



AL-KĀFĪ

TRANSLATED BY

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ASH-SHAYKH MUHAMMAD RIZA al-JA'FARI

AL-USUL – VOLUME ONE

2) THE BOOK OF EXCELLENCE OF KNOWLEDGE

WORLD ORGANIZATION FOR ISLAMIC SERVICES

KHURASAN ISLAMIC RESEARCH CENTRE

الْكافي

تأليف

السَّيِّدُ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ يَعْقُوبَ بْنِ إِسْحَاقَ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ الْكَلْبِيِّ الرَّازِيِّ

الجزء الأول

الأصول - القسم الأول

(٢) كتاب فضل العلم

AL-KĀFĪ

Compiled by

ASH-SHAYKH ABŪ JA'FAR MUḤAMMAD IBN YA'QŪB
IBN IS'ḤĀQ AL-KULAYNĪ AR-RĀZĪ

Volume One

AL-UṢŪL — Part One

2) THE BOOK OF EXCELLENCE OF KNOWLEDGE

KHURASAN ISLAMIC RESEARCH CENTRE
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قَامَ بِرِجْمَةِ هَذَا الْجُزْءِ
السَّيِّدُ مُحَمَّدٌ حَسِينٌ رِضْوِيُّ
وَضَعَ تَخَطُّطَ التَّجْمَةِ وَتَخَطُّطَ الْفَهْرِ
وَأَشْرَفَ عَلَيْهِمَا وَرَاجَعَهُمَا (مُعَلِّقًا وَمُجَلِّدًا)
السَّيِّدُ مُحَمَّدٌ رِضَا الْجَعْفَرِيُّ

This part has been translated by:

SAYYID MUHAMMAD HASAN RIZVI

*The design of the book for its translation, the indexes, revisions
explanatory remarks and other related works have been done by:*

ASH-SHAYKH MUHAMMAD RIDĀ AL-JA'FARĪ

IN THE NAME OF ALLĀH,
THE MOST COMPASSIONATE,
THE MERCIFUL.

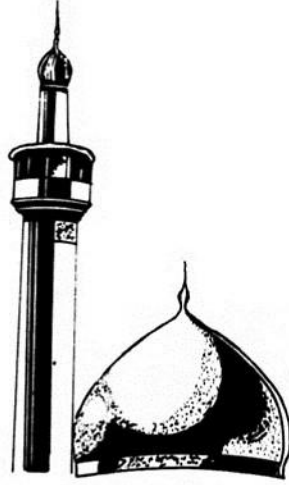
*Praise belongs to Allāh, the Lord of all beings;
the Most Compassionate, the Merciful;
the Master of the Day of Judgment;
Thee only we serve, and to Thee alone we pray
for succour;
Guide us in the straight path;
the path of those whom Thou hast blessed,
who are immune from Thy wrath
and have never gone astray.*

* * * * *

*O Allāh! send your blessings to the head of
your messengers and the last of
your prophets Muḥammad,
and his pure and cleansed progeny.
Also send your blessings to all your
prophets and envoys.*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
أَسْأَلُ اللَّهَ رَبَّ الْعَالَمِينَ الرَّحْمَنَ الرَّحِيمَ
مَالِكِ يَوْمِ الدِّينِ إِلَهَكَ تَعْبُدُ وَإِلَيْكَ تَسْتَعِينُ
أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ
أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ
وَلَا الضَّالِّينَ

اللَّهُمَّ صَلِّ عَلَى
سَيِّدِ رُسُلِكَ وَخَاتَمِ أَنْبِيَائِكَ
مُحَمَّدٍ وَآلِهِ الطَّيِّبِينَ الطَّاهِرِينَ
وَصَلِّ عَلَى جَمِيعِ الْأَنْبِيَاءِ وَالرُّسُلِينَ



حُرَّاسَانْ اِسْلَامِيَّكَ رِيَسْرِيَجْ سِيِنْتَرُ

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TRANSLITERATION

ARABIC LETTERS

Symbol	Transliteration	Symbol	Transliteration
ا	'	ك	k
ب	b	ل	l
ت	t	م	m
ث	th	ن	n
ج	j	ه	h
ح	h	و	w
خ	kh	ي	y
د	d	ة	ah; at (construct state)
ذ	dh	ال	article al- and 'l (even before the antepalatal)
ر	r		
ز	z		
س	s		
ش	sh		
ص	ṣ		
ض	ḍ		
ط	ṭ		
ظ	ẓ		
ع	'		
غ	gh		
ف	f		
ق	q		

Long Vowels	
اى	ā
و	ū
ي	ī

Short Vowels	
ا	a
ـِ	u
ـِ	i

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تقدیر

FOREWORD

- ۱ -

كانت امنيه تجيش بها صدورنا بأقوى ما تجيش به الصدور ، و نحمد الله على ان
وفقنا لان نخطو اولى الخطوات لتحقيقها . . .
ان من اعز امانينا واحلى آمالنا و اخلص اهدافنا و اصدقها ، ان نوفق لنقل امهات
التراث الاسلامى الاصيل الجوى عن ائمه اهل البيت (عليهم السلام) ، و عن طريقهم
عن النبى (صلى الله عليه و آله و سلم) ، الى لغات تمكن غير العربى من الاستفادة و
الاستزاده ، و تفتح امامه ابوابا و اسعه على هذا العالم الزاخر و العيوض المتدفق ، و تعينه
على ان يواجه بنفسه ثانى المصادر الاصيله و الصحيحه - بعد القران الكريم - لفهم
الاسلام فى صورته الصحيحه ، عقيدته و شريعته ، تاريخا و سيرا ، خلقا و سلوكا ، احكام عبادات
و قوانين معاش و تجاره ، منهاجا فرديا و انظمه بيت و اسره و مجتمع . . . تفتح تلك الابواب ،
المغلقة - بكل أسف - على من لا يحسن اللغه العربيه و لا يفقه النصوص فى لغتها
الاصليه .

وان من أهم هذا التراث كتاب (الكافي) تأليف الشيخ أبي جعفر محمد بن يعقوب الكليني الرازي (٣٢٨ / ٣٢٩) ، وقد أغنتنا المقدمة التي جاءت في فاتحة الكتاب عن التعريف به وبمولفه العظيم وقيمه الدينيه والمركز الذي يحتله في جملة ما وصل إلينا من تراث ائمه اهل البيت (عليهم السلام) .

- ٢ -

ونحمدالله سبحانه على أن هذه المحاولة لترجمه (الكافي) الى الانجليزيه قد نجحت ونجرت وقد تم منها ترجمه (كتاب العقل والجهل) وطبع ونشر من قبل والان تم ، ولله الحمد ، ترجمه (كتاب فضل العلم) ثاني كتب (اصول الكافي) جدنا كل ما نملك - بحول الله وقوته - لتحقيقها وانجازها . فكم من خطوه خطوناها ثم بدالنا ان فيها نقصا ولو بعض النقص فنستدرك ، وكم صيغه وضعناها ثم وجدنا ان غيرها قد يكون هو الصحيح ، او الاصح او الاكمل فنستبدله بها وهكذا الى ان اتخذت شكلها الحاضر . وتأكدنا في حدود ما وسعنا من صحه الترجمه ، وامانه النقل وسلامه التعبير ، واستعنا في ذلك بكل من امكنتنا الاستعانه به ، سواء أكان في سلامه لغه الترجمه ، ام في عرضها على النص العربي والتأكد من صدق النقل وامانه التحويل .

ولا ندعى الكمال في ذلك . و كل ما قمنا به ، ونحمد الله على انجازها ، أننا خطونا الخطوه الاولى ، ونحن واثقون بأنها ستتعيبها خطوات - منا أو من غيرنا - تصحح فيها الاخطاء ، ويتكامل فيها التعبير ، و تصدق الترجمه ، ويسلم النقل أكثر فاكثراً .

وقد ارتأينا أن نسرع الى طبع ونشر كل ما أنجزنا ترجمته وسنصدره تباعاً بصوره اجزاء صفار ذات صفحات محدوده ، الى أن تكمل ترجمه كل جزء من اجزاء (الكافي) ويكمل طبعه ، و حينئذ ستضم هذه الاجزاء بعضها الى البعض الاخر فتكون وحدات تمثل كل وحده ترجمه كامله لجزء من اجزاء الكتاب . وقد ارفقنا بالترجمه الانجليزيه ، النص العربي للكتاب بصورته الكامله ، فوضعنا منه في أعلى كل صفحه قدر ما يطابق الترجمه التي أدرجت في تلك الصفحه .

ولا بد لنا من التأكيد على أن كتاب (الكافي) وان آما وآمن معنا ، بقیعته العلمیه و قداسه المذهبيه و مركز مؤلفه العالی من الثقه والاعتماد ، كل من درس الكافي و مؤلفه و مركزه من التراث الاسلامی الرفیع - ونحن مؤمنون بهذا أعمق الايمان - اقول : لا بد لنا من التأكيد على ان (الكافي) لا تتساوى احاديثه وليست اسانيد رواياته و لا رواه احاديثه متساوين في الوثاقه والصدق ولا يجرى عليهم حكم واحد .

و نظره واحده في كتاب (مرآه العقول) - الديو هوشح للكافي - للعلامه الكبير المجلسي محمد باقر (١٥٣٧ - ١١١١هـ) و هو من أبرز علماء الحديث و من اخلصهم للكتاب و مؤلفه العظيم و أشدهم ايمانا و اعتقادا ، و وثوقا و اعتمادا لتكشف للدارس هذه النقطه التي لم نرد أن نستعرضها الا باشاره مجمله نوكد عليها دون الدخول في التفاصيل .

و لهذا السبب و غيره احتفظنا بأسانيد الاحاديث كامله ، كما جاءت في النص الاصلی ، لم نحذف منها شيئا ، لا أصل السند و لا حلقه من حلقاته . فلا بد للكشف عن حال سند أي حديث من الرجوع الي كتب الرجال التي تشرح حال الراوي و تبين مركزه الدينی و الخلقی و تقيمه فيما يروى و يحدث .

و نوكد ثانيا ، على أن استخلاص أيه عقيدته دينيه او مذهبيه ، او رأي فقهي من هذه الاحاديث لا يصح و لا يتم الا بعد عرض الروايات - بأسانيدها - على كتب الرجال ، و بعد عرض بعضها على البعض الاخر ، و بعد استعراض النصوص التي جاءت في مصادر أخرى و تحكيم القرآن الكريم في ذلك ، و الا هم من هذا كله الاحتكام الي قواعده و أسس وضعها العلماء المختصون ، و التي لا يستغنى عنها في هذا المجال بأي حال .

اذن لا بد للباحث من الرجوع الي كتب العقيدته و الكلام ، او الرجوع الي كتب الفقه و الشريعه ، الكتب التي تعنى بالناحيه الاستدلاليه و تقيم الحججه على أي مبدأ عقدي او رأي فقهي ، ان اراد الباحث لبحوثه و دراساته ان تكون منهجيته و للنشائج التي ينتهي اليها ان تكون سليمه صحيحه موثوقا بها ، ترضى ضميره العلمی و تلزم غيره و تضطره الي الاخذ بها .

و هذه نقطه أغفلها - بعمد أو بغير عمد - كثير من الباحثين ، نسيه عليها هناكي لا ينزلق غيرهم الي المنحدر الذي انزلقوا اليه و لا يقع في الاخطاء التي وقعوا فيها . و لاعتبارات شتى لم نشأ أن نثقل الكتاب بالهوامش و الشروح ، الا ما وجدناه

ضروريا الى حد نشذ معه عن هذا المبدأ الذى اتخذناه حينما عزمنا على ترجمه الكتاب ونشره .

- ٤ -

راعينا الصيغه الاسلاميه والنطق العربى للاعلام و الاسماء التى وردت فى الاحاديث ولم نكتف فى ترجمه بصيغها كما جاءت فى العهدين . ف (موسى . عيسى . مريم . جبريل . .) قد ضبطناها فى ترجمه بحسب النطق الاسلامى ، خاصه الاعلام التى جاءت فى القرآن الكريم ، ووضعنا صيغتها (البايبيه) بين قوسين .
والذى دعانا الى هذا حرصنا ، أشد الحرص على الاحتفاظ بالطابع الاسلامى الاصيل حتى فى الاعلام و الاسماء ، والظهور بمظهر الاصاله ، والابتعاد - كل الابتعاد - عن التبعية والذليله ولو كانت فى النطق والتعبير . . .

