

Jurisprudence

Jurisprudence الفقه

Learnedness in Religion

التَّفَقُّهُ فِي الدِّينِ

.. رسولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِهِ): إِذَا أَرَادَ اللهُ بَعْدَ خَيْرٍ فَقَهَّهُ فِي الدِّينِ، وَأَلْهَمَهُ رُشْدَهُ1

1— The Prophet (S) said, ‘When Allah wants good for a servant, He educates him in religion and inspires him to its complete path.’[Kanz al-’Ummal, no. 28690]

.. رسولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِهِ): أَفْضَلُ الْعِبَادَةِ الْفَقْهُ2

2— The Prophet (S) said, ‘The best of worship is the study of religion.’[al-Targhib wa al-Tarhib, v. 1, p. 93, no. 3]

.. رسولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِهِ): إِنَّ لِكُلِّ شَيْءٍ دِعَامَةً، وَدِعَامَةُ هَذَا الدِّينِ الْفَقْهُ3

3— The Prophet (S) said, ‘There is a support for everything, and the support for this religion is education.’[Kanz al-’Ummal, no. 28768]

.. الإمامُ عليٌّ (عَلَيْهِ السَّلَامُ): تَعَلَّمُوا الْقُرْآنَ ؛ فَإِنَّهُ أَحْسَنُ الْحَدِيثِ، وَتَفَقَّهُوا فِيهِ فَإِنَّهُ رَيِّعُ الْقُلُوبِ4

4— Imam Ali (a.s.) said, ‘Learn the Quran for it is the best of speeches, and study it for it is the spring of the hearts.’[Nahjul Balaghah, Sermon 110]

- الإمام الكاظم (عليه السلام): تَفَقَّهُوا فِي دِينِ اللَّهِ، فَإِنَّ الْفَقْهَ مِفْتَاحُ الْبَصِيرَةِ، وَتَمَامُ الْعِبَادَةِ، وَالسَّبَبُ إِلَى الْمَنَازِلِ الرَّفِيعَةِ وَالرُّتَبِ الْجَلِيلَةِ فِي الدِّينِ وَالْدُنْيَا، وَفَضْلُ الْفَقِيهِ عَلَى الْعَابِدِ كَفَضْلِ الشَّمْسِ عَلَى الْكَوَاكِبِ، وَمَنْ لَمْ يَتَفَقَّهْ فِي دِينِهِ لَمْ يَرْضَ اللَّهُ لَهُ عَمَلًا

5— Imam al-Kazim (a.s.) said, ‘The superiority of a learned person over a worshipper is as the superiority of the sun over the planets, and whoever does not educate themselves in their religion, Allah will not accept a single deed from them.’[Bihar al-Anwar, v. 78, p. 321, no. 19]

Who is the Scholar (faqih)?

مَنْ هُوَ الْفَقِيهُ؟

Who is the Scholar (faqih¹)?

- رسولُ الله (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فِي وَصِيَّتِهِ لِأَبِي ذَرٍّ: لَا يَفْقَهُ الرَّجُلُ كُلَّ الْفَقْهِ حَتَّى يَرَى النَّاسَ أَمْثَالَ الْأَبَاعِرِ، فَلَا يَحْفَلُ بِوُجُودِهِمْ، وَلَا يُغَيِّرُهُ ذَلِكَ كَمَا لَا يُغَيِّرُهُ وُجُودُ بَعِيرٍ عِنْدَهُ، ثُمَّ يَرْجِعْ هُوَ إِلَى نَفْسِهِ فَيَكُونَ أَعْظَمَ حَاقِرٍ لَهَا.

6— The Prophet (S) said in his will to Abu Dharr, ‘A person will not be totally educated until he sees people like camels, so he should not be amused by their presence and it should not change him, just as the presence of a [real] camel does not change him. Then he must return to his self and become the greatest humiliator of his self.’[Bihar al-Anwar, v. 72, p. 304, p. 51]

- الإمامُ عليٌّ (عَلَيْهِ السَّلَامُ): أَلَا أُخْبِرُكُمْ بِالْفَقِيهِ حَقَّ الْفَقِيهِ؟ مَنْ لَمْ يُرَخِّصِ النَّاسَ فِي مَعَاصِي اللَّهِ، وَلَمْ يُقْنِطْهُمْ مِنْ رَحْمَةِ اللَّهِ، وَلَمْ يُؤْمِنْهُمْ مِنْ مَكْرِ اللَّهِ، وَلَمْ يَدْعِ الْقُرْآنَ رَغْبَةً عَنْهُ إِلَى مَا سِوَاهُ.

