

The density of the rich meaning and the ease of formulations in the words of wisdom texts of Imam al-Baqir (peace be upon him) The knowledge words of wisdom as a model

Asma Lazim okab¹, Dr. Amir Moqaddam Mottaqi^{2*}, Dr. Faramarz Mirzaei³, Dr. Zina Kazem Mohsen⁴

Abstract

The critics evaluated the speeches of the preachers and indicated their weaknesses and strengths based on an important critical criterion, which is that "the best speech is that which is too little to dispense you with a lot." Accordingly, this research intends to study the words of wisdom texts on the concept of knowledge of Imam al-Baqir Muhammad ibn Ali (pbuh), to show the rich meanings and easy verbal formulation in them, through the relationship of grammatical functions and linking them to semantic functions in examples of them.

The importance of the research is represented by showing the outstanding knowledge and cognitive effort of the imam in his wisdom related to knowledge, due to his status (pbuh), as the founder of the knowledge school, in promoting the culture of knowledge effort in his era.

The method in this research is descriptive and analytical. It relies on the tools of deduction, interpretation and accuracy to clarify the intended meaning of the grammatical significance that corresponds to those words and the grammatical formulation according to the opinions of grammarians.

The most important findings of the research are that the Qur'anic vision is clear in the methods of ruling the Imam (pbuh) and its

¹ PhD student, Arabic Language and Literature, Dr. Ali Shariati Faculty of Letters and Humanities, Ferdowsi University of Mashhad, Mashhad, Iran, asma.ferdowsi@gmail.com

² Associate Professor, Department of Arabic Language and Literature, Dr. Ali Shariati Faculty of Letters and Humanities, Ferdowsi University of Mashhad, Mashhad, Iran, (corresponding author), a.moghaddam@ferdowsi.um.ac.ir

³ Professor of Arabic Language & Literature, Faculty of Humanities, Tarbiat Modares University, Tehran – Iran, f_mirzaei@modares.ac.ir.

⁴ Department of Quran and Hadith Sciences - Imam Al-Kadhim (peace be upon him) College of Islamic Sciences, University / Departments of Najaf Al-Ashraf, Iraq. zina.kadhumi@alkadhumi-col.edu.iq

meanings, and that he (pbuh) chose uncomplicated linguistic methods that are known to the general public, and he used more than the use of short phrases and the use of the imperative and conditional methods to urge learning and abundance Questioning and relying on the principle of cause and effect, which is consistent with urging science and taking its causes.

Keywords: Imam al-Baqir (pbuh), wisdom of knowledge, grammatical meaning.

1- Introduction

The formulation of the grammatical sentence in the Arabic language has its significance, which helps the meditator to explore the text and absorb it accurately and extract what it contains meanings that indicate the valuable experience obtained by the author of the text, so he deposited it in turn in the bottle of words with their grammatical structure. Extracting this valuable experience and rational wisdom requires the reader to be aware of grammar and to look forward to its precious connotations in order to obtain what is precious.

This research presents an issue of (the grammatical significance) in the light of the texts of the wisdom of knowledge of Imam al-Baqir (peace be upon him). Since ancient times, the rule has represented a bright aspect of reducing knowledge and advice in a short text in which the significance is intensified.

And if the text has its value, then the author of the text and his precious experience and his linguistic ability to express his experience in the form of words and structures have a more valuable value than the text itself because the text acquires the treasures of its meanings from its author and his precious human experience. Wisdom is not possessed by the common people; Rather, it is confined to the person who is characterized by the qualities of the wise, and wisdom is one of the characteristics of the Ahl al-Bayt (peace be upon them), and the fifth imam of the Ahl al-Bayt is Imam al-Baqir (peace be upon him). It stems from the sources of the Holy Qur'an. His wisdom showed his eloquent and influential style in addressing people. He adopted a Qur'anic approach in communication. The study aims to shed light on an important aspect of the giving of Imam al-Baqir (peace be upon him), which is the wisdom of knowledge. The study will be grammatical and semantic according to what came in the wisdom of science in terms of grammatical methods in light of the search for meaning and focus on the most common dominants.

The study is divided into two parts: theoretical and practical, in order to understand the life of the imam and his fragrant biography, and to define wisdom and grammatical significance, and this is what the

theoretical section will include. As for the applied or analytical section, it will include a presentation of the wisdom of knowledge of the Imam, peace be upon him, an explanation of its concept, its semantic purpose, and a presentation of the grammatical issues that are compatible with it.

1-1- Research questions

- What are the semantic purposes of Imam al-Baqir's ruling, peace be upon him, and how did it affect the message?
- What is the most used method in expressing the meaning of Imam al-Baqir, peace be upon him?
- What are the manifestations of the reflection of the wisdom of knowledge of Imam al-Baqir, peace be upon him, on the requirements of reality, and were they in conformity with it?

1-2- Research hypothesis

The hypothesis of the research is represented in the existence of a semantic cognitive richness in the rule of Imam al-Baqir (peace be upon him), and this richness combined in achieving the semantic grammatical methods that enable Imam al-Baqir (peace be upon him) to harmonize with each other. The imam's judgment showed his eloquent style in the semantic gradation to persuade people and address their minds. Imam al-Baqir (peace be upon him) was concerned with the semantics, and we find this when the poet al-Kumayt chanted him a verse when he said:

“May God keep my passions pure for me * I will not be drowned out, nor will my arrows stray. Abu Abd Allah (peace be upon him) said: Do not say like this, for I was not drowned in agony, but say, I was drowned in agony, and do not let my arrows fly” (Al-Damad, Usul Al-Kafi, 1403 AH).

So replace (what) with the letter (lost); For the homogeneity of the letter Qaf in (may) and (drowned); This is to attract and intrigue the listener. (Bustani, 1990).

Wisdom must be compatible with the external reality of man and society, and it came in the sense of inference and proof and to clarify the path of knowledge through the adoption of the appropriate method, and the judgment of Imam al-Baqir, peace be upon him, was full of eloquence and eloquence in its texts, as the Imam used a Quranic vision in communication.

1-3- Research Methodology

In this research, I followed a descriptive and analytical approach, which is to present the wisdom of knowledge from the texts of Imam al-Baqir

(peace be upon him) and clarify the meaning intended from it from the point of view of semantics and then from the point of view of grammatical art.

After presenting the grammatical issues that are compatible with those expressions after referring to the opinions of ancient and modern grammarians, scholars and researchers,

His wisdom contained many grammatical phenomena, then an explanation of the impact of the Noble Qur'an on the judgment of Imam al-Baqir (peace be upon him), after graduating the judgment and documenting it from sources and explanations and proving its texts and being free from distortion and also from grammatical errors.

1-4- Research background

The topics of the Imams of Ahl al-Bayt have been subjected to many studies and researches, but until now the rule of Imam al-Baqir, peace be upon him, has not been comprehensively studied. Studies have been talking about his words, such as: Patterns of the nominative declarative sentence in the words of Imam al-Baqir, a grammatical study by Dr. Ali Abdel-Fattah Al-Hajj Mazhoud, and Ali Aziz Abdel-Karim Al-Abadi / University of Babylon / Iraq 2016. In it, the researcher specializes in studying the forms of nominal sentences, relying on a Musnad of Imam al-Baqir (peace be upon him), which was prepared by Sheikh Aziz Allah Utardi. His study came to explain the diversity of the subject and the predicate in defining and denying, as well as the diversity of the predicate in speech contexts.

And he searched for the aesthetic levels in the sermons, sayings, and readings of Imam al-Baqir, peace be upon him, Dr. Khaled Jaafar Mubarak, and it was a research published in the University of Al-Qadisiyah / Iraq 2018, in which the researcher reviewed the aesthetic levels in literary studies in the texts of Imam al-Baqir in sermons and sayings.

Nazhat Al-Nazir in Rawdat Al-Imam Al-Baqir (peace be upon him) a rhetorical synthetic reading, by Dr. Zina Kazem Mohsen, a research published in the Tasleem Journal / Al-Abbasian Shrine, 2020 AD. In it, the researcher analyzed one of the sermons of Imam al-Baqir (peace be upon him), and referred to the suggestion of studying the rule of Imam al-Baqir, because a study was devoted to studying it.

A grammatical and linguistic study in the readings of the two imams al-Baqir and Jafar al-Sadiq (peace be upon them), Husam Ghadban Jassim al-Rubaie, Iraq / University of Diyala 2013, and here lies the studies in this section to find out the phonetic issues and what is related to the Quranic texts, which the researcher made in part of his study studying the reading of Imam Al-Baqir (peace be upon him).

And Synthetic Phenomena in the Al-Baqiriya Al-Jami`ah Paper / Supplications of Imam Al-Baqir, peace be upon him, Nouri Abdul Karim Nima / Iraq, Basra University 2018, in which the researcher took the supplications of Imam Al-Baqir (peace be upon him) as an applied field in the study of grammatical phenomena and its topics in the supplication texts, and the sheet was not studied in a specialized study academically.

Among the studies that cared for the study of the rule of the imams (peace be upon him), a study that cared for the study of the rule of Imam Ali (peace be upon him), which is: Short rule of Imam Ali bin Abi Talib (peace be upon him), an analytical study by the researcher Mithaq Hashem Hussein Al-Mayahi, master's thesis, the university Al-Mustansiriya / College of Education 2012 AD, and the researcher tried in this study to highlight the advantages of the short wisdom of Imam Ali (peace be upon him), which formed a phenomenon with his proof that wisdom is valid for every time and place.