- ٥ -

وضعنا فى مفتتح كل جزء جدولين :

١ - جدول يعطى معلومات عامه مجدوله عن النبى الاكرم (صلى الله عليه وآله وسلم) والصديقه الطاهره فاطمه الزهراء (عليها السلام) والائمة الاثنى عشر (عليهم السلام) ولكل واحد من هؤلاء رقم يخصه حسب تسلسلهم .
ونستعين بهذا الجدول على تفسير التعابير المبهمه - ولو لغير المختصين - التى ترد فى ضمن روايه الحديث .

٢ - جدول يحتوى على رموز وضعناها لمصطلحات فى روايه الحديث يستعملها علماء الحديث ، ونشرح فى هذا الفهرس ايضا بعض تلك المصطلحات التى لم نجد له صيغه مختصره فى الانجليزيه ، فنشرح ذلك المصطلح هنا ، وحينما يأتى فى موضعه نذكره بنصه العربى ولكن بالكتابه اللاتينيه .

راجع - مثلا - (رفعه) فى هذا الفهرس .

والحقبا بكل جزء فهارس ثلاثه :

١ - فهرس لمن رويت عنهم احاديث الجزء ، من النبى (صلى الله عليه وآله وسلم) والائمة (عليهم السلام) يبدأ برقم يطابق الرقم الذى يحمله النبى ، والامام

المروى عنه في الجدول الذي سبق وان اشرنا اليه ، يلي ذلك التعبير الوارد في الحديث ،
وبعد ارقام الاحاديث التي رويت عنه .

مثلا : جاء في فهرس هذا الجزء :

(٧) - ابوجعفر ، ٤٩ ، ٥٣ ، ... الخ

فان رقم (٧) الوارد قبل الاسم (ابوجعفر) يشير الى أن المروى عنه انما هو الامام
ابوجعفر محمد بن علي الباقر (عليهما السلام) الذي يحمل هذا الرقم في الجدول
المذكور ، والارقام بعد الاسم ، انما هي ارقام احاديث الكتاب (حسب تسلسلها) التي
رويت عنه ، فقد روى عنه الحديث التاسع والاربعون ، والثالث والخمسون ... وهكذا .
٢ - فهرس للاعلام (اسماء الاشخاص) تلي كل اسم أرقام التسلسل للاحاديث التي
جاء فيها ذكره . و قد اكتفينا بالاعلام التي جاءت في متون الاحاديث واغفلنا اسماء
الرواه .

٣ - فهرس لاعلام الاماكن ، و اسماء القبائل و الطوائف ، والمذاهب ، واسماء
الكتب .

* * * * *

وبعد فالله سبحانه هو الذي نستعين به ، ونتوكل عليه ، ونستهديه ، ونستمد
منه أن يوفقنا لاكمال ما بدأنا ، ويسددنا لانجاز ما عزمنا عليه ، انه ولي التوفيق ، و
هو سبحانه نعم المولى ونعم النصير .

المؤسسة العالمية للخدمات الاسلاميه
(لجنة التأليف و الترجمة والنشر)
طهران - ايران

١٣٩٨/١١/٢١

١٩٧٨/١٥/٢٤

كانت امنيه تجيش بها صدورنا بأقوى ما تجيش به الصدور ، و نحمد الله على ان
 وفقنا لان نخطو اولى الخطوات لتحقيقها . . .
 ان من اعزازنا واحلى آمالنا و اخلص اهدافنا و اصدقها ، ان نوفق لنقل امهات
 التراث الاسلامى الاصيل المروى عن ائمه اهل البيت (عليهم السلام) ، و عن طريقهم
 عن التى (صلى الله عليه و آله و سلم) ، الى لغات تمكن غير العربى من الاستفاده و
 الاستزاده ، و تفتح امامه ابوابا و اسعه على هذا العالم الزاخر و الفيض المتدفق ، و تعيينه
 على ان يواجه بنفسه ثانى المصادر الاصيله و الصحيحه - بعد القران الكريم - لفهم
 الاسلام فى صورته الصحيحه ، عقيدته و شريعته ، تاريخا و سيرا ، خلقا و سلوكا ، احكام عبادات
 و قوانين معاش و تجاره ، منهاجا فرديا و انظمه بيت و اسره و مجتمع . . . تفتح تلك الابواب ،
 المغلقه - بكل أسف - على من لا يحسن اللغه العربيه و لا يفقه النصوص فى لغتها
 الاصيله .

(15)

In our continuous effort to propagate Islam through our numerous publications, we have persistently endeavoured to include amongst our publications translations of the most important reference books recognized by the Shi'ah. To be able to publish such key books in the Shi'ah heritage in foreign languages not only gives us great pleasure and pride but conforms very well with our wishes and our sincere objectives. No doubt non-Arabic-speaking researchers will now have better access to the true Islamic heritage, since such books contain the *aḥādīth* (traditions) of the holy Imāms (peace be upon them) and the Holy Prophet (peace be upon him and his progeny). Moreover, these books constitute the second source – the holy Qur'ān being the first – whereby one may obtain a better understanding of Islamic beliefs, jurisprudence, history, biographies, morals and behaviour, laws pertaining to worship, business, considerations for the individual, family and society, etc.

(21)

One of the important books in question is *al-Kāfi* whose author was ash-Shaykh Abū Ja'far Muḥammad ibn Ya'qūb al-Kulayni ar-Rāzi (d.328/329 = 940/941). We do not need to introduce either the book or its author since the preface (in Part One) takes care of that and also shows the religious significance and the status of this book in our heritage, namely the heritage transmitted to us through *Ahlu'l-bayt* (the Household of the Holy Prophet – p.b.u.t.)

– 2 –

We express our gratitude to Allāh, the Almighty, for being able to commence the translation of *al-Kāfi* into English. So far, the translation of the section pertaining to “Reason and Ignorance” (*al-'aql wa'l-jahl*) has been already Completed and published. Now, the translation of the second part of *Uṣūl al-Kāfi* pertaining to “Excellence of Knowledge” has been also completed by the will of Allāh. It is a matter of fact that we have had to utilize all the means at our disposal and rely on Allāh's unlimited strength in order to accomplish this translation. Indeed, we have had to do a lot of screening before deciding upon this version. Furthermore, we made every possible effort to ensure that the translation was satisfactory and acceptable as regards accuracy and grammar.

We do not wish to claim perfection in this humble effort to translate this book *al-Kāfi*. Nevertheless, we have taken the first step and we are confident that subsequent steps will be taken, either by us or by somebody else, both to remove any errors and to perfect the translation so that exactness in the translation process is improved.

We have decided to speed up the printing and publication of this translated section of *al-Kāfi*. The other sections, it is hoped, will be published in due course on one-by-one basis; this process will be continued until all the sections of *al-Kāfi* have been translated and published.

You will note that we have also included along with the English translation, the complete original Arabic version, this being placed at the top of each page with the corresponding English translation below.

Along with all those who study it, we believe that *al-Kāfi* is of such a high status as a source of religious knowledge and so sacred in the Shi'ah circles that the author may be considered highly honest and highly reliable. However, we should emphasize that neither are the *ahādīth* (traditions) equal in value and significance nor are the chains of the ascriptions of *al-Kāfi*'s traditions nor the supporters of the authorities on which its traditions are based equal in terms of reliability and credibility and one can in no way regard them as equally dependable. A glance at the book entitled *Mir'ātu'l-'uqūl* (Reflection of the Minds) will reveal this very point to the researcher in more detail. *Mir'ātu'l-'uqūl* is an explanatory book to *al-Kāfi* and comes from the pen of the great scholar Muḥammad Bāqir al-Majlisi (1037/1628 – 1111/1700) who was one of the prominent scholars of *ḥadīth* (tradition) and among the most loyal and faithful to the book of (*al-Kāfi*) and its great author, and among those who have been most confident in and have relied greatly on al-Kulayni and his traditions.

Because of this – that is, the question of unequal credibility of the *ahādīth*, narrations and narrators – and for the sake of completeness we have retained the complete chain of narration of the *ahādīth* as in the original Arabic text. We have neither omitted any chain for any *ḥadīth*, nor neglected the links in the chain of narration. In order to reveal the credibility, or otherwise, of the chain of narration for a particular *ḥadīth*, one must refer to (special) books dealing with the biography and the religious and moral status of the narrator/s; such books also carry an appraisal of what the narrator transmits and relates. We would like to re-emphasize that the inference of any religious or ritual doctrine or any law pertaining to jurisprudence from these *ahādīth* is a long process. To start with, the researcher must refer the narrations along with their supporting chain of narration to the special biographical books referred to above. The narrations must be cross-checked against one another. Later on the researcher must consider all other declarations and citations on the same topic from other references and then use the holy Qur'an as the arbitrator.

Of great importance still, one has to abide by the convention laid down by the specialists in these matters, which conventions can never be ignored.

Therefore, the researcher must go back either to the doctrinal and theological (*'ilmu'l-kalām*) books or to the books of jurisprudence and legislation, that is, those books which cover the ways of demonstration and evaluation of the various proofs and evidence used to substantiate any principle of belief or jurisprudence. This is the approach to be adopted if one wants his research to be systematic and if one wants the results to be sound, accurate and reliable, thus satisfying his scientific conscience and persuading others to honour and follow such methods.

This point has been ignored – intentionally or otherwise – by many researchers and we are stressing it here in order that other researchers should neither make the same mistake of ignoring it nor suffer from the same delusion.

We have also, for several reasons, refrained from introducing unnecessary explanatory notes, except where it was absolutely necessary, so as to remain true to our original aim of merely translating and publishing the book.

– 4 –

In the translation we have retained the Islamic format and Arabic pronunciation of the names and proper nouns encountered in various *aḥādīth*. We were not entirely satisfied with the Biblical equivalents, but, instead, retained the Islamic articulations in the text, following each proper noun or name (especially those mentioned in the holy Qur'ān) like Mūsā (Moses), 'Īsā (Jesus), Maryam (Mary), Jibril (Gabriel). . . with its Biblical equivalent in parentheses.

We took this measure because we strongly believe in preserving the original Islamic character even with respect to names and proper nouns. We believe in originality even when it comes to appearances, and we shall completely avoid imitation and copying even if it is merely as regards pronunciation and expression .

We have included two tables at the beginning of each section :-

1. A chronological list of the Holy Prophet, his daughter and the twelve Holy Imāms, giving general particulars and information in tabular form about the Holy Prophet, his daughter Fāṭimah az-Zahrā' and the twelve Holy Imāms (peace be upon all of them). For each of them we have assigned a number according to their sequence.

It is hoped that this table will help the reader – even the non-specialist – to understand some important expressions encountered in the chains of narration of each *ḥadīth* (tradition).

2. The Index containing symbols for terminology, commonly encountered in the process of narration of *ḥadīth*. We have introduced these because scholars of *ḥadīth* often use them. In this index we have also explained some of those terminologies for which no simple English equivalent can be found. We have explained such terminology in the index and when it appears in the text. We also mention the Arabic text in the Latinized form: e.g. "rafa'ahu" – (see List of technical terms and special signs used in the traditions).

Furthermore, we have included three indexes at the end of each section :-

a) The first index lists the originators of the *aḥādīth* to be found in that section – the Holy Prophet and the Imāms.

It begins with a number corresponding to the serial number of the originator of the *ḥadīth*, the originator being the Prophet or one of the Imāms. The serial number has already been assigned in the table at the beginning of the section.

After the number, the form of the name used in the *ḥadīth* appears.

After that, the serial number/s of *aḥādīth* related to the originator is/are listed. For example, in the first index of this section: (7) – Abū Ja'far: 49, 53, etc.

