in prayer in the darkness of the night, and they bow in their evening robes. They work [in good deeds], and they are cautious and afraid of everyone except their trusted brethren. May Allah strengthen their foundations and grant them safety on the Day of Resurrection.

— Al-Amali by Shaykh Muhammad b. Ali al-Saduq, Book 1, Chapter 91, Hadith #1

1. **Those who seek knowledge for ignorance, quarrelling, and pride:** They are offensive, argumentative, and disruptive, putting on an outward garb of humility while devoid of piety. Their consequence is divine condemnation and humiliation.
2. **Those who seek knowledge for domination and deception:** They are imposters and sycophants, domineering with peers but humble before the rich, consuming worldly benefits and destroying their religion. Their consequence is that Allah blinds their insight and wipes out their traces from the legacy of the learned.
3. **Those who seek knowledge for understanding and intellect:** This is the sincere group. They are described as "melancholy and grieving," standing in prayer in the darkness of the night, acting with caution and fear, and avoiding everyone except their trusted brethren. Their consequence is that Allah strengthens their foundations and grants them safety on the Day of Resurrection.

Purpose of Learning

The ultimate purpose of seeking knowledge is to attain the pleasure of God, personal moral development, and service to His creation. It is considered one of the great acts of worship, a path to Paradise in the company of Prophets and *Awliya*. The sole motivation must be to achieve God's good pleasure and felicity in the Hereafter, not worldly wealth, fame, or honor. Knowledge acquired for worldly gain will only yield worldly returns, with no reward in the afterlife.

رسول الله (صلي الله عليه و آله): من طلب العلم لله لم يصب منه بابا إلا ازداد به في نفسه ذلا ، وفي الناس تواضعا، ولله خوفا ، وفي الدين اجتهادا، وذلك الذي ينتفع بالعلم فليتعلمه، ومن طلب العلم للدنيا والمنزلة عند الناس والحظوة عند السلطان لم يصب منه بابا إلا ازداد في

نفسه عظمة ، وعلى الناس استطالة ، وبالله◌ اغترارا، ومن الدين جفاء ، فذلك الذي لا ينتفع بالعلم ، فليكف وليمسك عن الحجة على نفسه ، والندامة والخزي يوم القيامة

Prophet Muhammad (peace be upon him and his family) said: '**He who seeks knowledge for Allah, no sooner does he learn even a chapter of it than it increases him in humility within himself, in humbleness in front of people, it increases his fear of Allah and his striving in religion, and that is the one who benefits from the knowledge that he gains. And he who seeks knowledge for this world and for status amongst people and for a favoured position with the ruler, no sooner does he learn even a chapter of it than it only increases his arrogance within himself, his presumptuousness with people, his self-delusion about Allah and his estrangement from religion. That is the one who does not benefit from his knowledge, and must subsequently refrain from it and stop furnishing proof for the case against himself in order not to feel regret and shame on the Day of Resurrection.**'

— Rawzat al-Wa'aiuin, p. 16

Knowledge and Action: An Inseparable Unity

Knowledge and action ('*ilm* and *aamal*) are inseparable. Knowledge is the prelude to action; any action follows knowledge.

رسول الله (صلي الله عليه و آله): طلب العلم فريضة على كل مسلم... به يطاع الرب ويعبد ، وبه توصل الأرحام ، ويعرف الحلال من الحرام ، العلم إمام العمل والعمل تابعه ، يلهم به السعداء ، ويحرمه الأشقياء

Prophet Muhammad (peace be upon him and his family) said: '**The quest for knowledge is incumbent upon every Muslim... by virtue of it the Lord is obeyed and worshipped, consanguinal relations are maintained, and the lawful is distinguished from the prohibited. Knowledge leads to action and action follows it. The fortunate ones are inspired by it whereas the wretched ones are deprived of it**.'

— Amali al-Tusi, p. 488, no. 1069

The Prophet (peace be upon him and his family) warned:

اذا علم العالم فلم يعمل كان كالمصباح يضيىء للناس ويحرق نفسه

A scholar who does not act upon his knowledge is like unto a niche providing people with light but burning itself

— Nahj Al-Fasahah

كل علم وبال يوم القيامة إلا من عمل به

Prophet Muhammad (peace be upon him and his family) said: **All kinds of knowledge will entail evil results in the Day of Judgement, save that which is put to practice**

— Nahj Al-Fasahah

من تعلم العلم ولم يعمل بما فيه حشره الله يوم القيامة أعمى. ومن تعلم العلم رئاء وسمعة يريد به الدنيا نزع الله بركته وضيق عليه معيشته ووكله الله إلى نفسه، ومن وكله الله إلى نفسه فقد هلك، قال الله تعالى: { فمن كان يرجو لقاء ربه فليعمل عملا صالحا ولا يشرك بعبادة ربه أحدا }.