The novelty of this research is represented in the study of the correlation between the semantic richness and the grammatical aspect in the judgment of Imam al-Baqir (peace be upon him) that is specialized in a specific subject, and not all of his judgments, as the place does not accommodate for that, and it is the judgment of knowledge as he (peace be upon him) is the founder of the scientific school of jurisprudence.

2- Concepts and definitions

2-1- Imam Al-Baqir's scientific status

Muhammad bin Ali bin Al-Hussein bin Ali bin Abi Talib bin Abd al-Muttalib bin Hashem, peace be upon them, the fifth imam of the Shiites, and the seventh of the infallible ones, and the Messenger (may God bless him and his family) announced his birth, and said about him: His honors will be like my men, and his name is like my name (al-Mufid, Guidance in knowing God's arguments against the servants), (Achob), and the great companion Jabir bin Abdullah Al-Ansari, when addressing him, used to say to him:

“You are the son of the best of creation, and your grandfather is the master of the youth of the people of Paradise, and your grandmother is the lady of the women of the worlds” (Al-Arbali, page 2/332). To Medina and it was said on the third of Safar, and he was called the great newborn, the auspicious birth and the blessed newborn, and he was nicknamed Abu Jaafar in relation to his eldest son Jaafar Al-Sadiq, peace be upon him (Al-Kulaini, 1363) (Al-Majlisi, 1303 AH) (Al-Bayt (PBUH), 1425 AH) (Al-Qurashi, 2009), and his titles: Al-Shakir, Al-Hadi,

Al-Shabi, Al-Saber, Al-Amin, and the most famous of his nicknames is Al-Baqir; Because he cultivated knowledge and expanded on it and devised its branches and explored it, and this word came from the cow of the earth: that is, he split it and took out its traces and its repositories (Al-Arbali) (Ashub) (Al-Baghdadi, 1998), and he was martyred on the seventh of Dhu al-Hijjah in the year one hundred and fourteen And his age at that time was fifty-seven years, and it was said fifty-eight, and there are many narrations regarding the difference in determining the year of his death; Due to the difference in determining the year of his birth and his honorable resting place in Al-Baqi (Al-Bahrani, Worlds, Knowledge and Conditions of Verses, News and Sayings) (Al-Yaqoubi).

When the Almighty created our master Adam, peace be upon him, he breathed into him of his spirit, this matter made human beings a speciality over other creatures, but this blowing - and God knows best - made there a specialization for God's successors on earth over other human beings, the Almighty said: (And he Who made you successors of the earth and raised some of you above others in ranks...) (Al-An'am: 165), and from this specificity is the consequence of roles, delegations, etc., and directing nations to the paths of guidance comes from the most prominent roles of God's successors, and the people of the House are at the forefront of these caliphs On the authority of Imam al-Sadiq, peace be upon him, he said: (Everything has an essence, and the essence of the son of Adam is Muhammad (may God bless him and his family and grant them peace)) and we are our Shiites) (Al-Majlisi, 1303 AH) 65/81), so there is no effective way except that they take it to deliver messages Intensive semantics to guide the nation, and judgment comes as one of these means that would raise the paths in front of the servants; Therefore, with the semantic condensation it can bear, it does not require redundancy; Rather, he pleads for brevity, and since knowledge is the source of all good in exchange for ignorance, which is the source of all evil, that is why the urging on it and the importance of acquiring it comes from our imam, the Baqir (peace be upon him), and therefore with the role he played in establishing the scientific school that flourished. at the hands of his son, Ja'far al-Sadiq (peace be upon him). He is from the people of the house of the city of knowledge and its gates. The students were taught grammar, geography, history, jurisprudence, literature, the science of the Prophet's hadith and its Sunnah, as well as teaching astronomy, chemistry, and medicine. His scientific approach was characterized by the most prominent features: codification and not being limited to memorization. The approach of al-Baqir (peace be upon him) was urging writing; To preserve their heritage and their knowledge from distortion and loss, and also in his era, he actively wrote books based on hearing, not analogy. (Al-Khalidi, 1442 AH-2021 CE).

Urging to seek knowledge and glorify it is the concern of all imams; Because it addresses the mind and enlightens it, and on it depends the life and development of the nation, and it is linked to all noble qualities and it is against ignorance. The Almighty said: (Allah will exalt those among you who have believed and those who have been given knowledge by degrees. (Peace be upon him) Hisham bin Al-Hakam When God Almighty gave the mind seventy-five soldiers, so knowledge was one of the soldiers of the mind, and ignorance recruited from evil, and Imam Al-Kadhim (peace be upon him) sealed his will by saying: O Hisham, do not combine these qualities - that is, the qualities of the mind Among them is knowledge - except for a prophet, a guardian, or a believer whose heart God has tested for faith... (Al-Harani, Tuhf Al-Uqul, 1380p), and also in his talk about the knowledge and understanding of the imams and that it is from the divine sciences, he said: (O Hisham, creation is set up to obey God and there is no salvation Except by obedience, obedience by knowledge, and knowledge by learning, and learning by reason is believed, and there is no knowledge except from a divine scholar, and knowledge of the world by reason) (Al-Harani, Tuhf Al-Uqul, 1380 Sh) A specific book is prescribed, and I did not have it The imam himself used a special book or author for teaching, so lessons were given to students impromptu or impromptu...) (Ali, 1312 A.H. -1370 A.D).

Al-Hassan Al-Basri mentioned that the words of Imam Al-Baqir (peace be upon him) were similar to the words of the prophets (Ali, 1312 AH - 1370 A.D), and this is clear in his judgment about knowledge, as his text is a constructive language emanating from an inexhaustible intellectual gift, and this research aspires to explain what he can. From this bid by trying to reveal the effect of semantic grammatical methods in the texts of the wisdom of science

The researcher aims to achieve this by describing, analyzing and reviewing the books of ancient and modern researchers.

2-2- Wisdom

The linguistic origin is ((judgment)) and we find it in the dictionaries in the meaning: prevention, and prevention here from injustice, and from ignorance, i.e. reform, knowledge, and a wise man, justice and wisdom, and the most perfect thing, and here the wise is the master of matters, and it means speech that corresponds to the truth and access to it through reason and knowledge, and it was called wisdom; Because it is in the position of preventing corruption, and the most prudent of it is mastering it, so it is firm, and it prevents its owner from the morals of the vilest (Al-Farahidi, 1409) (Ibn Manzoor, 1405) (Al-Fayrouz Abadi), and it aims at advice, admonition and guidance, as Imam Ali, peace be upon him, said: (Knowledge helps And wisdom guides) (Al-Khawansari, 1366 Sh) 5). (Al-Wasiti).

As for idiomatically, scholars and philosophers defined it when they said: It is the head of sciences, literature and art, and it is one of the four virtues and the highest ranks and comes with the meaning of knowledge (Al-Kindi), and Al-Jurjani defined it: (a science that searches for the facts of things as they are in existence according to human capacity, so it is a theoretical science Non-automatic) (Al-Jurjani p., 1412 BC) (96) q. Wisdom is born of a piercing mind, refined by experience and crystallized by a long life. If its owner comes with eloquence of tongue, presence of logic and impulse of argument, he came from it with the miraculous clear and the concise comprehensive) (Al-Hilli) Here wisdom is associated with eloquence The owner's tongue, style, ability, and unconventional inclusion of words.

2-3- Grammatical meaning

Scholars, interpreters, and rhetoricians have paid attention to the grammatical significance, its value, and its effects on the richness and breadth of the Arabic language. The structure must have a grammatical function through its location (Mujahid, D.T) (Imran, D.T), or it is (those relationships that exist between the location of the elements of the sentence, and the ratios between them) (Darraj, 1436 AH-2015 AD) 60).

Abd al-Qaher al-Jurjani referred to the synthetic grammatical significance by saying: "The word should be looked at before it enters the authorship and before it becomes the form in which the speech is informing, commanding, forbidding, informing, exclamatory, and leads in the sentence to one of the meanings that there is no way to inform them except by including the word." To a word and a word to a word" (Al-Jurjani A., D.T).

Ibn Jinni pointed out that deriving the indication after the composition; In order to clarify the meaning and its clarity, he said: (The reason for reforming the Arabs is their utterances and expelling them to the proverbs that rationed them and limited them to them, but it is to fortify the meaning, express it and depict it) (Jinni).

3- Analytical Section

Here we will present an overview of the rule of knowledge and an indication of the grammatical methods in which it was mentioned after dividing it into six oysters: the first is the rule of knowledge, then the rule of the knowledge of God Almighty, then the rule of the knowledge of Ahl al-Bayt (peace be upon them), then the rule of the world and its attributes and tasks, then the rule of the world And the learner, and finally the wisdom of the seeker of knowledge

Speech is either news or creation, and this is what al-Qazwini clarified when separating them, when he said: (Specifically speaking, speech is either news or creation, because either it has an outside lineage that matches it or does not match it, or it has no outside, the first is news, and the second is creation) (Al-Qazwini) (Ahmed, 1420 AH-1999 CE) (Al-Amili M., 1433 AH-2012 CE) We are facing compositional methods that abounded in the wisdom of knowledge with Imam Al-Baqir (peace be upon him), meaning we will mention the most common methods in his judgment, and composition is unbearable talk Confirmation and denial, and it is of two types: the requesting establishment and the non-demanding establishment. The requesting is a summoning of a wanted that did not take place at the time of the request (Ateeq, D.T).