The number (7) preceding the name (Abū Ja'far) indicates that the originator is Imām Abū Ja'far Muḥammad ibn 'Alī al-Bāqir (p.b.u.t.) who was assigned with this number in the table at the beginning of the section. The number following the name is the serial number of the *aḥādīth* in the book (or section) related to him, e.g., the 49th and the 53rd hadith are related to him, etc.

b) Index of the names of key personalities. Following each name the serial numbers of *aḥādīth* in which such a name appears are cited. We were content with citing only those names that appeared in the texts of the *aḥādīth* proper and ignored the names of narrators.

c) Index of key places, names of tribes, families, sects and books.

Finally, it is Allāh, the Almighty, from Whom we seek help and guidance and upon Whom we rely for the success of our efforts. Moreover, we pray that He may pave the way for us to complete what we have commenced and to guide our steps, so that we may achieve what we have set out to do. We firmly believe that He is the Reconciliator and that He is the best Guide and the best Artisan.

World Organization for Islamic Services (WOFIS)
(Board of Writing, Translation and Publication)

Tehran — Iran.

21/11/1398

24/10/1978

- 1) **Caution**
- 2) **A Chronological List of the Holy Prophet, his Daughter and the Twelve Holy Imāms.**
- 3) **List of Technical Terms and Special Signs used in the Traditions.**

CAUTION

I – Wherever the author (al-Kulayni) says in the book of *al-Kāfi* “A group of our associates,” quoting from Aḥmad ibn Muḥammad ibn ‘Īsā, the Group here means the following five persons:-

1. Abū Ja‘far Muḥammad ibn Yaḥyā al-‘Aṭṭār al-Qummi;
2. ‘Alī ibn Mūsā ibn Ja‘far al-Kamandāni;
3. Abū Sulaymān Dāwūd ibn Kawrah al-Qummi;
4. Abū ‘Alī Aḥmad ibn Idrīs ibn Aḥmad al-Ash‘ari al-Qummi;
5. Abū’l-Ḥasan ‘Alī ibn Ibrāhīm ibn Hāshim al-Qummi.

II – Wherever the author (al-Kulayni) says in the book of *al-Kāfi* “A group of our associates,” quoting from Aḥmad ibn Muḥammad ibn Khālid al-Barqī, the Group here means the following four persons:-

1. Abū’l-Ḥasan ‘Alī ibn Ibrāhīm ibn Hāshim al-Qummi;
2. Muḥammad ibn ‘Abdullāh ibn Udhaynah;
3. Aḥmad ibn ‘Abdullāh ibn Umayyah;
4. ‘Alī ibn al-Ḥusayn as-Sa‘d Ābādī;

III – Wherever the author (al-Kulayni) says in the book of *al-Kāfi* “A group of our associates,” quoting from Sahl ibn Ziyād, the Group here means the following four persons:-

1. Abū’l-Ḥasan ‘Alī ibn Muḥammad ibn Ibrāhīm ibn Abān ar-Rāzi, who is renowned with ‘Allān al-Kulayni;
2. Abū’l-Ḥusayn Muḥammad ibn Abī ‘Abdillāh Ja‘far ibn Muḥammad ibn ‘Awn al-Asadī al-Kūfi, resident of Ray;
3. Muḥammad ibn al-Ḥusayn ibn Farrūkh as-Ṣaffār al-Qummi;
4. Muḥammad ibn ‘Aqil al-Kulayni;

IV – Wherever the author (al-Kulayni) says in the book of *al-Kāfi* “A group of our associates,” quoting from Ja‘far ibn Muḥammad who quoted from al-Ḥasan ibn ‘Alī ibn Faḍḍāl, one of them is, Abū ‘Abdillāh al-Ḥusayn ibn Muḥammad ibn ‘Imrān ibn Abī Bakr al-Ash‘ari al-Qummi.

* * * * *

A CHRONOLOGICAL LIST OF THE HOLY PROPHET, HIS DAUGHTER AND THE TWELVE HOLY IMÁMS

NOTE: Where there are differences of opinion on the dates of birth or death, the most popular view has been quoted.

Sl. No.	Designation	Agencies (Kanyah)	Name	Father's Name	Title (Liqab)	Date of Birth	Date of Death	Martyred by means of	Place of Burial
1.	The Last Prophet of Allah	Abu'l-Qasim	Muhammad	'Abdullah	Rasulullah, Nabyullah, an-Nabi	17th Rabi' I, in the Year of the Elephant. (25.8.570 AD)	28th Safar, 11 AH (25.5.632 AD)	Natural	Holy Medina, al-Munawwarah, Saudi Arabia.
2.	- - -	Umm Abih	Fajimah	Muhammad	az-Zahra', as-Siddiqah, al-Batul, Sayyidah'n-Nisa'	20th Jumadil II, in the fifth Year after the declaration of the Prophethood. (2.1.615 AD)	3rd Jumadil II, 11 AH (26.8.632 AD)	Injured	"
3.	1st Imam	Abu'l-Hasan, Abu'l-Hanayya	'AE	Abi Talib	Amir al-mu'minin, al-Waqi, al-Murtadil (Haydar)	13th Rajab, 10 Years before the declaration of the Prophethood. (25.5.60 AD)	21st Ramadhan, 40 AH (28.J..661 AD)	Sword - while he was engaged in prayers.	Holy an-Najaf, al-Ahraf, Iraq.
4.	2nd Imam	Abi Muhammad	al-Hassan	'AE	al-Mujtabil, as-Sibt (al-Akbar)	15th Ramadhan, 3 AH (1.3.625 AD)	7th Safar, 50 AH (6.3.670 AD)	Poison	Holy Medina, Saudi Arabia.
5.	3rd Imam	Abi 'Abdullah	al-Husayn	'AE	Sayyidu'ah-Shuhadil, as-Sibt (al-Aghar)	3rd Sha'ban, 4 AH (8.1.626 AD)	10th Muharram, 61 AH (10.10.680 AD)	Sword - in the Battle of 'Ashura	Holy Karbalil (at-Jaff), Iraq.
6.	4th Imam	Abi Muhammad	'AE	al-Husayn	Zaynu'l-'Abidin, Sayyidu's-Sajjidin, as-Sajjid.	5th Sha'ban, 38 AH (6.1.659 AD)	25th Muharram, 94/95 AH (31.10.712/70.10.713 AD)	Poison	Holy Medina, Saudi Arabia.

7.	5th Imām	Abū Ja'far	Muhammad	'Alī	al-Bāqir	3rd Šafar, 57 AH (16.12.676 AD)	7th Dhi'l-Hijjah, 114 AH (28.1.733 AD)	Poison	Holy Medina, Saudi Arabia.
8.	6th Imām	Abū 'Abdillāh, Abū Mūsā	Ja'far	Muhammad	as-Šādiq	17th Rabi' I, 83-AH (20.4.702 AD)	25th Shawwāl, 148 AH (14.12.765 AD)	"	"
9.	7th Imām	Abu'l-Hasan (<i>al-Awwal</i> = The First), Abū Ibrahim	Mūsā	Ja'far	al-Kāzim, al-'Abd as-Šāliḥ.	7th Šafar, 129 AH (28.10.746 AD)	25th Rajab, 183 AH (1.9.799 AD)	"	Holy al-Kāzimiyah, Iraq.
10.	8th Imām	Abu'l-Hasan (<i>ar-Riḥānī</i> = The Second)	'Alī	Mūsā	ar-Riḍā	11th Dhi'l-qi'dah, 148 AH - (29.12.765 AD)	17th Šafar, 203 AH (24.8.818 AD)	"	Holy Mash'had (Tūs - Khurāsān), Iran.
11.	9th Imām	Abū Ja'far (<i>ar-Thānī</i> = The Second)	Muhammad	'Alī	at-Taḥī, al-Jawād	10th Rajab, 195 AH (8.4.811 AD)	30th Dhi'l-qi'dah, 220 AH (25.11.835 AD)	"	Holy al-Kāzimiyah, Iraq.
12.	10th Imām	Abu'l-Hasan (<i>ar-Thālīḥ</i> = The Third)	'Alī	Muhammad	an-Naqī, al-Hādī.	2nd Rajab, 212 AH (27.9.827 AD)	3rd Rajab, 254 AH (28.6.868 AD)	"	Holy Sāmarrā' (Suwa-man-rā'a), Iraq.
13.	11th Imām	Abū Muḥammad	al-Hasan	'Alī	al-'Askarī	8th Rabi' II, 232 AH (3.12.846 AD)	8th Rabi' I, 260 AH (1.1.874 AD)	"	"
14.	12th Imām	Abu'l-Qāsim	Muhammad	al-Hasan	al-Mahdi, al-Qā'im, al-Hujjah, al-Chā'ib, Šāhibu'z-Zamān, Šāhibu'l-Amr.	15th Shar'ban, 255 AH (29.7.869 AD)	Still alive but in occultation.	"	"

UŞŪL AL-KĀFĪ



The Book of
EXCELLENCE OF KNOWLEDGE

LIST OF

Technical terms and special signs used in the Traditions.

- اخبّرنا - انبأنا = means informed us or told to us.
- روى = means narrated to us.
- حدثنا = means related or reported to us.
- رفعه - يرفعه = means that a narrator mentions the name/s of person/s from whom he narrated, but the later narrator/s omit his/their names.
- (-) = عن = means "quoted from," signified by the sign (-).
- مرسلا - ارسله = means quoting from the Prophet or Imām without describing the linking sources between the narrator and the Prophet or Imām.
- * = means starting of the new chain of narration.
- صلى الله عليه وآله وسلم = means peace be upon him and his progeny (p.b.u.h.a.h.p.)
- عليه السلام = means peace be upon him/her (p.b.u.h.)
- عليها السلام



1

❖ (باب فرض العلم ووجوب طلبه والحث عليه) ❖

١/٣٧ - أخبرنا محمد بن يعقوب ، عن علي بن إبراهيم بن هاشم [عن أبيه] عن الحسن ابن أبي الحسين الفارسي ، عن عبدالرحمن بن زيد ، عن أبيه ، عن أبي عبدالله عليه السلام قال : قال رسول الله صلى الله عليه وآله : طلب العلم فريضة على كل مسلم ، ألا إن الله يحب بقاء العلم

In the Name of Allāh, the Beneficent, the Merciful.

1

CHAPTER ON

THE NECESSITY OF KNOWLEDGE, THE OBLIGATION OF ITS QUEST AND ITS INCITEMENT

37-1. Muḥammad ibn Ya'qūb has informed us (-) 'Ali ibn Ibrāhīm ibn Hāshim (-) his father (-) al-Ḥasan ibn Abi'l-Ḥusayn al-Fārsi (-) 'Abd ar-Raḥmān ibn Zayd (-) his father (-) Abū 'Abdillāh (peace be upon him) as saying:

"The Messenger of Allāh (peace be upon him and his progeny) has observed, 'To acquire knowledge is obligatory on every Muslim. Lo! Allāh loves those who have longing for knowledge.' "

٢/٣٨ - محمد بن يحيى ، عن محمد بن الحسين ، عن محمد بن عبدالله ، عن عيسى بن عبدالله العمري ، عن أبي عبدالله عليه السلام قال : طلب العلم فريضة .

٣/٣٩ - علي بن إبراهيم ، عن محمد بن عيسى ، عن يونس بن عبد الرحمن ، عن بعض أصحابه قال : سئل أبو الحسن عليه السلام : هل يسع الناس ترك المسألة عما يحتاجون إليه ؟ فقال : لا .

٤/٤٠ - علي بن محمد وغيره ، عن سهل بن زياد و محمد بن يحيى ، عن أحمد بن محمد ابن عيسى ، جميعاً ، عن ابن محبوب ، عن هشام بن سالم ، عن أبي حمزة ، عن أبي إسحاق السبيعي عن حدثه قال : سمعت أمير المؤمنين يقول : أيها الناس اعلموا أن كمال الدين طلب العلم والعمل به ، ألا وإن طلب العلم أوجب عليكم من طلب المال ، إن المال

* * * * *

38-2. Muḥammad ibn Yaḥya (-) Muḥammad ibn al-Ḥusayn (-) Muḥammad ibn 'Abdillāh (-) 'Īsā ibn 'Abdillāh al-'Umary (-) Abū 'Abdillāh (p.b.u.h.) as saying:

"To acquire knowledge is imperative."