Prophet Muhammad (peace be upon him and his family) said: **Whoever learns knowledge and does not act upon it, Allah will resurrect him on the Day of Resurrection as blind. And whoever learns knowledge for the sake of showing off and seeking reputation, desiring Dunya with it, Allah will remove its barakah and constrict his livelihood, and He will leave him to himself. And whoever Allah has left to himself, has perished. Allah, the Exalted, said: { Whoever hopes to meet his Lord, let him work righteousness, and never associate anyone with the service of his Lord }**.

— Makarim al-Akhlaq by Hasan bin al-Fadl al-Tabrisi, Volume 0, Page 451

"أشد الناس عذابا فى القيامة عالم لم يعمل بعلمه و لم ينفعه علمه"

The Holy Prophet of Islam (peace be upon him and his progeny) said:

One who knows something and does not observe it, and does not use his knowledge, his punishment in the hereafter would be the most severe

— 1. Bihar al-Anwar, volume 2, page 38

قليل العمل ينفع مع العلم، وكثير العمل لا ينفع مع الجهل

Prophet Muhammad (peace be upon him and his family) said: **A little bit of action accompanied by knowledge is useful, and a lot of deeds followed by ignorance is of no use**

— Nahj Al-Fasahah

الإمام علي (عليه السلام): ثمرة العلم العمل به

Imam Ali (peace be upon him) said: '**The fruit of knowledge is action in accordance with it.**'

— Ghurar al-Hikam, no. 4624

الإمام علي (عليه السلام): العلم مقرون بالعمل ، فمن علم عمل، والعلم يهتف بالعمل، فإن أجابه وإلا ارتحل عنه

Imam Ali (peace be upon him) said: '**Knowledge is linked to action, so he who knows acts. And knowledge calls for action, so if one answers [the call] it remains, and if not it departs from him.**'

— Nahj a-Balagha, Saying 366

الإمام علي (عليه السلام): العلم بلا عمل وبال ، العمل بلا علم ضلال

Imam Ali (peace be upon him) said: '**Knowledge without action is a curse, and action without knowledge is straying in error**.'

— Ghurar al-Hikam, no. 1587

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

Amir al-mu'minin, peace be upon him, said: **Knowledge is associated with action. Therefore, he who knows should act, because knowledge calls for action; if there is a response well and good, otherwise it (i.e., knowledge) departs from him**.

— Nahj al-Balagha by al-Sharif al-Radi, Book 3, Chapter 366, Hadith #451

The Zakat of Knowledge and the Duty to Teach

A cornerstone of teaching is that knowledge must be shared.

رسول الله (صلي الله عليه و آله): أفضل الصدقة أن يتعلم المرء المسلم علما ثم يعلمه أخاه المسلم

Prophet Muhammad (peace be upon him and his family) said: '**The best form of charity is for the Muslim to gain knowledge and then teach it to his fellow Muslim brother.**'

— Kanz al- Ummal, no. 16357

من الصدقة أن يتعلم الرجل العلم ويعلمه الناس.

Prophet Muhammad (peace be upon him and his family) said: **It is sadaqah that a man learns knowledge and teaches it to people.**

— Uddat al-Da'i wa Najah al-Sa'i by Ibn Fahd al-Hilli, Volume 0, Page 63

الإمام الصادق (عليه السلام): إن لكل شيء زكاة ، وزكاة العلم أن يعلمه أهله

Imam Jafar al-Sadiq (peace be upon him) said: '**Verily upon everything is its zakat, and the zakat of knowledge is to teach it to those who are worthy of it**.'

— Bihar al-Anwar, p. 247, no. 77

The Rewards for Learning:

أبى ره قال حدثنى على بن إبراهيم عن أبيه عن عبد الله بن ميمون القداح عن أبى عبد الله ع عن آبائه ع قال قال رسول الله ص من سلك طريقا يطلب فيه علما سلك الله به طريقا إلى الجنه و إن الملائكه لتضع أجنحتها لطالب العلم رضى به و إنه يستغفر لطالب العلم من فى السماوات و من فى الأرض حتى الحوت فى البحر و فضل العالم على العابد كفضل القمر على سائر النجوم ليله البدر و إن العلماء ورثه الأنبياء و إن الأنبياء لم يورثوا دينارا و لا درهما و لكن ورثوا العلم فمن أخذ منهم أخذ بحظ وافر.