Here we will show the methods of request construction that were mentioned in the rule of knowledge of Imam al-Baqir (peace be upon him), so we find the imperative verb form more than the other forms (the present tense associated with the command verb, the command verb noun, and the representative infinitive of the command verb) (Ahmed, 1420 AH - 1999 AD) (Al-Amili M., 1433 A.H.-2012 A.D.)⁴⁰ as the saying of the Imam (peace be upon him): "Stand at the predominance of desire by seeking the guidance of knowledge" (Al-Harani, Tuhf al-'Uqul on the Family of the Messenger (PBUH) (Persian), 1404 A.H., page 285), and also He used (Take note, remember, say, learn), and we also find the interrogative method in its ruling, which is a request for understanding and knowledge about something that was not known, (Al-Zarkashi, 1376-1957 AD) and this method came in its explicit form followed by a question mark, and this we find in the axis The seeker of knowledge, when Imam al-Baqir (peace be upon him) was asked: What is the right of God upon His servants? He said: To say what they know and stand up when they do not know, then we will explain some of the rulings that were distinguished by methods in which the texts of the ruling of knowledge were formed according to what Imam al-Baqir (peace be upon him) wanted to communicate to the recipient, as the texts of the Imam enjoy deep and clear eloquence, and the one who listens to this ruling Either empty-minded, or suspicious of what he hears, or ungrateful, Al-Jurjani referred to these differences and said: (And know that what closed the way to knowing what we are about is that there are hidden differences that the public and many of the elite are ignorant of, not that they are ignorant of them in a place and know them In another, rather they do not know that it is it and they do not know it in a sentence or in detail) (Al-Jurjani A., D.T).

Imam Al-Baqir, peace be upon him, used the three types of news; In order to communicate the intended meaning in a correct way to the general public and to them, the news is: words that include truth and lies. (Ibn Qutaybah, 1408 AH - 1988 CE) (Ibn Faris, 395 AH), and it came

in his ruling to use the primary report in his saying: (Knowledge is the fruits of Paradise, and a companion in loneliness, and a companion in estrangement, and a companion in solitude) and this type does not need Confirmed from the confirmations of the news; This is because the receiver is empty-minded, i.e. neither doubtful nor hesitant, as Al-Sakaki said: (If he delivers the declarative sentence to what he is empty-minded about what he is being presented with, so that he brings its tip to him, and engraves in his mind whether one of them is based on the other, whether it is confirmed or not, it is sufficient in That etching is its ruling, and it is possible to confirm it empty) (Al-Sakaki).

Also, the second type was mentioned, which is the demand news, in which the addressee is hesitant, so he needs a confirmed one (Ahmed, 1420 AH-1999 CE); In order to reach the knowledge of the intended meaning, as the Imam (peace be upon him) said: "We are the people of a household. From God's knowledge He taught us, and from His judgment we took, and from the saying of the truthful we heard, so if you follow us, you will be guided." (Al-Bahrani, Al-Awalim, Imam Muhammad Al-Baqer (PBUH), 1413, page 195).

And the affirmation here is with ((that)) Then the imam used the denial news with his confirmations; To remove denial from the mind of the recipient, when he said: (All the animals of the earth pray for the seeker of knowledge, even the whales in the sea). This world is heedless and ignorant, and the children of the hereafter are the believers, the workers, the ascetics...) In this wisdom, we find grammatical parallelism between the two sentences. (Kanoni, 1999 AD). Also, Imam al-Baqir (peace be upon him) employed the method of introduction and delay in his judgment, which is one of the important methods, (they brought it as an indication of their mastery of eloquence, their ability to speak, and his submissiveness to them, and he has in the hearts the best position and the sweetest taste) (Al-Zarkashi, 1376- 1957 CE) pg. 2/326, and Ibn Faris said: (One of the Sunnahs of the Arabs is to put forward speech, which in the sense is delayed, and to delay it, and in the sense is given...) (Ibn Faris, 395 AH).

In this way, the Imam, peace be upon him, said: (Everything has a scourge, and the scourge of knowledge is forgetfulness).

Also, the method of negation was mentioned, which is one of the methods of denial and denial (Al-Makhzoumi, 2020), and in the rule of knowledge came negation with "no" that negates non-action, as Imam al-Baqir (peace be upon him) said: (No knowledge is like asking for safety), and negation with "no" negates The factor is the action of "that," as the Imam (peace be upon him) said: (A servant is not knowledgeable until he is not envious of those above him, nor despised by those below him), and also the negation was mentioned

with “not,” which is a letter that indicates the negation of the condition, and it negates what follows it with the context. (Al-Ansari, 1404), when the Imam, peace be upon him, said: (There is no character of a believer who is flattering and jealous except in seeking knowledge).

3-1- Structures of grammatical significance

The research will present here the significance of the grammatical structures after tracing the wisdom of knowledge mentioned by Imam al-Baqir (peace be upon him), so we find that most of the structures in which the word ((knowledge)) came are genitive. Preposition in appreciation or word (Umar) (Al-Samarrai, 1420 AH - 2000 AD), and the imam mentioned it in his saying: The scourge of knowledge, the guidance of knowledge, the present of knowledge, the remembrance of knowledge, and the pillar of knowledge, and here the word ((knowledge)) was added five times, and this The type of addition is called pure addition and is useful for definition; To add knowledge to it, and ((knowledge)) is a noun, and the addition is one of the characteristics and characteristics of nouns, and the definition is for the genus, not the covenant (and the covenant is meant by one in particular, (Umar) (Al-Samarrai, 1420 AH-2000 CE). As for the methods that occurred in their contexts, the word ((knowledge))) It came between anecdotal and constructive, for the constructive is the saying of Imam al-Baqir (peace be upon him): (Everything has a scourge and the scourge of knowledge is forgetfulness) (Abi Naim al-Asbhani (d. Al-Harrani, Tuhf al-Uqul on the Family of the Messenger (PBUH) (Persian), 1404 AH). Compositional methods have been repeated in the wisdom of knowledge in the sayings of Imam al-Baqir (peace be upon him), specifically the requesting composition in the manner of the command, and the command is: (the saying of the one who says to those without it I do) (Al-Jurjani p., 1412 BC) and the eloquent method that Imam al-Baqir (peace be upon him) followed in his wisdom and in the gradual way to convince people and address their minds was an appropriate method for communicating his informative goals.

The Imam, peace be upon him, used the word “scourge” with the word “knowledge”; Because it is everything that harms something and spoils it, and the scourge of knowledge is forgetfulness, i.e. the calamity of knowledge is forgetfulness (Ibn Mandur, 1405) (Turquoise is eternal), and there is no doubt that knowledge is one of the influences on the personality of the individual; Because when it is mentioned, its opposite comes to mind, which is ignorance, and this contradiction is caused by the lack of striving to acquire knowledge, and ignorance has dire consequences that cannot be counted, and perhaps the most prominent manifestations of it are the deviations from the approach

of the Ahl al-Bayt (peace be upon them) from the emergence of movements that claim Islam and work on shedding people's blood, and this is all due to ignorance, and these compositions are from the creativity of Imam Al-Baqir (peace be upon him) to preserve the advantages of his scientific ruling text; Because the compositions: (the special taste of the language emanating from the lexical and grammatical meaning and the meaning of the general and specific context) (Al-Latif, 1402 AH - 1982 AD), and we find from the ruling the word ((knowledge)) that it came preceded by ((la that negates gender)), and it is from The abrogating letters of the beginning (Al-Hamid, 2006), i.e. achieving the significance of negating the genus of knowledge, as Imam Al-Baqir (peace be upon him) said: (There is no knowledge like asking for safety) (Al-Harani, Tuhf Al-Aqul on the Family of the Messenger (PBUH) (Persian), 1404 AH) so it came The noun ((la)) here is indefinite and singular, and the predicate ((no)) is semi-sentence, then the Imam (peace be upon him) completed his words by sympathizing with the noun ((la)) that negates the gender, with the repetition of ((no)) by saying: (No safety Like Salamat al-Qalb (Al-Harani, Tuhf al-'Uqul on the Family of the Messenger (PBUH) (Persian), 1404 AH) and this is what we find in the book Al-Nahw al-Wafi, by saying: If the singular noun ((la)) is compounded with ((la)), make it based on the conquest And the reason is its combination with ((no)), and make the second noun after repeating ((no)) like it, i.e. based on the conquest (Hassan, 2018) we find semantic accumulation (which is meant: diversity in the synthetic sentence, so it becomes an expanded, intertwined sentence, (Al-Yasiri , 2018 CE), then the Imam (peace be upon him) used the denotation of the beginner, And that is when he said: (Knowledge is treasury) (Al-Saduq, Al-Khisal, 381 AH) and the word ((knowledge)) came here as a subject, and the beginning is every noun that is initiated in order to build upon it, and the subject based on it is raised) (Uthman), then it is followed by a predicate with one word that suffices To complete the sentence (cabinets). But the Imam, peace be upon him, clarifies more about it, and says: These treasuries need keys by saying: (And the keys are the question, so ask, may God have mercy on you) (Al-Saduq, Al-Khisal, 381 AH), then he completes the sentence by entering a transcribed letter on it, and he says: (For there are four rewards in knowledge: the questioner And the speaker, the listener, and the one who loves them) (Utardi, 1381 AM) (Al-Kashani, 1371 AM), and here the Imam (peace be upon him) urges the students of knowledge on the importance of the question; Because it stimulates minds, and it came in the Holy Qur'an {So ask the people of the remembrance if you do not know} [Al-Nahl: 43] and also the Almighty's saying: ,}And ask God of His bounty {,} An-Nisa: 32 Also, the word "question" came in the supplication of Abi Hamzah Al-Thumali in the blessed month of Ramadan, and it is one of the supplications of Imam Al-Sajjad (peace be upon him). Synthetically for a declarative