39-3. 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Īsā (-) Yūnus ibn 'Abd ar-Raḥmān (-) some of his associates as saying:

"It was asked of Abū'l-Ḥasan (p.b.u.h.) whether it is permissible for people not to ask questions on a subject which they must know. The Imām replied, 'Certainly not.'"

40-4. 'Alī ibn Muḥammad and others (-) Sahl ibn Ziyād *and Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā, both of them (-) Ibn Maḥbūb (-) Hishām ibn Sālim (-) Abi Ḥamzah (-) Abi Is'hāq as-Sabi'i (-) (unknown person) who narrated to him, as saying:

"I have (myself) heard Amir al-mu'minin, saying. 'O' people, you should know that the climax of religion is to acquire knowledge and to act upon it. Verily, acquisition of knowledge is more incumbent on you than the acquisition of wealth and money, since wealth and money already stand distributed and guaranteed (by Allāh). It

مقسوم مضمون لكم ، قد قسمه عادل بينكم ، وضمنه و سفي لكم ، والعلم مخزون عند أهله ، وقد أمرتم بطلبه من أهله فاطلبوه .

١/٥ - عدّة من أصحابنا ، عن أحمد بن محمد البرقي ، عن يعقوب بن يزيد ، عن أبي عبد الله رجل من أصحابنا رفعه قال : قال أبو عبد الله ﷺ : قال رسول الله ﷺ : طلب العلم فريضة .

وفي حديث آخر قال قال أبو عبد الله ﷺ : قال رسول الله ﷺ : طلب العلم فريضة على كل مسلم ألا وإن الله يحب نفاة العلم .

٢/٦ - علي بن محمد بن عبد الله ، عن أحمد بن محمد بن خالد ، عن عثمان بن عيسى عن علي بن أبي حمزة قال : سمعت أبا عبد الله ﷺ يقول : تفقهوا في الدين فانّه

* * * * *

has been so done by One Who is just. Wealth is destined to reach you, but the knowledge has been reserved only for those who are worthy of it. Hence you have been ordered (by Allāh) to acquire knowledge from those who really possess it. Do acquire it from such people.' ”

41-5. A group of our associates (-) Aḥmad ibn Muḥammad al-Barqī (-) Ya'qūb ibn Yazīd (-) Abī 'Abdillāh, one of our associates (rafa'ahu) Abū 'Abdillāh (p.b.u.h.) as saying:

“The Messenger of Allāh (p.b.u.h.a.h.p.) has observed, ‘Acquiring knowledge is imperative.’ ”

Another tradition says that Abū 'Abdillāh (p.b.u.h.) quoted the Messenger of Allāh (p.b.u.h.a.h.p.) as saying:

“Acquiring knowledge is imperative upon each and every Muslim. Beware, verily, Allāh loves those who have longing for knowledge.”

42-6. 'Alī ibn Muḥammad ibn 'Abdillāh (-) Aḥmad ibn Muḥammad ibn Khālid (-) 'Uthmān ibn 'Isā (-) 'Alī ibn Abī Ḥamzah as saying: “I have heard Abū 'Abdillāh (p.b.u.h.) as saying:

‘Acquire sound understanding of religion, since he who amongst you does not acquire it, is a (rustic) Bedouin (a'rābī) since Almighty

من لم يتفقه منكم في الدين فهو أعرابي ؓ إن الله يقول [في كتابه] : ولينفقوهوا
في الدين ولينذروا قومهم إذا رجعوا إليهم لعلهم يحذرون (١) ،

٧/٤٣ - الحسين بن محمد ، عن جعفر بن محمد ، عن القاسم بن الربيع ، عن مفضل
ابن عمر قال : سمعت أبا عبدالله عليه السلام يقول : عليكم بالتفقه في دين الله ولا تكونوا
أعراباً فإنه من لم يتفقه في دين الله لم ينظر الله إليه يوم القيامة ولم يترك
له عملاً .

٨/٤٤ - محمد بن إسماعيل ، عن الفضل بن شاذان ، عن ابن أبي عمير ، عن جميل بن
درّاج ، عن أبان بن تغلب ، عن أبي عبدالله عليه السلام قال : لوددت أن أصحابي ضربت
رؤوسهم بالسياط حتى ينفقوهوا .

(١) التوبة ، ١٢٢/٩

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Allāh has said (in his holy Book [Qur'an]), 'They (a group of Muslims) may gain sound knowledge in religion and they may warn their folk when they returned to them, so that they may be aware.' (at-Taubah, 9:122)

43-7. al-Ḥusayn ibn Muḥammad (-) Ja'far ibn Muḥammad (-) al-Qāsim ibn ar-Rabi' (-) Mufaḍḍal ibn 'Umar as saying: "I have heard Abū 'Abdillāh (p.b.u.h.) as saying:

'It is an obligation on you to gain sound comprehensions of the religion of Allāh and not to be like (rustic) Bedouin Arabs, since Allāh on the Day of Judgment, will neither cast even a glance at nor will He purify the deeds of a person who has developed no understanding of the religion.'

44-8. Muḥammad ibn Ismā'il (-) al-Faḍl ibn Shādhān (-) Ibn Abi 'Umayr (-) Jamāl ibn Darrāj (-) Abān ibn Taghlib (-) Abū 'Abdillāh (p.b.u.h.) as saying:

"It will be to my liking if whip blows continue to be delivered on the heads of my companions (followers) till the time they acquire understanding (in religion)."

٩/٤٥ - علي بن محمد ، عن سهل بن زياد ، عن محمد بن عيسى ، عن عمّن رواه ، عن أبي عبد الله عليه السلام قال : قال له رجل : جعلت فداك رجل عرف هذا الأمر ، لزم بيته ولم يتعرّف إلى أحد من إخوانه ؟ قال : فقال : كيف يتفقّه هذا في دينه !؟

٢

﴿ باب ﴾

﴿ صفة العلم وفضله وفضل العلماء ﴾

١/٤٦ - محمد بن الحسن وعلي بن محمد ، عن سهل بن زياد ، عن محمد بن عيسى ، عن عبد الله بن عبد الله الدهقان ، عن درّست الواسطي ، عن إبراهيم بن عبد الحميد ،

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45-9. 'Ali ibn Muḥammad (-) Sahl ibn Ziyād (-) Muḥammad ibn 'Isā (-) someone (unknown to the previous narrator) who narrated to him as saying:

"Someone asked Abū 'Abdillāh (p.b.u.h.) 'May my life be sacrificed for you, there is a person who knows all about this affair (of Imāmate), but he has confined himself to his house and has no contacts with his fellow brothers. (What do you say about such a person?) The Imām remarked, 'How can such a person have any knowledge and understanding of the religion?'"

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2

CHAPTER ON

PROPERTY AND SIGNIFICANCE OF KNOWLEDGE AND THE EMINENCE OF THE LEARNED.

46-1. Muḥammad ibn al-Ḥasan and 'Ali ibn Muḥammad (-) Sahl ibn Ziyād (-) Muḥammad ibn 'Isā (-) 'Ubaydillāh ibn 'Abdillāh

عن أبي الحسن موسى عليه السلام قال : دخل رسول الله صلى الله عليه وآله وسلم المسجد فإذا جماعة قد أطافوا
 برجل فقال : ما هذا ؟ فقيل : علامة فقال : وما العلامة ؟ فقالوا له : أعلم الناس
 بأنسب العرب ووقائعها ، وأيام الجاهلية ، والأشعار العربية ، قال : فقال النبي صلى الله عليه وآله وسلم
عليه السلام : ذاك علم لا يضر من جهله ، ولا ينفع من علمه؛ ثم قال النبي صلى الله عليه وآله وسلم : إنما
 العلم ثلاثة : آية محكمة ، أو فريضة عادلة ، أو سنة قائمة ، وما خلاهن فهو فضل
 ٤٧ / ٢ - محمد بن يحيى ، عن أحمد بن محمد بن عيسى ، عن محمد بن خالد ، عن أبي
 البخترى ، عن أبي عبدالله عليه السلام قال : إن العلماء ورثة الأنبياء ، وذلك أن الأنبياء

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ad-Dihqān (—) Durust al-Wāsiṭi (—) Ibrāhīm ibn ‘Abd al-Ḥamid (—)
 Abu’l-Ḥasan Mūsā (p.b.u.h.) as saying:

“Once the Messenger of Allāh (Muḥammad — p.b.u.h.a.h.p.)
 while entering into the mosque saw a man surrounded by the people.
 The Prophet inquired about the man. He was informed that the man
 was an ‘Allāmah — a learned doctor. The Prophet inquired, ‘What is
 an ‘Allāmah?’ The people told the Prophet, ‘Allāmah is a person who
 of all the people knows most about Arab lineage, Arab battles, the
 days of ignorance (historical conditions prevailing before the coming
 of the Prophet Muḥammad (p.b.u.h.a.h.p.) and all about the Arab
 verses and Arab literature.’ Hearing this the Prophet remarked:

‘This precisely is the knowledge, the acquisition of which is
 neither of any profit nor is the non-acquisition of it of any loss.’

Then the Prophet added:

‘True knowledge is of three kinds. The first is the knowledge of
 the verses of Allāh which are precise and un-equivocal. The second is
 the knowledge of the obligations of equity and moderation. The third
 is the knowledge of *as-Sunnah* Islamic code (of musts and mustn’ts,
 imperatives and prohibitions). The rest is to excell or a surplus.’”

47—2. Muḥammad ibn Yaḥyā (—) Aḥmad ibn Muḥammad ibn
 ‘Īsā (—) Muḥammad ibn Khālid (—) Abi’l-Bakhtari (—) Abū ‘Abdillāh
 (p.b.u.h.) as saying:

“Scholars, the learned (in religion), are the heirs of the prophets,

لم يورثوا درهماً ولا ديناراً ، وإنما أورثوا أحاديث من أحاديثهم ، فمن أخذ بشيء منها فقد أخذ حظاً وافراً ، فانظروا علمكم هذا ممن تأخذونه ؟ فإن فينا أهل البيت في كل خلف عدولاً ينفون عنه تحريف الغالين ، وانتحال المبطلين ، وتأويل الجاهلين .

٣/٤٨ - الحسين بن محمد ، عن معلى بن محمد ، عن الحسن بن عليّ الوشاء ، عن حماد بن عثمان ، عن أبي عبد الله عليه السلام قال : إذا أريد الله بعبد خيراً فقهه في الدين .

٤/٤٩ - محمد بن إسماعيل ، عن الفضل بن شاذان ، عن حماد بن عيسى ، عن ربعي بن عبد الله ، عن رجل ، عن أبي جعفر عليه السلام قال : قال : الكمال كل الكمال

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since the prophets do not leave behind them any monetary legacy. But they leave behind them, the legacy of some of the aggregate of their traditions (*ahādith*). (Since it is not proper for them to leave monetary legacy behind them for their followers, as being their guide.) He who has secured a share from the legacy of these traditions, has actually secured the lion's share. So you must look at the source from where these traditions has been taken. Verily, the source of these traditions is to be found in us – the worthy family of the Prophet Muḥammad (p.b.u.h.a.h.p.). Every one of us who comes after the other is an embodiment of justice who nullifies every distortion and deviation of the extremist (*ghālī*),¹ erases every falsehood and cuts out the misinterpretations and misconstructions of the ignorant (in divine revelations)."

48-3. al-Ḥusayn ibn Muḥammad (-) Mu'allā ibn Muḥammad (-) al-Ḥasan ibn 'Alī al-Washshā' (-) Ḥammād ibn 'Uthmān (-) Abū 'Abdillāh (p.b.u.h.) as saying:

"When Allāh wishes well of any person He endows him with the true understanding of religion."

49-4. Muḥammad ibn Ismā'il (-) Faḍl ibn Shādhān (-) Ḥammād ibn 'Isā (-) Rib'i ibn 'Abdillāh (-) a person (unknown) (-) Abū

1. (Extremist – *Ghālī* is the one who elevates the status of the Prophet and the Imāms to the point of God-hood.)

التفقه في الدين ، والصبر على النائبة وتقدير المعيشة .

