



IMAM SADIQ peace be upon him
ONLINE SEMINARY

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Munyat al-Murid – Lesson 44

Summary

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Topic: Different Shortcomings a Scholar Might Have

Beyond Outward Observance: The Primacy of Inner Purification

The lesson establishes that for a scholar (‘ālim), merely performing obligatory acts (farā’id) and avoiding prohibitions (maḥārim) is insufficient. A higher ethical standard is required, centered on tazkiyat al-nafs—the purification of the heart from spiritual diseases. Key vices highlighted include pride (kibr), showing off (riyā’), jealousy (ḥasad), and rancor, all of which corrode the soul and undermine a scholar's integrity.

The Integration of Knowledge and Practice (‘Ilm and ‘Amal)

A central theme is that true knowledge must be coupled with righteous action. The credibility of a scholar's guidance is dependent on their inner sincerity and moral character (akhlāq). The lesson stresses that embodying ethical principles is a prerequisite for effectively teaching them to others. A scholar is called to be a living model of Islamic ethics, not merely a repository of information.

The Model of Ethical Responsibility: Risālat al-Ḥuqūq

The material references Imam Zayn al-‘Ābidīn’s Risālat al-Ḥuqūq (Treatise of Rights) as a foundational guide. It is presented not just as a text to



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be studied, but as a blueprint for personal and social conduct that a scholar must know, internalize, and embody to fulfill their role completely.

The Analogy of the Negligent Scholar

A powerful analogy illustrates the core problem: a scholar who neglects self-reform is likened to a sick pharmacologist. This individual learns medicine, writes prescriptions, and teaches the subject to others, yet never takes the medicine needed for their own ailment. Similarly, a scholar may possess vast knowledge but remain spiritually sick if he fails to apply his learning to purify his own heart.

Conclusion: The Gravest Shortcoming

The lecture concludes that the most significant failure for a person of knowledge is to focus exclusively on outward scholarship while neglecting inner reform. True knowledge is defined by humility, continuous self-purification, and a sincere struggle to attain the pleasure of God (riḍā' Allāh).