sentence using the word ((knowledge)) in the following wisdom: (The spirit is the pillar of religion, and knowledge is the pillar of the spirit) (Al-Majlisi, 1303 AH). This spirit is the pillar of knowledge, and it is a subject, i.e. a predicate to it, and this is what Sibawayh referred to in his talk about the subject. Or the news when he said: (What neither of them can avail of the other, and the speaker does not find a substitute for it) (Ibn Qutayba, 1408 AH - 1988 AD) p. Peace) this wisdom with its objectives that encourage knowledge and its importance, i.e. the connection of this structure of the declarative sentence indicating steadfastness with the connection of the soul with knowledge, and we find it This is in the Almighty's saying: {And they ask you about the spirit. Say the spirit is from the command of my Lord, and you have not been given of knowledge but a little} [Al-Israa: 85] And in another place of judgment came the word ((knowledge)) added to it (peace be upon him) by the saying of Imam Al-Baqir (And the statement is the pillar of knowledge) (Al-Mufid, Al-Ikhtisas, 1414-1993 AD) meaning that this science is the pillar of the statement, and the statement is taken from Ban Bin, and it means clarifying the truth, i.e. revealing it, manifesting it, clarifying it, and clarifying its eloquent logic (Iskandar). As for the last wisdom of Imam Al-Baqir (peace be upon him) in the axis of the rule of knowledge, it is the occurrence of knowledge in different contexts, starting with the saying of the Imam, peace be upon him ((Learn)), which is a constructive request for the command method in the form of the imperative verb, then follows it with the word ((knowledge)) defined by (Al) and the accusative case of it, then the Imam (peace be upon him) mentions a sentence that returns with its pronouns to the word ((knowledge)) towards his saying: (Learning it is good, seeking it is worship, studying it is glorification, searching for it is jihad, learning it is charity, and giving it to its people is closeness ...) (Al-Halwani, 1408) (Al-Dailami), so the wisdom of the Imam (peace be upon him) came from the matter of extremism and obligation to learn knowledge; To address the minds and its importance in the life of the individual and build his personality, so the Imam (peace be upon him) exploited the significance of the matter, to entice people with the benefits of knowledge and draw them to its results and benefits in their lives and to refine their souls, and this corresponds to the meanings of wisdom and its success and conveying the meaning within the framework of advice and reminders.

Then the Imam (peace be upon him) explains more benefits of knowledge by saying: (Knowledge is the fruits of Paradise) (Al-Majlisi, 1303 AH) by repeating the word ((knowledge)) in the position of initiation, then he attaches words to the word knowledge, which is (people, companion, and companion, And a guide, help, religion, and a weapon, and that is when he says: (A companion in loneliness, a companion in estrangement, a companion in solitude, a guide in good

times, a help in adversity, a debt for evacuation, and a weapon against enemies) (Al-Halwani, 1408) and here is sympathy In terms of the word knowledge, which is ((knowledge)), and this is permissible according to some grammarians (religion), and this conjunction in the rhetoric of rhetoric is an conjunction with waw, and it is called wasl (Al-Jurjani p., d.t). Then the imam resumes his speech and goes to separate sentences while he is with Al-Balagheen left the sympathy between camels (Al-Jurjani p., d.t.) and he talks about the virtue of the seeker of knowledge, and he says: (God elevates a people through him and makes them masters in goodness, and for people imams, following their actions and following their tracks, and praying for them all fresh and dry, sea whales and its vermin Saba al-Bar and its cattle (Al-Majlisi, 1303 AH), so we find ((distraction)) here in this wisdom that returns to the word ((knowledge)) here between the Imam (peace be upon him) the virtue of knowledge and achieving it achieves happiness and harmony g per capita; Because of its social significance, the wisdom of science is valid for all times.

- Knowledge of God Almighty

Imam Al-Baqir (PBUH) said: “If God Almighty knows the good intention of someone, He surrounds him with infallibility.” (Al-Tusi, 1404 AH, page 53)

Imam al-Baqir (peace be upon him) invested in the method of the conditional and its tool ((if)) which is specific to its entry into the verbal sentence that has many occurrences and is expected to occur, and the past tense with it prevails because it is closer to occurrence, and it is an adverb of the future of time and includes The meaning of the condition, (Al-Qazwini) (Al-Ansari, 1404) (Al-Samarrai, 1420 AH-2000 CE) and the condition is: (a linguistic method based on analysis on two parts, the first: denoting the status of the cause, and the second: denoting the status of the cause, the second is fulfilled if the first is fulfilled, and the second is absent If the first does not exist, because the existence of the second is dependent on the existence of the first) (Al-Makhzoumi, 2020), and this letter was used in the ruling of our imam al-Baqir (peace be upon him) in his speech about infallibility, by saying: “If God Almighty knows the good intention of someone, He surrounds him with infallibility (Al-Tusi, 1404 A.H., page 53) (Farukh (Al-Saffar), 1404-1362 A.H., page 30) (Al-Majlisi, 1303 A.H., page 94) And Al-Asm is from Al-Aasm in the sense of rope or in the sense of holding, or something similar to a bracelet that surrounds the wrist It means protection from evil, and it is favored by God Almighty over His servants, and it cannot be acquired (Al-Tabarsi, Majma’ al-Bayan fi Uloom al-Qur’an, 1415 AH-1995 CE) (Al-Imamiyyah). , 1414 AH - 1993 AD), and here came the conditional verb, a past verb ((know)), and this knowledge is related to its answer, which is to surround, and it also

came to a past verb ((encircle it)) and it is known that (the past verb predominated with ((if)) because it is closer to severance By falling due to the word (Al-Qazwini).

It seems clear wisdom that our imam al-Baqir (peace be upon him) started it with the condition that the goodwill of man be available, and God encompasses what the secrets of his servants surround him of good or bad. Intention is the comprehensive meaning that includes the relationship with the Creator and with creatures. It may include sincere repentance and seeking forgiveness, and dealing with people with good intentions that stem from love and not from hypocrisy or malice.

Infallibility here is a divine privilege, whether its meaning is taken to avoid most sins, as in the Almighty's saying: In all of that goodness, in the sense that the purity of intentions is a state of transcendence and moral elevation, and since the divine evaluation of us and our actions is not based on our forms, but is based on what the hearts bear, as in the honorable hadith: (God, blessed and exalted, does not look at your forms, nor to your money, but looks at your hearts and your deeds) (Al-Majlisi, 1303 AH) and because every action that a person does must be built on the basis of good intentions, as is proven by the honorable Prophet's hadith: (Actions are but by intentions) (Al-Amili A., Wasa'il Al-Shia, 1403 AH 1983 CE Therefore, the content of wisdom is an emphasis on the divine reward that those with good intentions receive without others.

- The knowledge of Ahl al-Bayt, peace be upon them

The people of the House, peace be upon them, were distinguished by the knowledge that God gave them to the exclusion of other human beings, so they are its treasuries. On the authority of the Prophet Muhammad (may God bless him and his family and grant them peace) he said: (People, there is no knowledge except that God has enumerated it in me, and every knowledge I have learned has been counted in me. The leader of the righteous, and there is no knowledge except that I taught it to the Most High, and he is the clear Imam) (Al-Tabarsi, Al-Ihtijaj, 1386 AH - 1966 CE)

Here we find two wisdoms in the axis of the knowledge of Ahl al-Bayt, which is the saying of Imam al-Baqir (peace be upon him): by Salama bin Kahil and al-Hakam bin Otaiba (East and West, you will not find correct knowledge except something that comes out from us, Ahl al-Bayt) (Al-Tusi, 1404 AH) 53) (Farrukh (Al-Saffar), 1404-1362 A.D. 30) (Al-Majlissi, 1303 A.H.) 94), here the Imam (PBUH) began his wisdom with the actual sentence and its indication of renewal and occurrence (East and West) and our Imam Al-Baqir (PBUH) used the method of negation with ((No)) which benefits the negation of the future and