٥٠ / ٥ - 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 ، والأتقياء حصون ، والأوصياء سادة . وفي رواية أخرى :

العلماء منار ، والأتقياء حصون ، والأوصياء سادة

٥١ / ٦ - أحمد بن إدريس ، عن محمد بن حسان ، عن إدريس بن الحسن ، عن أبي إسحاق الكندي ، عن بشير الدهان قال : قال أبو عبد الله عليه السلام : لا خير فيمن لا يتفقه من أصحابنا يا بشير ! إن الرجل منهم إذا لم يستغن بفقهه احتاج إليهم فإذا احتاج

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Ja'far (p.b.u.h.) as saying:

“To have true understanding of the religion, to be patient in adversities and to be balanced and well planned in ones economic dealings is an accomplishment of all accomplishments.”

50-5. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) Muḥammad ibn Sinān (-) Ismā'il ibn Jābir (-) Abū 'Abdillāh as saying:

“The learned scholars are the custodians (of divine religion and of knowledge). The pious are its fortresses, and the vicegerents of the prophets (the Imāms) are the chiefs.”

Another tradition to this tradition says: “The scholars (of religion) are the light houses, the pious are the fortresses and the vicegerents of the prophets are the chiefs.”

51-6. Aḥmad ibn Idris (-) Muḥammad ibn Ḥassān (-) Idris ibn al-Ḥasan (-) Abī Is'ḥāq al-Kindī (-) Bashīr ad-Daḥḥān (-) Abū 'Abdillāh (p.b.u.h.) as saying:

“From amongst our companions (followers) he who has not developed any understanding of religion has no good to his share. O' Bashīr, one who does not acquire sufficient knowledge of religion will have to depend on others (our opponents). And one who depends

إليهم أدخلوه في باب ضلالتهم وهو لا يعلم .

٥٢ / ٧ - علي بن محمد ، عن سهل بن زياد ، عن النوفلي ، عن السكوني ، عن أبي عبدالله عليه السلام ، عن آباءه قال : قال رسول الله صلى الله عليه وآله : لا خير في العيش إلا لرجلين عالم مطاع ، أو مستمع واع .

٥٣ / ٨ - علي بن إبراهيم ، عن أبيه ، عن ابن أبي عمير ؛ ومحمد بن يحيى ، عن أحمد ابن محمد ، عن ابن أبي عمير ، عن سيف بن عميرة ، عن أبي حمزة ، عن أبي جعفر عليه السلام قال : عالم ينتفع بعلمه أفضل من سبعين ألف عابد .

٥٤ / ٩ - الحسين بن محمد ، عن أحمد بن اسحاق ، عن سعدان بن مسلم ، عن معاوية ابن عمار قال : قلت لأبي عبدالله عليه السلام : رجل راوية لحديثكم يمئذ ذلك في الناس

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on them (regarding the knowledge of religion), they misguide him without knowing that he is misguided.”

52-7. ‘Ali ibn Muḥammad (-) Sahl ibn Ziyād (-) an-Nawfali (-) as-Sakkūni (-) Abū ‘Abdillāh (p.b.u.h.) (-) his forefathers (one after the other) till it reaches to ‘Ali ibn Abī Ṭālib (p.b.u.h.) who said:

“The Messenger of Allāh (p.b.u.h.a.h.p.) has observed, ‘Except in the life of two categories of persons there is no good in the life of others. The first category is the ‘learned scholars’ whom people obey. The second is the category of the attentive listeners (of the discourses of these learned scholars).’”

53-8. ‘Ali ibn Ibrāhīm (-) his father (-) Ibn Abī ‘Umayr *and Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) Ibn Abī ‘Umayr (-) Sayf ibn ‘Amirah (-) Abī Ḥamzah (-) Abū Ja‘far (p.b.u.h.) as saying:

“The scholar who derives (spiritual) benefit from his knowledge is far better than seventy thousand devotees to Allāh.”

54-9. al-Ḥusayn ibn Muḥammad (-) Aḥmad ibn Is‘ḥāq (-) Su‘dān ibn Muslim (-) Mu‘āwiyāh ibn Ammār, as saying:

“I asked Abū ‘Abdillāh (p.b.u.h.) about a person who quoted

و يشدّده في قلوبهم و قلوب شيعتكم ولعلّ عابداً من شيعتكم ليست له هذه الرواية
أيّهما أفضل؟ قال: الرواية لجديتنا يشدّ به قلوب شيعتنا أفضل من ألف عابد.

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﴿ باب أصناف الناس ﴾

۱/ ۵۵ - عليّ بن عمّاد، عن سهل بن زياد؛ وعمّاد بن يحيى، عن أحمد بن محمد بن عيسى
جميعاً، عن ابن محبوب، عن أبي أسامة، عن هشام بن سالم، عن أبي حمزة، عن أبي إسحاق

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your (the Imām's) traditions, propagated them among the people, inprinted and fortified the traditions in their hearts and the hearts of your (Imām's) followers. On the other hand there was another devotee to Allāh among your followers who had no such quality of relating and propagating your traditions, which of the two was better? The Imām replied, 'He who relates our traditions, inprints and fortifies them in the hearts of our followers is far better than one thousand devotees.'

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3

CHAPTER ON CATEGORIES OF THE PEOPLE

55-1. 'Alī ibn Muḥammad (-) Sahl ibn Ziyād *and Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (both of them) (-)

السبيعيّ ، عمّن حدّثه ممن يوثق به قال : سمعت أمير المؤمنين عليه السلام يقول : إنّ
الناس آلوا بعد رسول الله صلى الله عليه وآله إلى ثلاثة: آلوا إلى عالم على هدى من الله قد أغناه الله
بما علم عن علم غيره وجاهل مدّع للعلم لا علم له معجب بما عنده ، قد فتنته الدنيا
وفتن غيره ومتعالم من عالم على سبيل هدى من الله ونجاة ثم هلك من ادّعى وخاب من افتري
٥٦ / ٢- الحسين بن محمد الأشعريّ ، عن معلى بن محمد ، عن الحسن بن عليّ الوشاء
عن أحمد بن عائذ ، عن أبي خديجة سالم بن مكرم ، عن أبي عبد الله عليه السلام قال : الناس

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Ibn Maḥbūb (–) Abū Usāmah (–) Hishām ibn Sālim (–) Abi Ḥamzah
(–) Abi Is'hāq as-Sabī'i (–) whoever narrated it from a reliable source
as saying:

“I have heard Amir al-mu'minin (the Chief of the believers) as
usually saying, 'After the death of the Messenger of Allāh (Muḥammad
– p.b.u.h.a.h.p.), people turned towards three types of men as their
leaders. The first type was the learned scholar who received guidance
from Allāh and was on the right path. Almighty Allāh has enriched
him with so much of knowledge as to make him free and independent
of any other person's knowledge (and guidance). The second category
(whose leadership was accepted by the people) was of the rustic,
the ignorant who (falsely) claimed learning but actually had no know-
ledge at all, and who were still proud over what they had. Such a
person had enchanted and misled others and was himself enchanted
and misguided. The third is the category of the leaders acquiring
knowledge from the learned scholar who was on the right path under
the guidance of the Almighty Allāh. Such a leader is the one who has
earned his salvation. Further, he who has made a false claim, has
met his doom and he who tampered (with religion) has been com-
pletely disappointed.'”

56–2. al-Ḥusayn ibn Muḥammad al-Ash'ari (–) Mu'allā ibn
Muḥammad (–) al-Ḥasan ibn 'Alī al-Washshā' (–) Aḥmad ibn 'A'idh
(–) Abū Khadijah Sālim ibn Mukram (–) Abū 'Abdillāh (p.b.u.h.)
as saying:

ثلاثة : عالم و متعلم و غثاء .

٥٧ / ٣- محمد بن يحيى ، عن عبد الله بن محمد ، عن علي بن الحكم ، عن العلاء بن رزين ، عن محمد بن مسلم ، عن أبي حمزة الثمالي قال : قال لي أبو عبد الله عليه السلام : اغدُ عالماً أو متعلماً أو أجبَّ أهل العلم ، ولا تكن رابعاً فتهلك ببغضهم .

٥٨ / ٤- علي بن إبراهيم ، عن محمد بن عيسى ، عن يونس ، عن جميل ، عن أبي عبد الله عليه السلام قال : سمعته يقول يغدو الناس على ثلاثة أصناف : عالم و متعلم و غثاء ، فنجس العلماء و شيعتنا المتعلمون و سائر الناس غثاء .

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“People are of three kinds: (i) The learned scholars; (ii) The learners; and (iii) The rubbish.”

57-3. Muḥammad ibn Yaḥyā (-) ‘Abdillāh ibn Muḥammad (-) ‘Alī ibn al-Ḥakam (-) al-‘Alā’ ibn Razīn (-) Muḥammad ibn Muslim (-) Abū Ḥamzah ath-Thumālī as saying, “Abū ‘Abdillāh (p.b.u.h.) addressed me thus:

‘Lead your life in such a way that you either be a scholar or a learner or (at least) lover of the people of knowledge. Never be in the fourth category, otherwise you will meet your doom because of their enemy.’”

58-4. ‘Alī ibn Ibrāhīm (-) Muḥammad ibn ‘Īsā (-) Yūnus (-) Jamīl (-) Abū ‘Abdillāh (p.b.u.h.) as saying:

“People are of three types; (i) The learned scholars; (ii) the learners; and (iii) the rubbish. We (the worthy progeny of the Prophet) are the learned scholars, our disciples and followers are the learners and the rest are just rubbish.”

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﴿ باب ثواب العالم والمتعلم ﴾

١/٥٩- محمد بن الحسن وعلي بن محمد ، عن سهل بن زياد ؛ ومحمد بن يحيى ، عن أحمد بن محمد جميعاً ، عن جعفر بن محمد الأشعري ، عن عبد الله بن ميمون القدّاح ؛ وعلي بن إبراهيم ، عن أبيه ، عن حماد بن عيسى ، عن القدّاح ، عن أبي عبد الله عليه السلام قال : قال رسول الله صلى الله عليه وآله : من سلك طريقاً يطلب فيه علماً سلك الله به طريقاً إلى الجنة وإن الملائكة لتضع أجنحتها لطالب العلم رضاً به وإنه يستغفر لطالب العلم من في السماء ومن في الأرض حتى الحوت في البحر ، وفضل العالم على العابد كفضل

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4

CHAPTER ON THE DIVINE REWARDS FOR THE LEARNED AND THE LEARNERS.

59-1. Muḥammad ibn al-Ḥasan and 'Alī ibn Muḥammad (-) Sahl ibn Ziyād *and Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad, both of them (-) Ja'far ibn Muḥammad al-Ash'arī (-) 'Abdullāh ibn Maymūn al-Qaddāḥ and 'Alī ibn Ibrāhīm (-) his father (-) Ḥammād ibn 'Isā (-) al-Qaddāḥ (-) Abū 'Abdillāh (p.b.u.h.) as saying :

"The Messenger of Allāh (p.b.u.h.a.h.p.) observed :

'Almighty Allāh will lead along the path of paradise a person who treads along the path that leads to knowledge. Verily, the angels spread their wings under the feet of a person who goes in search of knowledge. Verily, all the creations of heaven and earth including the fish of oceans pray for his redemption. The man of learning in

القمر على سائر النجوم ليلة البدر ، وإن العلماء ورثة الأنبياء إن الأنبياء لم يورثوا ديناراً ولا درهماً ولكن ورثوا العلم فمن أخذ منه أخذ بحظّ وافر .

٦٠ / ٢ - محمد بن يحيى ، عن أحمد بن محمد ، عن الحسن بن محبوب ، عن جميل بن صالح .
 عن محمد بن مسلم ، عن أبي جعفر عليه السلام قال : إن الذي يعلم العلم منكم له أجر مثل أجر المتعلم وله الفضل عليه ، فتعلموا العلم من حملة العلم وعلموه إخوانكم كما علمكموه العلماء .
 ٦١ / ٣ - علي بن إبراهيم ، عن أحمد بن محمد البرقي ، عن علي بن الحكم ، عن علي بن أبي حمزة ، عن أبي بصير قال : سمعت أبا عبد الله عليه السلام يقول : من علم خيراً فله مثل أجر من عمل به ، قلت : فإن علمه غيره يجري ذلك له ؟ قال : إن علمه الناس كلهم

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comparison with a man of prayers and devotion, stands on the same footing as the fourteenth moon stands in comparison with all the stars. Verily, the scholars (in religion) are the heirs of the prophets. The prophets do not leave behind them any monetary legacy. (It is not proper for the prophets to leave monetary legacy behind them for their followers, as being their guide.) They leave behind their knowledge. He who has a share in that knowledge has actually secured the lion's share.' ”

60-2. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) al-Ḥasan ibn Maḥbūb (-) Jamil ibn Ṣāliḥ (-) Muḥammad ibn Muslim (-) Abū Ja'far (p.b.u.h.) as saying:

“The giver of knowledge is blessed by Allāh in the same way as the taker of it, rather the former has precedence over the latter. Acquire knowledge from those who are its true possessors. Teach your brothers as the learned have taught you.”