Imam Ja'far Sadiq (peace be upon him) narrates from his ancestors that the Holy Prophet (s.a.w.s.) said, "**One who walks on the way to seek knowledge, Allah will make him walk on the way to Paradise. Angels spread their wings for the pleasure of a student and every thing in the earth and the heaven including the fishes of oceans repent for him. A scholar is better than a worshipper much in the same way as a full moon is compared to stars. The scholars are inheritors of the prophets and the value of inheritance of prophets is measured in terms of knowledge instead of wealth. Whoever got a little of their inheritance has achieved a lot**."

— Thawab al-A mal wa iqab al-A mal by Shaykh Muhammad b. Ali al-Saduq, Book 2, Chapter 269, Hadith #1

الإمام الصادق (عليه السلام): من تعلم لله○○ وعمل لله○○ وعلم لله○○ دعي في ملكوت السماوات عظيما ، فقيل: تعلم لله○○ ، وعمل لله○○ ، وعلم لله!

Imam Jafar al-Sadiq (peace be upon him) said: '**He who gains knowledge for the sake of Allah, acts upon it for the sake of Allah and teaches it for the sake of Allah is called great in the kingdom of the heavens, and it is exclaimed about him 'Indeed he gains knowledge for Allah, acts for Allah and teaches for Allah**!'

— Amali al-Tusi, p. 167, no. 280

وعنه)عليه السالم(اقل: إذا اقل المعلم للصبي قل بسم هللا الرحمن الرحيم فقال الصبي بسم هللا الرحمن الرحيم .كتب هللا براءة للصبي وبراءة ألبويه وبراءة للمعلم

From him (peace be upon him) who said: **When the teacher tells the child to say 'In the name of Allah, the Most Merciful, the Most Compassionate' and the child says 'In the name of Allah, the Most Merciful, the Most Compassionate', Allah writes freedom/acquittal (from hellfire) for the child, freedom/acquittal (from hellfire) for his parents, and freedom/acquittal (from hellfire) for the teacher. Collective Obligation To Learn And Teach The Quran, And Its Individ**...

— Wasa il al-Shia Vol. 6, Section 4, Chapter 1, Hadith 7651

The Rewards for Teaching Are Immense:

The teacher receives a reward similar to the student's; the one who learns knowledge, acts accordingly, and teaches it for Allah "will be called magnificently in heavens."

عالم ينتفع بعلمه خير من ألف عابد

Prophet Muhammad (peace be upon him and his family) said: **A scholar who avails himself of his own knowledge is superior to a thousand simple worshipers (of God)**

— Nahj Al-Fasahah

الإمام الصادق (عليه السلام): من تعلم لله○○ وعمل لله○○ وعلم لله○○ دعي في ملكوت السماوات عظيما ، فقيل: تعلم لله○○ ، وعمل لله○○ ، وعلم لله!

Imam Jafar al-Sadiq (peace be upon him) said: '**He who gains knowledge for the sake of Allah, acts upon it for the sake of Allah and teaches it for the sake of Allah is called great in the kingdom of the heavens, and it is exclaimed about him 'Indeed he gains knowledge for Allah, acts for Allah and teaches for Allah!**'

— Amali al-Tusi, p. 167, no. 280

الإمام الصادق (عليه السلام): رحم الله○ قوما كانوا سراجا ومنارا ؛ كانوا دعاة إلينا بأعمالهم ومجهود طاقتهم

Imam Jafar al-Sadiq (peace be upon him) said: '**May Allah have mercy on the people who are a lamp and a beacon. They call to our cause with their actions and the best of their efforts.**'

— Tuhaf al- Uqul, no. 301

الإمام الصادق (عليه السلام): جاء رجل إلى رسول الله○ (صلي الله عليه و آله) فقال: يا رسول الله○ ، ما العلم ؟ قال: الإنصات ، قال: ثم مه ؟ قال: الاستماع ، قال: ثم مه ؟ قال: الحفظ ، قال: ثم مه ؟ قال: العمل به ، قال: ثم مه يارسول الله○ ؟ قال: نشره