has an affirmation, stress and negation of the present tense after entering it, so it is specialized in ((does)) (Al-Zamakhshari, Al-Kashshaf, 1385 AH-1966 AD) (Al-Zamakhshari, Al-Mufassal) (Al-Muqtadab) (Al-Makhzoumi, 2020) (Al-Samarrai, 1420 A.H.-2000 A.D.) The Nasibis conclude the present tense into the future (Al-Suyuti), where the Imam (pbuh) said: (You will not find) here I entered ((will not)) on a present tense and set it, then the Imam (pbuh) continued and said: (True knowledge) The Imam (Peace be upon him) wants to guide the believers to the reliable source of knowledge, and we know that every knowledge has reliable and unreliable sources, and the believers must be careful in seeking knowledge from the scholars who were transmitted from Ahl al-Bayt (peace be upon them), Then invest Imam (Peace be upon him) is the method of exception, which is (extracting with ((except)) or one of its sisters when he is inside or a house in the status of the inside) (Al-Shafi'i) (Baydoun, 1417 AH 1997 CE) or he is (extraction in fulfillment or recognition of mentioned or left without or with its meaning With the condition of interest) (Malik, 1387 AH-1967 CE) and here came the exception with ((except)) and (the origin of the exception is that it is with ((except))) (Zamakhshari, Al-Mufassal) and the exception here is complete and negative because it was preceded by ((will not)) Negation and in this type it is permissible to accusative and substitution, and this is what Sibawayh referred to when he said: (This is the chapter on what is excluded in it instead, from what negates what I enter into, and that is your saying: No one came to me except Zayd, and I did not pass by anyone except Zayd, and I did not see anyone Except for Zayd, he made the excluded instead of the first) (Asfour, 1433 AH-2012 CE) (Al-Muqtadab), then the Imam (PBUH) completed his wisdom with another present tense ((comes out)) in his saying: (Ahl al-Bayt will come out of us) and the present tense connotation On the situation and the reception, and the present and the future (the brief) (Al-Zamakhshari, Al-Mufassal) participate in it. Temporarily, you found nothing but a construction ((does)) to express the present and the future." (Al-Makhzoumi, 2020) So the present tense is valid for all times, then the Imam (PBUH) sealed wisdom by talking about their knowledge that is difficult to comprehend, for it is divine knowledge, as stated On the authority of Imam al-Sadiq (peace be upon him) by saying: (Our hadith is difficult and difficult, and only a close king, or a prophet sent, or a servant whose heart God has tested for faith, or a fortified city) can bear it (Al-Amili A., Waking up from sleep by proof of return) and the context of this The sentence and its evidence came to express the greatness and specificity of the knowledge of Ahl al-Bayt (peace be upon them), its continuity and its renewal in every time and place, and the evidence is more than it needs to represent, the most prominent of which is the people's need for their knowledge, especially when it appears that people are incapable of dealing with Quranic issues.

In the same meaning, our Imam Al-Baqir (PBUH) said: "We are the people of a household. From God's knowledge He taught us, and from His judgment we took, and from the saying of the truthful we heard, so if you follow us, you will be guided." (Farukh (Al-Saffar), 1404-1362 Sh, page 534) (Al-Bahrani, Al-Awalim, Imam Muhammad al-Baqir (pbuh), 1413, page 195).

The wisdom began with an emphatic predicate sentence with ((that)) and its type is my request; To confirm that the knowledge of Ahl al-Bayt is from the knowledge of God Almighty, with the repetition of the preposition ((from)) in the saying of the Imam (PBUH): (from the knowledge of God, from His wisdom, from the saying of the truthful) and this is evidence of its concentrated significance in the repetition of forms and their diversity. And the word majesty ((God)) came in addition to ((knowledge)) and ha in ((his wisdom)) used to the word majesty ((God)), and the judgment of God Almighty is taken from his attribute ((the wise)), and our imam al-Baqir collected (Peace be upon him) two of the attributes of God Almighty in His wisdom are ((the All-Knowing and the All-Wise)) God is (the All-Knowing, the All-Wise) (Yusuf: 100) and (He is the All-Wise, the All-Knowing) (Al-Dhariyat: 30) and His Majesty has bestowed wisdom To the Ahl al-Bayt (peace be upon them) (And whoever is given wisdom has been given much good) (Al-Baqara: 269) and there is a grammatical parallel between the two sentences (From his wisdom we have taken, and from the words of the truthful we have heard), and it is known that ((the truthful)) is one of the attributes Our greatest messenger, he has been called ((the truthful and trustworthy)), because he was known for his truthfulness and trustworthiness before Islam (Shahba, 1412 AH 1992 AD). the Amen, then the Imam (Peace be upon him) proceeds to the method of the condition by doing it (if you follow us) and his answer is (you will be guided) and ((that)) is the mother of the instruments of the condition, and they said about it that the condition does not come with it definite by its occurrence (Othman) (Al-Qazwini) (Al-Makhzoumi , 2020), i.e. the follow-up is doubtful of its occurrence and is not certain of its occurrence; That is why the Imam (pbuh) said: (If you follow us, you will be guided) and from the name of the condition and its action, and thanks to the connection between them, they contributed to the embodiment of this meaning and its strengthening, i. On guidance, without the knowledge of Ahl al-Bayt (peace be upon them) the results can be disastrous, for example understanding the Qur'anic legislation and deducing rulings, and this happened with the companions of the Messenger of God (may God bless him and his family and grant them peace) who did not dispense with the knowledge of the Commander of the Faithful (Peace be upon him) How about the rest of the people in different times.

- The scientist, his attributes and tasks

Our Imam Al-Baqir (PBUH) refers in one of his rulings to the world's functions, attributes, and tasks, when he says: "If a scholar is asked about something and he does not know it, he should say: God knows best, and no one other than the scholar should say that." The Messenger (PBUH) (Persian), 1404 AH, page 297), the logical idea that the Imam (PBUH) puts forward in his wisdom comes from the specificity of the world and its consequences, so he started it with the likeness of the sentence (to the world), as the Imam (PBUH) introduced the word (the scholar) for the purpose of taking care of him, and these are justifications for submission and delay (required, 1427 AH 2006 CE) then a past passive verb was assigned to him (asked) in the manner of the conditional preceded by (if) and it is circumstantial that includes the meaning of the condition and is specific to its entry into the actual sentence (Al-Ansari, 1404) and his saying (he was asked about something) and the thing (in the language is what is fit to be known and told about ... and it was said that the thing: is an expression of existence ... and in the terminologically it is the fixed being that is realized outside) (Al-Jurjani p., 1412 BC) Here the Imam (PBUH) wanted by saying: "If a scholar is asked about something as if his condition does not know him ((to say)) then he emphasized the meaning with ((that)) the negation included in the actual sentence (Al-Makhzoumi, 2020) in order to establish the purpose of advice And alertness and reminding in the minds of scholars, then he employed the formula ((I do)) and its indication of preference, as the Imam (PBUH) used the verb ((I know)) in his saying: "God knows best" meaning the attribution of knowledge to God Almighty without a chapter, That is, complete knowledge and its release in every time and place, and there is news here for the beginner ((God)) and appreciation here: God knows more than me and others, and this is what Ibn Malik referred to when he said: (And do the best in prayer, ever... Inventory) (Al-Hamid, 2006) And the Imam (PBUH) did not say: God knows, because the verb ((knows)) and entering the seine and will upon it is specific to the present and future tenses, meaning that God did not know the past, and God forbid that this, as Imam Ali said (Peace be upon him): (The knowledge of God, Glory be to Him, encompasses the inner, and enumerates the phenomena.) (Muhammad) and God, Glory be to Him, the Most High: (He taught man what he did not know) (Al-Falaq: 5) and this wisdom is in harmony with His saying: (Glory be to You, we have no knowledge Except what You have taught us. Indeed, You are the All-Knowing, the All-Wise.) (Al-Baqarah: 32) That is, all knowledge is confined to the Most High, and no matter how high the scholar is in knowledge, there is Allah does not comprehend it, and that is evident in His saying, the Most High: ((And above all those with knowledge is a Knower)) Yusuf 76, then the Imam (PBUH) denies and

limits this wisdom to scholars only, and he says: (And it is not for anyone other than the scholar to say that), so he used ((not)). The negation that enters the nominative sentence is from the sisters of Kan (Al-Ansari, 1404) and its predicate is followed by a semi-sentence, and the sentence ((to say)) is repeated in this sentence to emphasize it, as it came after a negation, so (that)) is used to emphasize the speech if it comes After the negation of (Al-Makhzoumi, 2020), we notice in this wisdom its formulation and its containment of the method of negation with ((that and not)) with the use of the exception noun ((not)) and their clear indication of the statement of prohibition from the answer of the scholar when he was asked about things he does not know that God knows best, and he adheres to this saying.

And in the words of Imam Al-Baqir (PBUH): “He who knows the door of guidance will have a reward like that of those who act upon it, and those who do not diminish their wages in the slightest, and he who teaches the door of misguidance will bear the burdens of those who acted upon it, and those who do not diminish anything from their burdens” (Al-Amili A. ., 1427 BC-1385 A, page 35) (Al-Subhani, 1436 AH, page 173) (Al-Damad, Usul Al-Kafi, 1403 AH, page 107) Here is an interview held by the Imam (PBUH) between the act of teaching guidance and teaching misguidance, and what the owners of each chapter attain In terms of reward or punishment, we note here the use of the conditional method that was repeated in the ruling of Imam al-Baqir (peace be upon him), and this may be attributed to the fact that the conditional method depends on the principle of cause and effect, which is consistent with the urging of knowledge and the adoption of its causes. Wisdom began with the method of the conditional ((who taught)), so ((who)) is one of the nouns of the definitive condition (see: Book: 3/56) and ((know)) the verb of the conditional, and its answer is ((he has a similar reward)) This f is included in the answer to the condition (see: Al-Kitab: 63-69), so the phrase “Jabt Al-Shart” came to be nominal from a pre-existing predicate and a delayed predicate, with complete grammatical parallelism between the two sentences (who taught the door of guidance, and who taught the door of misguidance) as it is arranged on the role The teacher scholar has a great influence in spreading what he teaches, whether what he teaches is guidance and righteousness or misguidance and corruption, and everyone who teaches one of these two chapters will be rewarded in accordance with the knowledge he taught, and because the Qur’anic verse says: (So whoever does an atom’s weight of good will see it, and whoever does it An atom's weight of evil that he will see.) (Al-Zalzalah: 7) The intertextuality here is not direct, but it is based on borrowing the concept of reward corresponding to the type of work, meaning that the believer should specialize in teaching the knowledge of guidance and not misguidance; And that will result in a great reward, and this

knowledge will be translated into actions, and from the agreement between the two sentences verbally, and by virtue of the connection between them, we notice that the sentence ((He who teaches the door of guidance is like him, the reward of he who acts upon it)) is interconnected with ((He who teaches the door of misguidance was upon him Such as the burdens of those who act upon it...)) And the second sentence is also a conditional sentence that begins with ((Who)) So whoever intends to teach the chapter of misguidance in knowledge, it is divine justice that it entails punishment because of what the knowledge of misguidance translates into actions, from without detracting from punishment in the light of what they learned.