61-3. ‘Alī ibn Ibrāhīm (-) Aḥmad ibn Muḥammad al-Barqī (-) ‘Alī ibn al-Ḥakam (-) ‘Alī ibn Abi Ḥamzah (-) Abū Baṣīr as saying, “I have heard Abū ‘Abdillāh (p.b.u.h.) as saying:

‘He who teaches any good to others will have the same reward as the one who acts upon it.’ I asked him, ‘Should the same person teach the good to someone else, will the first person who taught it

جری له ، قلت : فإن مات ؟ قال : وإن مات .

٦٢/٤- وبهذا الإسناد ، عن محمد بن عبد الحميد ، عن العلاء بن رزين ، عن أبي عبيدة الحداد . عن أبي جعفر عليه السلام قال : من علم باب هدى فله مثل أجر من عمل به ولا ينقص أولئك من أجورهم شيئاً ومن علم باب ضلال كان عليه مثل أوزار من عمل به ولا ينقص أولئك من أوزارهم شيئاً .

٦٣/٥- الحسين بن محمد ، عن علي بن محمد بن سعد رفعه ، عن أبي حمزة ، عن علي بن الحسين عليه السلام قال : لو يعلم الناس ما في طلب العلم لطلبوه ولو بسفك المهج وخوض اللجج إن الله تبارك وتعالى أوحى إلى دانيال أن أمقت عبيدي إلي الجاهل المستخف

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be entitled to the same reward?' The Imām replied, 'If the first teaches the good to all mankind, even then, the first person will continue to share the equal rewards with all the doers of the good.' I (the narrator) again asked, 'What the position would be in the case of the death of the first teacher.' The Imām replied, 'His death makes no difference. He will go on receiving the divine rewards although dead.' "

62-4. According to same ascription (-) Muḥammad ibn 'Abd al-Ḥamid (-) al-'Alā ibn Razīn (-) Abī 'Ubaydah al-Ḥadhā (-) Abū Ja'far (p.b.u.h.) as saying:

"He who gives any lesson in any gateway towards guidance shares equal rewards with the people who act upon it without the slightest deduction in the rewards of the doers. And he who gives any lesson in any gateway towards misguidance, shares equal punishment with the people who act upon it, without the slightest deduction in the punishments of the sinners."

63-5. al-Ḥusayn ibn Muḥammad (-) 'Alī ibn Muḥammad ibn Sa'd (rafa'ahu) (-) Abī Ḥamzah (-) 'Alī ibn al-Ḥusayn (p.b.u.t.) as saying:

"Had the people known the real worth of the acquisition of knowledge they would have acquired it even if they had to pay for it with a bleeding heart or if they had to dive in the deep seas. Almighty

بحقّ أهل العلم، التارك للاقتداء بهم ، وأنّ أحبّ عبيدي إليّ التقيّ الطالب للشوّاب
الجزيل ، اللازم للعلماء ، التابع للحلما ، القابل عن الحكما .

٦٤ / ٦ - عليّ بن إبراهيم ، عن أبيه ، عن القاسم بن عمّاد ، عن سليمان بن داود المنقريّ
عن حفص بن غياث قال : قال لي أبو عبد الله عليه السلام : من تعلم العلم وعمل به وعلم الله دُعي
في ملكوت السماوات عظيماً فقيلاً : تعلم الله وعمل الله وعلم الله .

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﴿ باب صفة العلماء ﴾

٦٥ / ١ - عمّاد بن يحيى العطار ، عن أحمد بن عمّاد بن عيسى ، عن الحسن بن محبوب

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Allāh revealed to Dāniyāl (the prophet), 'Most wretched among My creation is the rustic who makes light of the learned and stops following them. And the most lovable among My creation is the person who guards himself against evil seeking My maximum rewards, attaches himself to the learned, follows the path of the patient and the forbearing, and always accepts the words of the wise.' "

64-6. 'Ali ibn Ibrāhīm (-) his father (-) al-Qāsim ibn Muḥammad (-) Sulaymān ibn Dāwūd al-Minqarī (-) Ḥafṣ ibn Ghiyāth as saying: "Abū Abdillāh (p.b.u.h.) addressed me thus:

'He who acquires knowledge, acts upon it and imparts it to others only to please Allāh is proclaimed (by all existing beings) throughout the realm of Heavens as the great and the magnificent. It is proclaimed (about him) that he is the one who acquired knowledge to please Allāh, acted upon it to please Allāh and also propagated it amongst the people only to please Allāh.'

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عن معاوية بن وهب قال : سمعت أبا عبد الله عليه السلام يقول : اطلبوا العلم و تزينوا معه بالحلم و الوقار ، و نواضعوا لمن تعلمونه العلم ، و تواضعوا لمن طلبتم منه العلم ، ولا تكونوا علماء جبارين فيذهب باطلكم بحقكم .

٢/٦٦ - علي بن إبراهيم ، عن محمد بن عيسى ، عن يونس ، عن حماد بن عثمان ، عن الحارث بن المغيرة النصري ، عن أبي عبد الله عليه السلام في قول الله عز وجل : وإنما يخشى الله من عباده العلماء (٢) قال : يعني بالعلماء من صدق فعله قوله ، ومن لم يصدق فعله قوله فليس بعالم .

(٢) الفاطر ، ٢٨/٣٥

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CHAPTER ON ATTRIBUTES OF THE LEARNED SCHOLARS

65-1. Muḥammad ibn Yaḥya al-‘Aṭṭār (-) Aḥmad ibn Muḥammad ibn ‘Īsā (-) al-Ḥasan ibn Maḥbūb (-) Mu‘awiyah ibn Wahb as saying, “I have heard Abū ‘Abdillāh (p.b.u.h.) as saying:

‘Acquire knowledge and adorn it with forbearance and reverence. Be humble to those whom you give knowledge and also to those from whom you received it. Never be among the harsh tempered scholars. Lest you should forfeit your title (to all rewards of your learning) because of your wrong and harsh demeanour.’ ”

66-2. ‘Alī ibn Ibrāhīm (-) Muḥammad ibn ‘Īsā (-) Yūnus (-) Ḥammād ibn ‘Uthmān (-) al-Ḥārith ibn Mughīrah an-Naṣri (-) Abū ‘Abdillāh (p.b.u.h.) regarding the (following) words of Allāh, the Almighty :

“Verily, fear Allāh only those of His servants endowed with knowledge.” (*al-Fāṭir*, 35:28)

“Learned here means those whose deed corroborate with their words. And he whose deed does not corroborate with his word is not at all a learned scholar.”

٦٢/٣- عدۃ من أصحابنا ، عن أحمد بن محمد البرقي ، عن إسماعيل بن مهران ، عن أبي سعيد القمط ، عن الحلبي ، عن أبي عبد الله عليه السلام قال : قال أمير المؤمنين عليه السلام : ألا أخبركم بالفقيه حق الفقيه ؟ من لم يقنط الناس من رحمة الله ، ولم يؤمنهم من عذاب الله ، ولم يرخّص لهم في معاصي الله ، ولم يترك القرآن رغبة عنه إلى غيره ، ألا لاخير في علم ليس فيه تفهم ، ألا لاخير في قراءة ليس فيها تدبر ، ألا لاخير في عبادة ليس فيها تفكر ،

وفي رواية أخرى :

ألا لاخير في علم ليس فيه تفهم ، ألا لاخير في قراءة ليس فيها تدبر ، ألا لاخير في عبادة لافقه فيها ، ألا لاخير في نسك لاورع فيه .

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scholar."

67-3. A group of our associates (-) Aḥmad ibn Muḥammad al-Barqī (-) Ismā'īl ibn Mihrān (-) Abū Sa'īd al-Qammāṭ (-) al-Ḥalabī (-) Abū 'Abdillāh (p.b.u.h.) as saying:

"Amīr al-mu'minin observed, 'Verily, let me inform you about a person who truly is a learned scholar. It is he who neither disappoints the people from the mercy of Allāh and nor does he set them free (the people) from the fear of divine curse and punishment, nor does he let the people commit sins, nor does he turn away from Qur'ān to other things for the reason of his personal longings and inclinations. Verily, there is no virtue of any sort in the knowledge which is devoid of comprehension. There is no virtue of any sort in the recitation of the verses of Qur'ān which is devoid of understanding of their thought power. Lo, there is no virtue of any sort in the devotedness and prayers which are devoid of deliberation and meditation.'"

Another narration (of this tradition) says:

"Verily, there is no virtue in the knowledge which is devoid of comprehension. Lo, there is no virtue in recitation of the words of Allāh which is devoid of thinking. Lo, there is no virtue in devotion

٦٨/٤- محمد بن يحيى ، عن أحمد بن محمد بن عيسى ، ومحمد بن إسماعيل ، عن الفضل بن شاذان النيسابوري جميعاً ، عن صعون بن يحيى ، عن أبي الحسن الرضا عليه السلام قال : إن من علامات الفقه الحلم والصمت .

٦٩/٥- أحمد بن عبدالله ، عن أحمد بن محمد البرقي ، عن بعض أصحابه رفعه قال : قال أمير المؤمنين عليه السلام : لا يكون السفه والغرّة في قلب العالم

٧٠/٦- وبهذا الإسناد ، عن محمد بن خالد ، عن محمد بن سنان ، رفعه قال : قال عيسى ابن مريم عليه السلام : يا معشر الحواريتين لي إليكم حاجة اقضوها لي ، قالوا : قضيت حاجتك يا روح الله ، فقام فغسل أقدامهم فقالوا : كنا نحن أحقّ بهذا يا روح الله ! فقال :

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and prayerfulness which is devoid of knowledge and comprehension. Lo, there is no virtue in the devotedness which is void of piousness.”

68-4. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn ‘Īsā *and Muḥammad ibn Ismā‘il (-) al-Faḍl ibn Shādhān an-Naysābūrī, both of them (-) Ṣafwān ibn Yaḥyā (-) Abu’l-Ḥasan ar-Riḍā (p.b.u.h.) as saying:

“Forbearance and silence are two among the symbols of knowledge and understanding.”

69-5. Aḥmad ibn ‘Abdillāh (-) Aḥmad ibn Muḥammad al-Barqī (-) some of his associates (*rafa’ahu*) Amir al-mu’minin (p.b.u.h.) as saying:

“The heart of a learned scholar is always free from stupidity and inadvertance.”

70-6. According to the same ascription (-) Muḥammad ibn Khālid (-) Muḥammad ibn Sinān (*rafa’ahu*) as saying:

“‘Īsā ibn Maryam (Jesus - p.b.u.h.) said (addressing his people), ‘O’ my comrades, I need you for something, would you like to fulfil it for my sake?’ They (the comrades) replied, ‘O’ spirit of Allāh, we are ready to fulfil every need of yours.’ Then he (Jesus - p.b.u.h.) got up and started washing their feet. The comrades exclaimed, ‘O’ spirit of Allāh! In fact it is we who deserve the honour of washing

إنَّ أَحَقَّ النَّاسِ بِالْخِدْمَةِ الْعَالَمِ إِنَّمَا تَوَاضَعْتَ هَكَذَا لِكَيْمَاتِ تَوَاضَعُوا بَعْدِي فِي النَّاسِ
 كَتَوَاضَعِي لَكُمْ، ثُمَّ قَالَ عِيسَى عَلَيْهِ السَّلَامُ: بِالتَّوَضُّعِ تَعْمُرُ الْحِكْمَةُ لِابْتِكِبَرِ، وَكَذَلِكَ
 فِي السَّهْلِ يَنْبَتُ الزَّرْعُ لِأَنَّ الْجِبَلَ.