Imam Jafar al-Sadiq (peace be upon him) said: '**A man once came to the Prophet (peace be upon him and his family) said: asking, 'O Prophet of Allah, what is knowledge' to which he replied, 'Paying attention.' The man asked, 'Then what' He replied, 'Listening.' He asked, 'Then what' The Prophet replied, 'Learning.' The man asked, 'Then what' He replied, 'Acting upon it.' He asked, 'Then what O Prophet of Allah', to which he replied, 'Spreading it.**'

— al-Kafi, v. 1, p. 48, no. 4

Rights and Etiquette Toward Scholars

عن جده، عن عيل)عليه السالم(اقل: من حق العالم أن ال تكثر عليه السؤال، وال تسبقه في الجواب، وال تلح إذا أعرض، وال أتخذ بثوبه إذا كسل، وال تشر إليه بيدك، وال تغمز بعينك وال تساره في مجلسه، وال تطلب عوراته، وأن ال تقول: اقل فالن ،خالف قولك، وال تفشي له سرا، وال تغتاب عنده أحدا، وأن تحفظ له شاهدا وغائبا، وأن تعم القوم ابلسالم وتخصه ابلتحية ،وتجلس بين يديه، وإن كانت له حاجة سبقت القوم إلى خدمته وال تمل من طول صحبته، إفنما هو مثل النخل افنتظر متى تسقط عليك منه منفعته، والعالم بمنزلة الصائم القائم المجاهد في سبيل هللا، وإذا مات العالم انثلم في اإلسالم ثلمة ال تسد إلى يوم القيامة، وإن طالب العلم ليشيعه سبعون ألف ملك .مقرب في السماء

From his grandfather, from Ali (peace be upon him) who said: **Among the rights of a scholar is that you should not overwhelm him with questions, not precede him in answering, not persist when he turns away, not grab his garment when he is tired, not point at him with your hand, not wink at him, not whisper in his gathering, not seek his faults, not say "so-and-so said contrary to your statement," not disclose his secrets, not backbite anyone in his presence, protect him in his presence and absence, greet everyone generally but give him a special greeting, sit in front of him, and if he has a need, be the first among people to serve him. Do not grow weary of his long companionship, for he is like a palm tree - wait for when its benefit will fall upon you. The scholar is at the level of one who fasts, prays at night, and fights in the way of Allah. When a scholar dies, a gap appears in Islam that cannot be filled until the Day of Judgment, and indeed seventy thousand close angels in the heaven accompany the seeker of knowledge. Rights Of A Scholar That Are Emphatically Recommended**

— Wasa il al-Shia Vol. 12, Section 1, Chapter 123, Hadith 16117

عن سليمان بن جعفر الجعفري، عمن ذكره، عن أبي عبد هللا)عليه السالم(اقل كان أمير المؤمنين)عليه السالم(يقول: إن ،من حق العالم أن ال يكثر عليه السؤال، وال أتخذ بثوبه وإذا دخلت عليه وعنده قوم فسلم عليهم جميعا، وخصه ابلتحية ،واجلس بين يديه، وال تجلس خلفه، وال تغمز بعينك وال تشر بيدك، وال تكثر من القول اقل فالن واقل فالن خالف لقوله وال تضجر

بطول صحبته، إفنما مثل العالم مثل النخلة تنتظرها متى يسقط عليك منها شئ، وإن العالم أعظم أجرا من الصائم .القائم الغازي في سبيل هللا

From Sulaiman bin Ja'far Al-Ja'fari, from who mentioned it, from Abu Abdullah (peace be upon him) who said: Amir Al-Mu'mineen (peace be upon him) used to say: **Among the rights of a scholar is that you should not overwhelm him with questions, not grab his garment, and when you enter upon him while people are present, greet them all collectively but give him a special greeting, sit in front of him and not behind him, not wink with your eyes or gesture with your hands, and not frequently say "so-and-so said" contrary to his statement. Do not grow weary of his long companionship, for the scholar is like a palm tree - you wait for when something will fall from it onto you. Indeed, the scholar has greater reward than one who fasts, prays at night, and fights in the way of Allah.**

— Wasa il al-Shia Vol. 12, Section 1, Chapter 123, Hadith 16116

الإمام علي (عليه السلام): من حق العالم عليك أن تسلم على القوم عامة وتخصه دونهم بالتحية ، وأن تجلس أمامه ، ولا تشيرن عنده بيدك ، ولا تغمزن بعينيك ، ولا تقولن: «قال فلان» خلافا لقوله ، ولا تغتابن عنده أحدا، ولا تسار في مجلسه ، ولا تأخذ بثوبه ، ولا تلح عليه إذا مل ، ولا تعرض من طول صحبته ، فإنما هي بمنزلة النخلة تنتظر متى يسقط عليك منها شيء