Our Imam Al-Baqir (Peace be upon him) intensified in short phrases with deep connotations the hierarchy of the attributes of the scholars, by saying: "The children of this world are people of heedlessness, delusion and ignorance, and that the children of the Hereafter are the believers who are hardworking and ascetic, people of knowledge and jurisprudence and people of thought, consideration and testing, who do not get tired of The remembrance of God" (Al-Harani, Tuhf al-'Uqul on the Family of the Messenger (PBUH) (Persian), 1404 AH, page 298) (Atardi, 1381 AM, page 392) in an expert style of denial, as he emphasized wisdom (the children of the world are heedless people And arrogance and ignorance) with emphases ((if, they)) so (if) the noun is accusative and the predicate is raised to confirm the content of the sentence, and the pronoun of the clause ((they)) also to emphasize the predicate (Ateeq, D.T). After examining the text, we notice a statement The attributes of the sons of this world who are deceived by it, which is adorned for them with its mortal and fleeting charms, so they are people of heedlessness, arrogance and ignorance, then the Imam (PBUH) moves in the second sentence to clarifying the characteristics of the sons of the afterlife, and it is also confirmed by affirmations ((that, they)) to confirm that the people of Knowledge are the children of the hereafter, so they are the heirs of the prophets (Al-Damad, Usul Al-Kafi, 1403 AH). Since there is a connection between them, the meaning does not need to be connected.

And the contrast between the two sentences was made clear by the contrast of the expressions between them, such as (sons of this world and the people of the Hereafter) and (the people of heedlessness, delusion and ignorance, and the believers who are hardworking and ascetic). Al-Hikma concludes with a verbal sentence that signed the adjective site for scholars (and they do not get tired of remembering God). Or do one of his actions or infer something from that or pray, or mention his messengers or prophets and what brings him closer to God in terms of action or reason (Al-Manawi, 1415 AH - 1994 AD), so the remembrance of God generates tranquility in the heart and the witness to this repetition of the word (Remembrance of God, hearts

find rest)) In the Almighty's saying: (Those who believe and whose hearts are at rest in the remembrance of God. Is it not in the remembrance of God that hearts find rest) (Al-Ra'd: 28), we note here the embodiment of the Imam (PBUH) of the qualities of the sons of the world, and the sons of the hereafter.

Here, the clear impact of the Noble Qur'an appears on the judgment of the Imam (peace be upon him), and the clear Qur'anic vision, whether at the level of methods or meanings.

- The scientist and the learner

Imam Al-Baqir (PBUH) said: "The one who learns knowledge from you will have the same reward as the one who teaches him, and he has the credit for him. Learn knowledge from the bearers of knowledge and teach it to your brothers as the scholars taught you" (Faroukh (Al-Saffar), 1404-1362 Sh, page 24).

The Imam (a.s.) began his wisdom with a nominal sentence (Indeed, he who learns knowledge) and ((in)) is an affirmative and accusative letter that forms the accusative of the noun and raises the predicate (Al-Ansari, 1404) and ((who)) is a noun connected in the place of the noun ((in)) And its news is the actual sentence ((Learning knowledge)) and this sentence came in a predicate style, and in this wisdom we find that the word ((knowledge)) has been repeated and mentioned by the Imam (PBUH) in different contexts (Learning knowledge, teaching it, learning knowledge, the bearers of knowledge, Teach him, teach you) since the criterion upon which Imam Al-Baqir (PBUH) relies in the event of learning is the reward; This is because the reward is linked to the afterlife, which extends to eternity. The Almighty said: (And indeed, a day with your Lord is like a thousand years of that which you reckon) (Al-Hajj: 47) in addition to the worldly gains that may be obtained from acquiring knowledge as well, and the reward of the learner is no less than the one who teaches it. If he does not increase him in merit, but the Imam (pbuh) clarifies that this matter is obtained on the condition of contributing to the learning cycle, which must not stop with the learner even if he translates that knowledge into actual behavior, and the reason lies in the fact that the gain obtained from spreading knowledge will inevitably be Akbar, and the Imam (pbuh) mentioned the word ((the scholar)) in the past tense form ((from learning knowledge)) and he did not mention it in the form of the subject noun, then he comes with a verbal sentence (learn knowledge from the bearers of knowledge) and also the word ((the scholar) was not mentioned. Rather, the Imam (PBUH) mentioned it as ((the bearers of knowledge)) and the word ((knowledge)) came in the two sentences ((added to it)), then he sympathized with the sentence (teach it your brothers as the scholars taught you) ((al-Kaf)) in this sentence A preposition, and ((ma)) is an infinitive, i.e. teach him an education

similar to your education that the scholars taught you, and ((as)) occurred after the sentence ((teach him your brothers)) is an adjective in the meaning Ni (Al-Ansari, 1404) Here, wisdom contained many sentences that began with a nominal sentence, then followed by verbal sentences, all of which urge the pursuit of knowledge and its teaching, as it came in the hadith of the Prophet: (The zakat of knowledge is its teaching who does not know it) (Muhammad).

- The student

In this axis, which contained most of the wisdom of knowledge that came in the form of structures, there was an answer to a question that Imam al-Baqir (peace be upon him) estimated in his wisdom, and the context of the beginning of the judgment was given to him, such as his saying: "What is God's right over the servants?" He said: To say what they know And they stop at what they do not know (Al-Saduq, Al-Amali, 1417, p. 605). And the media is to obtain an unknown scientific benefit for the seeker) (Al-Maidani, 1416 AH-1996 CE) (Al-Suyuti) and ((what)) is used for the unsane and also for interrogations (Al-Makhzoumi, 2020) and here came the name of an interrogation on the site of news presented, because it was followed by knowledge ((God's right)) and ((haqq)) are a posterior predicate which is genitive, and the word majesty ((Allah)) is added to it, and then the actual sentence came (to say what they know) and (that) is a accusative letter, and (they say) Present tense accusative verb with and the nun was omitted from it because it is one of the five verbs, and ((ma)) is a relative noun in the accusative place of its object, and wisdom indicates that our Imam Al-Baqir (PBUH) gave special importance to the topic of accuracy in the transmission of knowledge, and that is because it can devolved to me Conveying incorrect information from its spread among people and what may result from this information about work in acts of worship or transactions. Therefore, our Imam (PBUH) urged scientific honesty, as it is one of God's rights over the servants, while avoiding bragging in presenting inaccurate information, as The Almighty said: (And I did not create the jinn and mankind except that they should worship Me) (Al-Dhariyat: 65).

Then we take another piece of wisdom that came in the context of the question, when Imam al-Baqir (pbuh) said: "Why do people understand and not know? He said: God, Blessed and Exalted be He, when He created Adam, He placed his death between his eyes and his hope behind his back. When he committed a sin, he placed his hope between his eyes." And his term is behind his back, then they understand and do not know." (Al-Saduq, Ill al-Sharia', 1386-1966 CE, page 92).

We note here that the Imam (pbuh) used the interrogative method with ((what)) with an opposite binary (they understand and they do

not know), i.e. between the mental ability bestowed by God Almighty, and between man's knowledge and understanding of this mental ability in understanding the requirements of the divine will and its reflection in his behavior with his Creator and with people, and this is the essence of the question asked (what is the matter with people) and the words (they understand and do not know) were repeated, then the two words (hope and term) were mentioned, and there is a contrast between them, and Imam Ali (peace be upon him) warned against Long hope by saying: (What I fear for you is long hope and following desires. As for long hope, it makes one forget the Hereafter. As for following desire, it prevents one from the truth. Indeed, the world has turned away and the Hereafter has come to come...) (Al-Majlisi, 1303 AH) and in Nahj Al-Balaghah said: (If the servant saw the term and his destiny, he would hate hope and its delusion) (Hadid, 1428 AH - 2007 CE) These sayings reveal that hope is attachment to the world and its joys to the extent that it is close to an idea, as if a person is immortal in it, as if its pleasures are permanent, and the truth is otherwise; Because the joys of this world are fleeting and limited, and the established truth is the term and what it entails in the life of the Hereafter, and the saying of Imam al-Baqir (pbuh) reveals that the instinct that the Most High created people upon is that their greatest concern is the term and it is before their eyes, and hope is a secondary thing that falls behind their backs, but After the sin of the Prophet Adam (pbuh), the situation changed, so God Almighty made hope in the eyes of man, and here is the real test for man in how to deal with this duality opposite, and will man allow hope to distract him from thinking about the term? ..