٧/٢١- علي بن إبراهيم، عن أبيه، عن علي بن معبد، عن ذكره، عن معاوية بن
 وهب، عن أبي عبد الله عليه السلام قال: كان أمير المؤمنين عليه السلام يقول: يا طالب العلم! إنَّ
 للعالم ثلاث علامات: العلم والحلم والصمت، وللمتكلف ثلاث علامات: ينازع من
 فوقه بالمعصية، ويظلم من دونه بالغلبة، ويظاهر الظلمة.

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your feet. Jesus replied, 'The person who can lay the greatest claim to render service (to mankind) is the learned scholar himself. Lo, I have showed humility to this extent to you so that after me you should also show the same humility to mankind.' Jesus, the prophet, added 'It is through humility that wisdom and knowledge are nurtured, not through conceit and haughtiness in the same way as a crop is raised only from a levelled ground and not from a mountainous region.'

71-7. 'Ali ibn Ibrāhīm (-) his father (-) 'Ali ibn Ma'bad (-) the person whose name was mentioned (-) Mu'āwiyah ibn Wahb (-) Abū 'Abdillāh (p.b.u.h.) as saying: "Amir al-mu'minin (p.b.u.h.) has observed:

'O' seeker of knowledge! there are three signs of a learned scholar. They are, knowledge, forbearance and silence. Similarly there are three signs of a fake scholar. He is always a quarrelsome and insubordinate to one superior to him. He is tyrannical to those who are inferior to him through browbeating and through riding over them rough shod. Thirdly he is the backbone of the tyrants and the oppressors.'

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﴿باب حق العالم﴾

١/٢٢- علي بن محمد بن عبدالله ، عن أحمد بن محمد ، عن محمد بن خالد ، عن سليمان بن جعفر الجعفري ، ممن ذكره ، عن أبي عبدالله عليه السلام قال : كان أمير المؤمنين عليه السلام يقول :

إن من حق العالم أن لا تكثر عليه السؤال ولا تأخذ بثوبه و إذا دخلت عليه و عنده قوم فسلم عليهم جميعاً و خصه بالتحية دونهم ، واجلس بين يديه ولا تجلس خلفه ولا تغمز بعينك ولا تشر بيدك ، ولا تكثر من القول : قال فلان و قال فلان

CHAPTER ON

RIGHTS AND PRIVILEGES OF A LEARNED SCHOLAR

72-1. 'Alī ibn Muḥammad ibn 'Abdillāh (-) Aḥmad ibn Muḥammad (-) Muḥammad ibn Khālid (-) Sulaymān ibn Ja'far al-Ja'fari (-) the person whose name was mentioned (-) Abū 'Abdillāh (p.b. u.h.) as saying, "Amīr al-mu'minīn observed:

'Among the rights and privileges of a learned scholar is, that you should not ask him numerous questions, you should not pull him by his gown (in demanding answers). When you get into his presence, you should pay distinct and special compliments to him, while paying compliments to all present in his audience. Always sit in front of him and never sit at his back. Never gesticulate with your eyes and hands in his presence. In his presence avoid referring frequently 'such and

خلافاً لقوله ولا تضجر بطول صحبتہ فإِنما مثل العالم مثل النخلة تنتظرها حتى يسقط عليك منها شيء ، والعالم أعظم أجراً من الصائم القائم الغازي في سبيل الله .

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﴿ باب فقد العلماء ﴾

۱/۲۳ - عدة من أصحابنا ، عن أحمد بن محمد بن خالد ، عن عثمان بن عيسى ، عن أبي أيوب الخزاز ، عن سليمان بن خالد ، عن أبي عبد الله عَلَيْهِ السَّلَامُ قال : ما من أحد

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such man has said this and that and has repudiated you like this and like that.' Never be impatient and restless on his long speeches and discourses since a learned scholar is like a palm tree under which the people wait for some fruit to drop down to them. A learned scholar is entitled to far greater divine rewards than the rewards of a person who fasts (in the day) and stands (in prayers) in the night and who wages a war in the way of Allāh,' ”

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CHAPTER ON THE PASSING AWAY OF THE SCHOLARS

73-1. A group of our associates (-) Aḥmad ibn Muḥammad ibn Khālid (-) 'Uthmān ibn 'Īsā (-) Abī Ayyūb al-Khazzāz (-) Sulaymān ibn Khālid (-) Abū 'Abdillāh (p.b.u.h.) as saying :

“Among all the deaths of Muslim believers (*mu'minīn*) none

يموت من المؤمنين أحب إلى إبليس من موت فقيه .

٢/٢٤ - علي بن إبراهيم ، عن أبيه ، عن ابن أبي عمير ، عن بعض أصحابه ، عن أبي عبدالله عليه السلام قال : إدامات المؤمن الفقيه تلم في الإسلام تلمة لا يسدّها شيء .

٣/٢٥ - محمد بن يحيى ، عن أحمد بن محمد ، عن ابن محبوب ، عن علي بن أبي حمزة قال : سمعت أبا الحسن موسى بن جعفر عليه السلام يقول : إدامات المؤمن بكت عليه الملائكة في بقاع الأرض التي كان يعبد الله عليها ، وأبواب السماء التي كان يصعد فيها بأعماله ، وتلم في الإسلام تلمة لا يسدّها شيء ، لأن المؤمنين الفقهاء حصون الإسلام كحصن سور المدينة لها .

٤/٢٦ - وعنه ، عن أحمد ، عن ابن محبوب ، عن أبي أيوب الخزاز ، عن سليمان بن خالد ، عن أبي عبدالله عليه السلام قال : ما من أحد يموت من المؤمنين أحب إلى إبليس من موت فقيه .

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is so lovable for *iblis* (Satan) as the death of a learned scholar (of Islamic).”

74-2. ‘Ali ibn Ibrāhīm (-) his father (-) Ibn Abi ‘Umayr (-) some of his associates (-) Abū ‘Abdillāh (p.b.u.h.) as saying:

“The death of a believer scholar causes a cleft in (the fortress of) Islam as can never be repaired with anything.”

75-3. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) Ibn Maḥbūb (-) ‘Ali ibn Abi Ḥamzah as saying: “I have heard Abu’l-Ḥasan Mūsā ibn Ja‘far (p.b.u.t.) as saying:

“When a (true Muslim) believer dies the angels, the spot of the earth on which he used to offer prayers to Allāh, and the doors of the heaven through which his good deeds ascended, all lament the death of him. His death causes a vacuum in Islam (itself) which can never be filled with anything. It is because the believer scholars (of Islamic) are the fort of Islam like the fort which is built round the city.”

76-4. From him (i.e. Muḥammad ibn Yaḥyā) (-) Aḥmad (-) Ibn Maḥbūb (-) Abi Ayyūb al-Khazzāz (-) Sulaymān ibn Khālid (-) Abū ‘Abdillāh (p.b.u.h.) as saying:

“Among all the deaths of Muslim believers none is so lovable to

٥/٢٧ - علي بن محمد ، عن سهل بن زياد ، عن علي بن أسباط ، عن عمه يعقوب بن سالم ، عن داود بن فرقد قال : قال أبو عبد الله عليه السلام : إن أبي كان يقول : إن الله عز وجل لا يقبض العلم بعد ما يهبه ولكن يموت العالم فيذهب بما يعلم فتليهم الجفأة فيضلون ويضلون ولا خير في شيء ليس له أصل .

٦/٧٨ - عدة من أصحابنا ، عن أحمد بن محمد ، عن محمد بن علي ، عن ذكره ، عن جابر ، عن أبي جعفر عليه السلام قال : كان علي بن الحسين عليه السلام يقول : إنه يسختي نفسي في سرعة الموت والقتل فينا قول الله : «أولم يروا أننا نأتي الأرض ننقصها من أطرافها»^(٣) ، وهو ذهاب العلماء .

(٣) الرعد ، ٤١/١٣

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iblis (Satan) as the death of a learned scholar (of religion and Islamics).”

77-5. ‘Ali ibn Muḥammad (-) Sahl ibn Ziyād (-) ‘Ali ibn Asbāṭ (-) his uncle Ya‘qūb ibn Sālim (-) Dāwūd ibn Farqad (-) Abū ‘Abdillāh (p.b.u.h.) as saying, “My father has observed:

‘Almighty Allāh never withdraws the knowledge after sending it down to mankind, unless it were the knowledge of a learned scholar who dies. In this case the death of a scholar takes away his knowledge with him. His place is then taken by such rude and rough people as are not only themselves misguided but they also misguide others. And there is no virtue in a thing which has no base.’”

78-6. A group of our associates (-) Aḥmad ibn Muḥammad (-) Muḥammad ibn ‘Ali (-) the person whose name was mentioned (-) Jābir (-) Abū Ja‘far (p.b.u.h.) as saying, “‘Ali ibn al-Ḥusayn (p.b.u.h.) observed:

‘My own death and the assassination of my family members have been rendered quite easy and bearable (even) for me because of these words of Allāh:

‘Have they not seen how We come to the land diminishing it in its extremities?’ (*ar-Ra‘d*, 13:41)

It means the death of the learned.’”

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باب مجالسة العلماء وصحبهم

۱/۲۹ - علي بن إبراهيم ، عن محمد بن عيسى ، عن يونس رفعه قال : قال لقمان لابنه :
يا بني اختر المجالس على عينك فان رأيت قوماً يذكرون الله جل وعز فاجلس معهم
فان تكن عالماً تفعل علمك ، وإن تكن جاهلاً تحموك ، وعل الله أن يظلمهم برحمته
فيعمك معهم ، وإذا رأيت قوماً لا يذكرون الله فلا تجلس معهم ، فان تكن عالماً لم ينفعك
علمك ، وإن كنت جاهلاً يزيدوك جهلاً ، وعل الله أن يظلمهم بعقوبة فيعمك معهم .

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CHAPTER ON

THE COMPANY OF THE LEARNED AND HAVING ASSOCIATION WITH THEM

79-1. 'Ali ibn Ibrāhīm (-) Muḥammad ibn 'Īsā (-) Yūnus (rafa'ahu) Luqmān the wise as saying:

"O' my son be always on the look for (different) companies of the people and if you see people engaged in talks and remembrance of Allāh, join them. In case, you are already in the know of (the points under discussion), their company will give you (fresh) knowledge. Perhaps the Almighty Allāh will bestow upon the scholars His bounties and you will also receive some of them. If you see people forgetful of Allāh, then avoid their company. In case, you are learned, your knowledge will not benefit you at all. (Because their company will not increase your knowledge at all.) In case, you are devoid of knowledge their company will add to your ignorance. Perhaps the wrath of Allāh

٢/٨٠ - علي بن إبراهيم ، عن أبيه ؛ وعبد بن يحيى ، عن أحمد بن محمد بن عيسى جميعاً ، عن ابن محبوب ، عن درست بن أبي منصور ، عن إبراهيم بن عبد الحميد ، عن أبي الحسن موسى ابن جعفر عليه السلام قال : محادثة العالم على المزابل خير من محادثة الجاهل على الزرابي

٣/٨١ - عدة من أصحابنا ، عن أحمد بن محمد البرقي ، عن شريف بن سابق ، عن الفضل ابن أبي قررة ، عن أبي عبد الله عليه السلام قال : قال رسول الله صلى الله عليه وآله : قالت الحواريون لعيسى : يا روح الله ! من نجالس ؟ قال من يذكر كم الله رؤيته ، ويزيد في علمكم منطقه ويرغبكم في الآخرة عمله .

٤/٨٢ - محمد بن إسماعيل ، عن الفضل بن شاذان ، عن ابن أبي عمير ، عن منصور بن حازم ، عن أبي عبد الله عليه السلام قال : قال رسول الله صلى الله عليه وآله مجالسة أهل الدين شرف

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will descend on them and you will also be a victim along with them.”