Imam Ali (peace be upon him) said: '**It is a scholar's right upon you that you greet people in general as a whole but single him out with your greeting, that you sit in front of him, that you do not point to him with your hand, nor make hints against him with your eyes, nor say, 'but x said' in opposition to his statements, nor backbite anyone in his presence, nor whisper secrets to others in his gathering, nor pull on his robe, nor insist for him to continue if he is tired, nor show disinclination at the length of his speech, for verily it [i.e. his speech] is as a palm tree from which you [should] anxiously wait for something to fall from it for you.**'

— Kanz al- Ummal, no. 29363

Respecting the Scholars:

رسول الله (صلي الله عليه و آله): النظر في وجه العالم حبا له عبادة

Prophet Muhammad (peace be upon him and his family) said: '**Looking at the face of a scholar out of love for him is an act of worship.**'

— Nawadir al-Rawandi, p. 11

الإمام علي (عليه السلام): من وقر عالما فقد وقر ربه

Imam Ali (peace be upon him) said: '**He who shows reverence to a scholar has revered his Lord.**'

— Ghurar al-Hikam, no. 8704

الإمام علي (عليه السلام): إذا رأيت عالما فكن له خادما

Imam Ali (peace be upon him) said: '**When you see a scholar, be a servant to him**.'

— Ghurar al-Hikam, no. 4044

Youth, Time, Health, Resources and Free Time

The Prophet (peace be upon him and his family) said:

اقل: اي أاب ذر، اغتنم خمسا قبل خمس: شبابك قبل هرمك، وصحتك- (في وصية رسول هللا)صبل هللا عليه وآله وسلم ،قبل سقمك، وغناك قبل فقرك، وفراغك قبل شغلك، وحياتك قبل موتك اي أاب ذر، إايك والتسويف أبملك، إفنك بيومك ولست بما بعده، اي أاب ذر إذا أصبحت فال تحدث نفسك ابلمساء وإذا أمسيت فال .تحدث نفسك ابلصباح، وخذ من صحتك قبل سقمك

From the advice of the Messenger of Allah (peace and blessings be upon him and his family) - He said: **O Abu Dharr, take advantage of five before five: Your youth before your old age, your health before your sickness, your wealth before your poverty, your free time before your busyness, and your life before your death. O Abu Dharr, beware of procrastination with your hopes, for you have your day and you don't have what comes after it. O Abu Dharr, when you wake up in the morning, don't talk to yourself about the evening, and when you reach the evening, don't talk to yourself about the morning, and take from your health before your sickness.**

— Wasa il al-Shia Vol. 1, Section 2, Chapter 27, Hadith 285

الصحة و الفراغ نعمتان مكفورتان.

The Prophet (sw) said; **Health and free time are two neglected blessings**.

(failing to recognize the true value of good health and downtime or spare time)

— Man La Yahduruh al-Faqih (Vol. 4) by Shaykh Muhammad b. Ali al-Saduq, Book 1, Chapter 175, Hadith #5829

نعمتان مكفورتان: الامن والعافية

Prophet Muhammad (peace be upon him and his family) said: **Two blessings are taken for granted, security and health**

— Nahj Al-Fasahah; Tradition No. 1707; Page No. 241.

أحسنوا جوار نعم الله لا تنفروها؛ فقلما زالت عن قوم فعادت اليهم

Prophet Muhammad (peace be upon him and his family) said: **Appreciate God's blessings given to you, and let them not vanish, for a lost blessing will hardly be regained**

— Nahj Al-Fasahah

عن موسى بن إسماعيل ابن موسى بن جعفر، عن آابئه، عن عيل)عليهم السالم(في قول هللا عز وجل:)وال تنس نصيبك .من الدنيا(اقل: ال تنس صحتك وقوتك وفراغك وشبابك ونشاطك أن تطلب بها آالخرة

From Musa bin Ismail ibn Musa bin Ja'far, from his forefathers, from Ali (peace be upon them) regarding the words of Allah the Mighty and Majestic: "**And do not forget your share of the worldly life**" [Quran 28:77], he said: **Do not forget your health, your strength, your free time, your youth, and your vitality to seek the hereafter through them.**