And in the words of Imam al-Baqir (pbuh): "What you knew, then say, and what you did not know, then say, God knows best, that a man who is extracted from a verse from the Qur'an will fall farther than the sky" (Al-Thani, 1409-1368 Sh, page 215) His wisdom began with a conditional sentence topped with ((What)) and it is well known that the sentence of the condition depends on the verb of the condition and its answer, and here ((know)) the verb of the condition and its answer ((So say)) came coupled with the fa' as indicated by Ibn Malik by his saying: (And associate the fa with inevitably an answer if he made a condition because or other He did not make it) (Al-Hamid, 2006) Then the Imam (PBUH) used the negative letter ((not)) after ((what)) the conditional by saying: (And if you do not know, then say: God knows best) and ((God knows best)) It has already been discussed in the chapter on the world and its attributes, and it is not wrong for a person to say God knows best.

And because science addresses the minds, and because of its importance in the life of the individual and in building his personality, we note that the imperative form of the verb is included in the ruling

on knowledge, and that is out of strictness and obligation to learn knowledge.

Then the Imam (peace be upon him) mentions the punishment of a person who speaks a Quranic verse without knowledge as if he is falling from the sky to the earth, and ((falls)) in the sense that he makes a sound if he falls (Ibn Manzur, 1405) in the sense that he falls from the sky to the earth, and in In this news context, we see a warning in the words of the Imam (pbuh): (Indeed, a man is drawn by a verse from the Qur'an and falls in it). And I entered the news)) (Ateeq, D.T) So there is a reason and an effect in the news style, so if a man speaks something he does not know, he will be punished.

And in the words of Imam al-Baqir (peace be upon him): (A heart without any knowledge is like a ruined house that has no maintenance) (Al-Rayshahri, 1388 A.H.) (Al-Tusi, 1404 A.H.) The)) that accuses the noun and raises the predicate and comes to confirm the content of the sentence or the predicate (Ateeq, d.t) and ((the heart)) is its name, and its predicate is a sentence (there is nothing of knowledge in it) and ((not)) is a negation letter. The nominative sentence raises the noun and sets the predicate (Al-Ansari, 1404) and the Imam (pbuh) used the word ((something)) which denotes (the fixed being that is realized outside) (Al-Jurjani p., 1412 BC) in his saying: (a bit of knowledge Because he took into account the different levels of minds in acquiring knowledge, and also the preoccupation of people with the quest to collect their livelihood, and he did not ask them to be scholars, but he urged them to learn what is available from knowledge, and it is clear that the Imam (pbuh) used the word ((the heart)) and he meant the mind. In contrast to what he showed of the virtue of knowledge and its learning, then he explained the consequences of laziness in seeking knowledge. The inevitable result was embodied by the Imam (PBUH) in the way of analogy ((al-Kaf)) (like a ruined house), and that is to liken the heart that is devoid of something of knowledge to for the house of ruin that no one can live in, and he did not say there is no building in it; In the sense that what the believer does in terms of acquiring knowledge is a process of prosperity, because the Lord, may He be glorified and exalted be He, created the mind and granted man the power to employ what serves his owner and serves people.

4- Conclusion

Among the most important results that we reached in this research:

- The impact of the Noble Qur'an is clear in the judgment of the Imam (peace be upon him), and the Qur'anic vision is clear, whether at the level of methods or meanings.

- The ease of expressions used by our Imam al-Baqir (peace be upon him) in contrast to the abundance of knowledge that the Imam possesses, and this ease appeared at the level of choosing words known to the general public and in the use of uncomplicated linguistic methods, and the purpose behind that is to reach this ruling to a wider segment of people
- Imam Al-Baqir (peace be upon him) laid down the foundations and principles of knowledge, and urged people to learn and ask a lot, while mentioning the benefits of knowledge and the virtues of scholars.
- There is a large number of occurrences of the imperative verb form in the ruling on knowledge, as it was mentioned five times in eighteen wisdoms that we have dealt with, and this comes the chapter on strictness and obligation to learn knowledge; Because it addresses the minds, and its importance in the life of the individual and building his personality
- The Imam (peace be upon him) condensed in short phrases with deep connotations a clear hierarchy of the qualities of the scholars.
- The grammatical methods employed by the imam varied according to the requirements of the context of wisdom, such as affirmation, interrogation, negation, exception, and others.
- The conditional method was widely used in the ruling of Imam al-Baqir (peace be upon him), as it was mentioned five times in eighteen wisdoms that we discussed, and this may be attributed to the fact that the conditional method adopts the principle of cause and effect, which is consistent with the urging of knowledge and the adoption of its causes.

Bibliography

The Noble Qur'an

Abdul Karim Mujahid. (D.T.). The linguistic significance of the Arabs. Dar Al Baida for Publishing and Distribution - Jordan - Amman

Abdul Qaher Al-Jurjani. (D.T.). Evidence for Miracles, d.t

Abdul Wahid Muhammad. (no date). Deceived the referee and pearls of speech. Research and Investigation Center for Islamic Sciences - Qom

Abdulaziz Ateeq. (D.T.). The Science of Meanings (Volume One). Arab Renaissance House - Beirut - Lebanon

Abi Naim Al-Asbahani, Ahmad bin Abdullah (d. 340 AH), (without a date), Hilyat al-Awliya wa Tabaqat al-Asfiya, 1st edition, Dar Umm al-Qura.

Ahmed bin Faris, (395 AH), Al-Sahibi. (Mr. Ahmed Saqr, Editor), Dr

Ahmed Darrag, (1436 AH-2015 AD), Semantics and the mechanisms of semantic generation, Library of Arts - Cairo.

Ahmed is wanted. (1420 AH-1999 AD). Rhetoric and Application (Volume Two).

Ahmed Wanted, (1427 AH 2006 AD), Dictionary of Rhetorical Terms, Arab House for Encyclopedias.

Al-Baghdadi. Abdelkader bin Omar (1998). The treasury of literature and the pulp to the door of the Arab tongue. (Muhammad Nabil Tarifi, editor) House of Scientific Books - Beirut

Al-Hassan bin Muhammad Al-Dailami. (no date). Flags of religion in the qualities of believers. (Al-Bayt (PBUH) Foundation for the Revival of Heritage. Qom, editor) Aal Al-Bayt (PBUH) Foundation for Heritage Revival.

Ali Ibn Abi Al-Fath Al-Arbili. (no date). Unveiling the cloud in knowing the imams. Dar Al-Adwaa-Beirut-Lebanon

Ali Ibn Muhammad al-Laithi al-Wasiti. (no date). Eyes of judgment and sermons (Volume One). (Sheikh Hussein Al-Husseini, editor) Dar Al-Hadith

Al-Maidani, Abdul Rahman Hassan Janbeka (1416 AH - 1996 AD). Arabic Rhetoric: Its Foundations, Sciences, and Arts (Volume 1). Dar Al-Qalam - Damascus

Al-Rishehri. Muhammad Hussein (1388 AH). Balance of Wisdom (Volume Eight). Fahrenheit Scientific Foundation

Al-Sabban, Muhammad bin Ali (no date). Al-Sabban's footnote on Al-Ashmouni's commentary (Volume 1). (Hindawi, Abdel Hamid, editor) Modern Library - Beirut - Lebanon

Al-Sakaki. Siraj Al-Din Yusuf bin Yaqoub (no date). key science. Scientific Books House - Beirut - Lebanon

Al-Sharif Al-Jurjani, Ali Ibn Muhammad, (1412 BC). Definitions (Vol. IV). Nasir Khosrow

Al-Suyuti. Jalal Al-Din (no date). Haa Al-Hawame (Volume 1). (Inaya, Ahmed Ezzo, editor) Arab Heritage Revival House - Beirut - Lebanon

Al-Zarkashi. Badr al-Din Muhammad ibn Bahadur (1376-1957 AD). Al-Burhan in the Sciences of the Qur'an, (Muhammad Abu Al-Fadl Ibrahim, editor), Dar Revival of Arab Books.

Baqer Sharif Al-Qurashi. (2009). Encyclopedia of the biography of Ahl al-Bayt. (Mahdi Baqer Al-Qurashi, editor) Dar Al-Maarouf

confectioner. (1408). Excursion of the beholder and alert the mind. (School of Imam al-Mahdi (pbuh), editor) School of Imam al-Mahdi (pbuh) - Holy Qom

Council mark. Muhammad bin Baqir (1303 AH). Bihar Al-Anwar (Volume Two). Al-Wafa Foundation

Fadel Saleh Al-Samarrai. (1420 AH-2000 AD). Meanings of Syntax (First Volume). Dar Al-Fikr for printing, publishing and distribution

Farahidi. Al-Khalil bin Ahmed (1409). The Eye (Volume II). (Dr. Mahdi Al-Makhzoumi - Dr. Ibrahim Al-Samarrai, editor) Dar Al-Hijrah Institution - Iran - Qom.

Global heat. Muhammad bin Al-Hassan (1403 AH 1983 AD). Shiite means. (Sheikh Abd al-Rahim al-Rabbani al-Shirazi, editor) Arab Heritage Revival House - Beirut - Lebanon.