7— Imam Ali (a.s.) said, ‘Shall I inform you of a true learned person? He who does not allow people to commit acts of disobedience to Allah, does not let them lose hope in the mercy of Allah, does not assure them against the devices of Allah, and does not leave the Quran in his desire for something other than it.’[Tuhaf al-’Uqul, p. 204]

- الإمامُ الباقرُ (عَلَيْهِ السَّلَامُ) - وَقَدْ سَأَلَهُ رَجُلٌ فَأَجَابَهُ، فَقَالَ الرَّجُلُ: إِنَّ الْفُقَهَاءَ لَا يَقُولُونَ هَذَا ! - يَا وَيْحَكَ ! وَهَلْ رَأَيْتَ فَقِيهًا قَطُّ ؟ ! إِنَّ الْفَقِيهَ حَقَّ الْفَقِيهِ: الزَّاهِدُ فِي الدُّنْيَا، الرَّائِبُ فِي الْآخِرَةِ، الْمُتَمَسِّكُ بِسُنَّةِ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ)

8— Imam al-Baqir (a.s.) was once asked a question by a man, to which he duly replied, and to which the man then retorted, ‘The jurists do not say this!’ The Imam said, ‘Woe unto you! Have you ever seen a

jurist?! A real jurist is a person who is ascetic from this world, who craves for the Hereafter, and strongly holds onto the tradition of the Prophet (S).'[al-Kafi, v. 1, p. 70, no. 8]

.. الإمام الصادق (عليه السلام): لا يكون الرجل منكم فقيها حتى يعرف معارض كلامنا9

9— Imam al-Sadiq (a.s.) said, 'There is no man from among you who will become a jurist until they understand the intents of our speech.'[Ma'ani al-Akhbar, v. 2, p. 3]

.. الإمام الرضا (عليه السلام): من علامات الفقه الحلم والعلم والصمت10

10— Imam Ar-Ridha' (a.s.) said, 'Among the signs of a jurist are clemency, knowledge, and silence.'[al-Ikhtisas, p. 232]

The Power of the Jurist over Satan

شدة الفقيه على إبليس

.. رسول الله (صلي الله عليه وآله): فقيه واحد أشد على إبليس من ألف عابد11

11— The Prophet (S) said, 'One jurist is more powerful over Satan than one thousand worshippers.'[Bihar al-Anwar, v. 1, p. 177, no. 48]

.. رسول الله (صلي الله عليه وآله): ما من شيء أقطع لإظهار إبليس من عالم يخرج في قبيلة12

12 — The Prophet (S) said, 'There is nothing more difficult [lit. backbreaking] for Satan than a scholar emerging from a tribe.'[Kanz al-'Ummal, no. 28755]

.. الإمام زين العابدين أو الإمام الباقر: متفقه في الدين أشد على الشيطان من عبادة ألف عابد13

13 — Imam Zayn al-Abidin (a.s.) or Imam al-Baqir (a.s.) said, 'A person educated in religion is more difficult for Satan to bear than the worship of one thousand worshippers.'[Bihar al-Anwar, v. 1, p. 213, no. 10]

The Death of a Jurist

مَوْتُ الْفَقِيهِ

.. الإمامُ الصَّادِقُ (عَلَيْهِ السَّلَامُ): إِذَا مَاتَ الْمُؤْمِنُ الْفَقِيهُ تَلَمَّ فِي الْإِسْلَامِ ثُلْمَةٌ لَا يَسُدُّهَا شَيْءٌ¹⁴

14 – Imam al-Sadiq (a.s.) said, ‘When a jurist believer dies a void is left in Islam that nothing can ever again fill.’[al-Kafi, v. 1, p. 38, no. 2]

.. الإمامُ الصَّادِقُ (عَلَيْهِ السَّلَامُ): مَا مِنْ أَحَدٍ يَمُوتُ مِنَ الْمُؤْمِنِينَ أَحَبَّ إِلَى إِبْلِيسَ مِنْ مَوْتِ فَقِيهِ¹⁵

15 – Imam al-Sadiq (a.s.) said, ‘No believer’s death makes Satan happier more than the death of a jurist.’[al-Kafi, v. 1, p. 38, no. 1]

¹ The original meaning of faqih is ‘learned man’ or ‘scholar’, but it has acquired a more specific meaning in Islamic terminology, which is a ‘jurist’ or ‘a religious scholar well-versed in Islamic law and jurisprudence (fiqh)’ (ed.)