— Wasa il al-Shia Vol. 16, Section 1, Chapter 91, Hadith 21043

الإمام الصادق (عليه السلام): ليسفيما أصلحالبدن إسراف... إنما الإسراف فيما أتلف المال وأضر بالبدن

Imam Jafar al-Sadiq (peace be upon him) said: '**There is no waste in anything that improves the body...rather waste is found in all that squanders away wealth and harms the body.**'

— Bihar al-Anwar, v. 75, p. 303, no. 6

الإمام الصادق (عليه السلام) ـ في قوله تعالى : «ولا تبذر تبذيرا» ـ : من أنفق شيئا في غير طاعة الله◌ فهو مبذر ، ومن أنفق في سبيل الخير فهو مقتصد

Imam Jafar al-Sadiq (peace be upon him) said about the verse: "**but do not squander wastefully" – '[It refers to] one who spends for other than the obedience of Allah, who is a squanderer; and one who spends in the path of good, who is economical.**'

— Tafsir al-'Ayyashi, v. 2, p. 288, no. 53

وعن عبد الرحمن اقل: سألت أاب عبدهللا)عليه السالم(عن قوله:)يسألونك ماذا ينفقون قل العفو(اقل:)الذين إذا انفقوا لم .يسرفوا ولم يقتروا وكان بين ذلك قواما(اقل: نزلت هذه بعد هذه، هي الوسط

From Abd al-Rahman who said: I asked Abu Abdullah (peace be upon him) about His saying: "**They ask you what they should spend. Say: The surplus** [Quran, 2:219]." He said: "**Those who, when they spend, are neither extravagant nor miserly, but are moderate between that** [Quran, 25:67]." He said: **This was revealed after this one - it is the middle way.**

— Wasa il al-Shia Vol. 21, Section 7, Chapter 25, Hadith 27855

عن محمد بن أحمد بن يحيى بإسناده يرفعه إلى أبى عبد هللا)عليه السالم(اقل: السرف في ثالثة في .ابتذالك ثوب صونك، وإلقائك النوى يمينا وشماال، وإهراقك فضلة الماء واقل: ليس في الطعام سرف

From Muhammad bin Ahmad bin Yahya with his chain reaching to Abu Abdullah (peace be upon him) who said: **Wastefulness is in three things: wearing your good clothes casually, throwing date pits right and left, and spilling excess water.** And he said: **There is no extravagance (or wastefulness) in food**.

— Wasa il al-Shia Vol. 5, Section 1, Chapter 28, Hadith 5880

إن القصد أمر يحبه الله عز وجل وإن السرف أمر يبغضه الله حتى طرحك النواة فإنها تصلح للشيء وحتى صبك فضل شرابك.

Imam Ja'far al-Sadiq (peace be upon him) said: **Economizing is something that Allah Azzawajal loves, and wastefulness is something that Allah abhors, even you throwing away a kernel, for it may be good for something, and even pouring out the leftover of your drink**.

— al-Kafi by Shaykh al-Kulayni, Volume 4, Page 52

Conclusion

Imam al-Sadiq's directive that youth must be either scholars or students, and it unfolds into a detailed exposition of the scholar's qualities, the student's duties, the categories of knowledge seekers, the inseparability of knowledge and action, the *zakat* of knowledge, the rights of scholars, and the spiritual consequences of wasting time.

The true scholar is one whose deeds conform to his words, who never feels satiated with knowledge, who fears Allah, and who teaches with humility and dignity. The true student is one who seeks knowledge sincerely for Allah, acts upon it, respects teachers, and remains humble. Knowledge is not an end in itself but a means to righteous action, service to humanity, and nearness to Allah. Teaching is a sacred trust, and sharing knowledge is its *zakat*. Youth and free time are precious blessings

that must be used for learning and teaching, for wasting them leads to loss, sin, and ultimately the Fire.

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Quran 2:219 — يسألونك ماذا ينفقون قل العفو. Cited in Wasa'il al-Shia, Vol. 21, Section 7, Chapter 25, Hadith 27855.

Quran 25:67 — والذين إذا أنفقوا لم يسرفوا ولم يقتروا وكان بين ذلك قواما. Cited in Wasa'il al-Shia, Vol. 21, Section 7, Chapter 25, Hadith 27855.

Quran 17:26 — ولا تبذر تبذيرا. Referenced in Tafsir al-'Ayyashi, Vol. 2, p. 288, no. 53.

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