- Global heat. Muhammad bin Al-Hassan (no date). Awakening from sluggishness by demonstrating regression
- Hamdi Bakhit Omran. (D.T.). Semantics between theory and practice, Dr. Dr Hussam Adnan Rahim Al-Yasiri. (2018 AD). Semantic accumulation in the Baqiriyah sayings. Al-Qadisiyah University
- Hussein Karim Nasih Al-Khalidi. (1442 AH-2021 AD). Evidence for the Imamate with Perfection of Knowledge (Volume One). Iraq - Karbala - the Abbasid shrine: Dar Al-Kafeel for printing and publishing
- Ibn Abi Hadid, Izz al-Din Abd al-Hamid (1428 AH - 2007 AD), Explanation of Nahj al-Balaghah, (Muhammad Ibrahim, editor), Dar Al-Kitab, Al-Arabi-Baghdad.
- Ibn Asfour, Ali bin Moamen bin Muhammad (1433 AH - 2012 AD). Al-Muqrabb, (Abdul-Khaleq Abdul-Jalil, editor), Dr
- Ibn Hisham al-Ansari. Abd al-Malik bin Hisham bin Ayyub (1404), Mughni al-Labib, (Muhammad Muhyi al-Din Abd al-Hamid, editor) Library of Ayatollah al-Adhami al-Marashi al-Najafi, Qom - Iran.
- Ibn Jinni, Abu al-Fath Uthman (no date). Characteristics, (Hindawi Abdel-Hamid, editor) Dr. I, Scientific Books House, Beirut-Lebanon.
- Ibn Malik, Abu Abdullah Muhammad Jamal al-Din, (no date). Alfiyyah Ibn Malik. (Sulaiman bin Abdul Aziz, editor) Dar Al-Minhaj Library - Riyadh
- Ibn Malik, Muhammad bin Abdullah (1387 AH - 1967 AD). Facilitating Benefits and Complementing the Purposes, (Mohamed Kamel Barakat, editor), Dr. I, Publishing House for Printing and Publishing - Cairo.
- Ibn Manzoor, Muhammad bin Makram (1405). Arabes Tong. Hawza literature publishing
- Ibn Qutayba, Abdullah bin Abdul Majeed (1408 AH - 1988 AD), Writer's Literature, Dr. I, Scientific Books House.
- Ibn Shahr Ashub, Muhammad bin Ali (no date). Virtues of the family of Abi Talib. (A committee of Najaf professors, editor) Al-Haydaria Press - Al-Najaf Al-Ashraf
- Ibn Shuba al-Harrani, al-Hasan bin Ali bin al-Hussein (1380 A.D.), Masterpieces of Minds, (Behrad Jafari, editor), Dr. I, Dar al-Kutub al-Islamiyya.
- Jacob bin Youssef Al-Kindi. (no date). Al-Kindi's Philosophical Letters (Volume Two). Arab Thought House - Cairo
- Jacobin. Ahmed bin Ishaq (no date). Jacobi history. Dar Sader - Beirut - Lebanon
- Jamal al-Din Muhammad al-Khawansari. (1366 u). Deceived judgment (Volume four). (Hosseini Armavi Muhaddith, editor) Daneshkah Tehran
- Kashani flood. Muhammad Mohsen (1371 St.). Anecdotes of news regarding the origins of religion (Volume One). (Ansari Qomi, Mahdi, editor) Farhangi Research and Investigation Institute-Tehran.
- Mahdi Al-Makhzoumi. (2020). in Arabic grammar. Al-Rafidain House for printing and publishing
- Mahmoud Al-Bustani. (1990). History of Arabic Literature in the Light of the Islamic Curriculum (Volume D.I). Islamic Research Academy
- Mohamed Hamasa Abdel Latif. (1402 AH - 1982 AD). Arabic Syntax (Vol. 1). Dar Al-Qalam, Kuwait

- Moin accurate working. (1433 AH-2012 AD). Lessons in Rhetoric (Volume One). Jawad Al-Alameh House
- Mr. Ahmed bin Zain Al-Abidin Al-Alawi Al-Amili. (1427 BC-1385 AM). The footnote on the origins of al-Kafi (Vol. 1). (Hosseini Ashkouri, Sadiq, editor) Dar Al-Hadith - Qom
- Mr. Muhammad Baqir Al-Damad. (1403 AH). Usul al-Kafi (Vol. 1). (Rajae, Mahdi, Editor) Khayyam-Iran-Qom
- Muhammad Abdul Raouf Al-Minawy. (1415 AH-1994 AD). Fayd al-Qadir (Volume One). (Ahmed Abd al-Salam, editor) House of Scientific Books - Beirut - Lebanon
- Muhammad Abu Shahba. (1412 AH 1992 AD). Biography of the Prophet in the light of the Qur'an and Sunnah. Dar Al Qalam - Beirut - Lebanon
- Muhammad Ali Baydoun. (1417 AH 1997 AD). Publications of Muhammad Ali Beydoun (Volume One). Scientific book house
- Muhammad bin Al-Hassan bin Farookh (Al-Saffar). (1404-1362 u). Insights of grades. (Haji Mirza Hasan Kojeh Baghi, editor) Al-Alamy Publications - Tehran
- Muhammad Kanouni. (1999 AD). Thought and Criticism Magazine
- Muhammad Muhyiddin Abdul Hamid. (2006). Explanation of Ibn Aqil. Scientific book house
- Najeeb Iskandar. (no date). Thesaurus of meanings. Arab Horizons House
- Noureddine Al Ali. (1312 A.H.-1370 A.D). Imam al-Sadiq as known by Western scholars. Munitions House - Qom.
- Qazwini. Muhammad bin Abdul Rahman (no date). Clarification in the Sciences of Rhetoric, (Volume Two). (Shams El-Din, Ibrahim, editor) Dar Al-Kutub Al-Alami - Beirut - Lebanon
- Radhi al-Din al-Astarabadi, (d. 686 AH) (Yusuf Hassan Omar, editor). (no date). Radi's explanation. (Youssef Hassan Omar, editor).
- radiator. Muhammad bin Yazid (no date). The Abridged (Volume One). (Hamad, Hassan, editor) House of Scientific Books - Beirut - Lebanon
- Safieddine El-Hilli. (no date). Explanation of Al-Kafiya Al-Badi'iyah (Vol. 1). (Obeidi, Rashid Abdel Rahman, editor) c
- Sheikh Abdullah Al Bahrani. (1413). Worlds, Imam Muhammad al-Baqir (PBUH) (Volume 1). Imam Mahdi Foundation, may God Almighty hasten his honorable reappearance - Qom
- Sheikh Abdullah Al Bahrani. (no date). Worlds, Knowledge and Conditions of Verses, News and Sayings, Dr
- Sheikh Al-Kulayni. Muhammad bin Yaqoub (1363). Al-Kafi (Volume Five). (Ali Akbar Al-Ghafari, Editor) House of Islamic Books - Tehran
- Sheikh Al-Saduq. Muhammad bin Ali (1386-1966 AD). The reasons for the laws. (Sayyid Muhammad Sadiq Bahr al-Ulum, editor) The publications of the Haidariyya Library and its printing press - An-Najaf.
- Sheikh Al-Saduq. Muhammad bin Ali (1417). Amali (Volume 1). (Department of Islamic Studies - Mission Foundation - Qom, ed.) The Printing and Publishing Center of the Mission Foundation
- Sheikh Al-Saduq. Muhammad bin Ali (381 AH). qualities. (Ali Akbar Al-Ghafari, Editor) The Islamic Publishing Corporation

- Sheikh Al-Tusi. Abu Jaafar bin Muhammad (1404 AH). Choosing to know men. (Mir Damar Al-Astrabadi, editor) Aal al-Bayt (PBUH) Foundation for the Revival of Heritage
- Sheikh Azizullah Otardi. (1381 u). Musnad of Imam al-Baqir (AS). Mercury-Tehran
- Sheikh Mufid. (1414-1993 AD). Jurisdiction (Volume II). (Ali Akbar Al-Ghafari, Mr. Mahmoud Al-Zarandi, Editor) Dar Al-Mufid for printing, publishing and distribution - Beirut - Lebanon.
- Sheikh Mufid. Muhammad bin Kanaan (1414 AH - 1993 AD). Correction of Imami Beliefs (Volume Two). (Hussein Darkahi, editor) Dar Al-Mufid-Beirut-Lebanon
- Sheikh Mufid. Muhammad bin Kanaan (no date). Guidance in knowing God's arguments against the servants (Volume Two). Islamic scientific publications
- Sheikh Sobhani. Jaafar bin Muhammad (1436 AH). The means of the Shiites (Volume one). Mashaar-Tehran-Iran
- Sibawayh, Abi Bishr Amr bin Othman, (without history), the book, (Abdul Salam Muhammad Haroun, editor), Dr. I, Dar Al-Jil - Beirut.
- Tabarsi. Fadl bin Muhammad (1386 AH - 1966 AD). protest. (Sayyid Muhammad Baqir Al-Khurasan, editor) Dar Al-Numan - Al-Najaf Al-Ashraf
- Tabarsi. Fadl bin Muhammad (1415 AH - 1995 AD). Al-Bayan Complex in the Sciences of the Qur'an (Volume One). (A committee of scholars and specialized investigators, editor) Al-Alamy Publications Corporation - Beirut - Lebanon.
- The second martyr. Zain al-Din ibn Ali (1409-1368 u). Muniyat Al-Murid in the Literature of Al-Mufid and Al-Mufid (Volume 1). (Reda Mokhtari, editor) Islamic Information Office
- The World Assembly of Ahl al-Bayt (PBUH). (1425 AH). Flags of Guidance (Volume Two). The International Assembly of Ahl al-Bayt (PBUH).
- Turquoise is eternal. Majd al-Din Muhammad ibn Yaqoub (no date). Al Muheet Dictionary, d.d
- Zamakhshari. Mahmoud bin Omar (1385 AH - 1966 AD). scout. Mustafa Al-Babi Library and Printing Company - Egypt
- Zamakhshari. Mahmoud bin Omar (no date). Al-Mufassal (Vol. 1). (Naasani Halabi, Muhammad, editor) Al-Hilal-Beirut-Lebanon