80-2. ‘Ali ibn Ibrāhīm (-) his father *and Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn ‘Isā, both of them (-) Ibn Maḥbūb (-) Durust ibn Abi Maṣṣūr (-) Ibrāhīm ibn ‘Abd al-Ḥamid (-) Abu’l-Ḥasan Mūsā ibn Ja‘far (p.b.u.t.) as saying:

“Having discourses with a learned scholar even on a garbage dump is better than a talk with an ignorant and illiterate person on a carpet.”

81-3. A group of our associates (-) Aḥmad ibn Muḥammad al-Barqī (-) Sharīf ibn Sābiq (-) al-Faḍl ibn Abi Qurrah (-) Abū ‘Abdillāh (p.b.u.h.) as saying, “The Messenger of Allāh (p.b.a.h. a.h.p.) has said:

‘The companions of ‘Isā (Jesus, the prophet - p.b.u.h.) inquired from him, ‘O’ spirit of Allāh, whose company should we keep?’ He (Jesus) replied, ‘The company of those whose appearance reminds you of Allāh, whose talks enhance your knowledge, and whose deeds persuade you to work for your life hereafter.’”

82-4. Muḥammad ibn Ismā‘il (-) al-Faḍl ibn Shādhān (-) Ibn Abi ‘Umayr (-) Maṣṣūr ibn Ḥāzim (-) Abū ‘Abdillāh (p.b.u.h.) as

الدنيا والآخرة .

٥/٨٣ - علي بن إبراهيم ، عن أبيه ، عن القاسم بن محمد الإصبهاني ، عن سليمان بن داود المنتقري ، عن سفيان بن عيينة عن مسعر بن كدام قال : سمعت أبا جعفر عليه السلام يقول : لمجلس أجلسه إلى من أثق به ، أوثق في نفسي من عمل سنة .

٩

﴿ باب سؤال العالم وتذاكره ﴾

١/٨٤ - علي بن إبراهيم ، عن أبيه ، عن ابن أبي عمير ، عن بعض أصحابنا ، عن أبي عبد الله عليه السلام قال : سألته عن مجذور أصابته جنابة فغسلوه فمات قال : قتلوه ألا

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saying, "The Messenger of Allāh (p.b.u.h.a.h.p.) said:

'Keeping the company of the holy religious people is a matter of honour in this life and also in the life hereafter.'

83-5. 'Ali ibn Ibrāhīm (-) his father (-) al-Qāsim ibn Muḥammad al-Iṣbahānī (-) Sulaymān ibn Dāwūd al-Minqarī (-) Sufyān ibn 'Uyaynah (-) Mis'ar ibn Kidām, as saying, "I have heard Abū Ja'far (p.b. u.h.) saying:

'To me having a single session with a man of integrity and confidence is far better than doing good deed for the whole year.'

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9

CHAPTER ON

ASKING QUESTIONS AND DISCOURSES WITH A LEARNED SCHOLAR

84-1. 'Ali ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) some of our associates (-) Abū 'Abdillāh (p.b.u.h.). The narrator

سألوا فإن دواء العي السؤال

٢/٨٥ - محمد بن يحيى ، عن أحمد بن محمد بن عيسى ، عن حماد بن عيسى ، عن حريز
عن زرارة ومحمد بن مسلم و بريد العجلي قالوا : قال أبو عبد الله عليه السلام لحمران بن
أعين في شيء ، سأله : إنما يهلك الناس لأنهم لا يسألون .

٣/٨٦ - علي بن محمد ، عن سهل بن زياد ، عن جعفر بن محمد الأشعري ، عن عبد الله بن
ميمون القداح ، عن أبي عبد الله عليه السلام قال : قال : إن هذا العلم عليه قفل ومفتاحه المسألة .
علي بن إبراهيم ، عن أبيه ، عن النوفلي ، عن السكوني ، عن أبي عبد الله
عليه السلام مثله .

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says, "I inquired from the Imām about the case of a person who was a patient of small-pox and who had died as a result of a compulsory bath which he was given after his sexual union. The Imām remarked, 'In fact they have killed the person. Before giving him the bath, why was guidance not sought? The only remedy of ignorance and lassitude is interrogation.' "

85-2. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) Ḥammād ibn 'Īsā (-) Ḥariz (-) Zurārah, Muḥammad ibn Muslim and Burayd al-'Ijlī, as saying:

"Abū 'Abdillāh (p.b.u.h.) while addressing Ḥumrān ibn A'yan, who had inquired from him about something, said, 'Verily, many a people met their doom just because they did not interrogate.' "

86-3. 'Alī ibn Muḥammad (-) Sahl ibn Ziyād (-) Ja'far ibn Muḥammad al-Ash'ari (-) 'Abdullāh ibn Maymun al-Qaddāḥ (-) Abū 'Abdillāh (p.b.u.h.) as saying:

"Verily, knowledge is under a lock, the key of which is interrogation."

The same (tradition has also been narrated by the following chain of narrators):-

'Alī ibn Ibrāhīm (-) his father (-) an-Nawfalī (-) as-Sakūnī (-) Abū 'Abdillāh (p.b.u.h.).

٤/٨٧ - علي بن إبراهيم ، عن محمد بن عيسى بن عبيد ، عن يونس بن عبد الرحمن عن أبي جعفر الأ حول ، عن أبي عبد الله عليه السلام قال : لا يسع الناس حتى يسألوا ويتفقهاوا ويعرفوا إمامهم . ويسعمهم أن يأخذوا بما يقول وإن كان تقيّة .

٥/٨٨ - علي ، عن محمد بن عيسى ، عن يونس ، عن ذكره ، عن أبي عبد الله عليه السلام قال : قال رسول الله صلى الله عليه وآله : أف لرجل لا يفرغ نفسه في كل جمعة لأمر دينه فيتعاهده ويسأل عن دينه .

وفي رواية أخرى

لكل مسلم

٦/٨٩ - علي بن إبراهيم ، عن أبيه ، عن ابن أبي عمير ، عن عبد الله بن سنان ، عن أبي عبد الله عليه السلام قال : قال رسول الله صلى الله عليه وآله : إن الله عز وجل يقول : تذاكر العلم

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87-4. 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Isā ibn 'Ubayd (-) Yūnus ibn 'Abd ar-Raḥmān (-) Abū Ja'far al-Aḥwal (-) Abū 'Abdillāh (p.b.u.h.) as saying:

"People don't receive anything until and unless they ask for it, understand it and recognise their (divinely appointed) Imāms - guides. And it is expedient for the people to listen, accept and obey their Imāms' words though they have to hide their faith to the people under the pressure of the tyranny against them."

88-5. 'Alī (-) Muḥammad ibn 'Isā (-) Yūnus (-) the person whose name was mentioned (-) Abū 'Abdillāh (p.b.u.h.) as saying:

"The Messenger of Allāh (p.b.a.h.a.h.p.) has observed, 'Fie upon every person who does not make himself free on every Friday for his religious affairs that he could devote himself to his faith and interrogate about his religion.'"

According to some other authorities (the Imām has observed), "(Fie upon) every Muslim" (instead 'Fie upon every person.')

89-6, 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) 'Abdullāh ibn Sinān (-) Abū 'Abdillāh (p.b.u.h.) as saying:

بين عبادي مما تحيي عليه القلوب الميتة إذا هم انتبهوا فيه إلى أمري .
 ٧/ ٩٠ - محمد بن يحيى ، عن أحمد بن محمد بن عيسى ، عن محمد بن سنان ، عن أبي الجارود
 قال : سمعت أبا جعفر عليه السلام يقول : رحم الله عبداً أحيا العلم قال : قلت : وما إحياءه؟
 قال : أن يذاكر به أهل الدين وأهل الورع .
 ٨/ ٩١ - محمد بن يحيى ، عن أحمد بن محمد ، عن عبدالله بن محمد الحجال عن بعض
 أصحابه رفعه قال : قال رسول الله صلى الله عليه وآله : تذاكروا وتلاقوا وتحدثوا فإن الحديث
 جلاء للقلوب ، إن القلوب لترين كما يرين السيف جلاؤها الحديث
 ٩/ ٩٢ - عدة من أصحابنا ، عن أحمد بن محمد بن خالد ، عن أبيه ، عن فضالة بن أيوب ،
 عن عمر بن أبان ، عن منصور الصيقل قال : سمعت أبا جعفر عليه السلام يقول : تذاكر العلم

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“The Messenger of Allāh (p.b.u.h.a.h.p.) has said, ‘Says Allāh the Almighty, ‘Learned discourses among My creatures is an instrument to bring the dead hearts back to life provided that they intend to (learn) My commands.’”

90-7. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn ‘Isā (-) Muḥammad ibn Sinān (-) Abū al-Jārūd (-) Abū Ja‘far (p.b.u.h.) as saying:

“May Allāh be merciful to a person who revives knowledge.” The narrator says, “I inquired of the Imām, ‘What is the meaning of the revival of knowledge?’ The Imām replied, ‘It means to have discourses with the worthy religious and pious people.’”

91-8. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) ‘Abdullāh ibn Muḥammad al-Ḥajjāl (-) some of his associates (rafa‘ahu) The Messenger of Allāh (p.b.u.h.a.h.p.) as saying:

“Talk and meet each other to have learned discourses since such talks and discourses on a tradition (ḥadīth) make your hearts transparent. Since the hearts (minds) rust in the same way as the sword does and its polish is such talks on our traditions (ḥadīth).”

92-9. A group of our associates (-) Aḥmad ibn Muḥammad ibn

﴿ باب بذل العلم ﴾

۱/۹۳ - محمد بن یحیی ، عن أحمد بن محمد بن عیسی ، عن محمد بن إسماعیل بن بزيع ، عن منصور بن حازم ، عن طلحة بن زید ، عن أبي عبد الله عليه السلام قال : قرأت في كتاب علي عليه السلام إن الله لم يأخذ على الجهال عهداً بطلب العلم حتى أخذ على العلماء عهداً

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Khālid (-) his father (-) Faḍālah ibn Ayyūb (-) ‘Umar ibn Abān (-) Manṣūr aṣ-Ṣayqal, as saying, “I have heard Abū Ja‘far (p.b.u.h.) as saying:

‘Learned discourses are the instructions and lessons in themselves and they are the best prayers.’”

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10

CHAPTER ON

DIFFUSION OF KNOWLEDGE

93-1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn ‘Īsā (-) Muḥammad ibn Ismā‘il ibn Bāzī (-) Manṣūr ibn Ḥāzīm (-) Ṭalḥah ibn Zayd (-) Abū ‘Abdillāh (p.b.u.h.) as saying:

“I have read in the book of ‘Alī (p.b.u.h.) ‘not until Allāh took the pledge from the learned to diffuse knowledge freely, did Allāh take the pledge from the illiterate to acquire knowledge. It is because

- ببذل العلم للجبهال ، لأن العلم كان قبلي الجهل
- ٢/٩٤ - عدة من أصحابنا ، عن أحمد بن محمد البرقي « عن أبيه ، عن عبد الله بن المغيرة ومحمد بن سنان ، عن طلحة بن زيد ، عن أبي عبد الله عليه السلام في هذه الآية : « ولا تصغر خدك للناس »^(٤) قال : ليكن الناس عندك في العلم سواء .
- ٣/٩٥ - وبهذا الإسناد ، عن أبيه ، عن أحمد بن النضر ، عن عمرو بن شمر ، عن جابر ، عن أبي جعفر عليه السلام قال : زكاة العلم أن تعلمه عباد الله .
- ٤/٩٦ - علي بن إبراهيم ، عن محمد بن عيسى بن عبيد ، عن يونس بن عبد الرحمن عن ذكره ، عن أبي عبد الله عليه السلام قال : قام عيسى بن مريم عليه السلام خطيباً في بني لقمان ، ١٨/٣١ (٤)

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knowledge had been there already and ignorance came afterwards.' ”

94-2. A group of our associates (-) Ahmad ibn Muhammad al-Barqi (-) his father (-) 'Abdullah ibn Mughirah and Muhammad ibn Sinan (-) Talhah ibn Zayd (-) Abū 'Abdillāh (p.b.u.h.) regarding the words of Allāh which says:

“Turn not thy cheek (*face*) toward folk” (*Luqmān*, 31:18).

(The Imām remarked), “The reason (why the Prophet was not to turn his face away from the people) was that the Prophet was ordained to treat all the people quite equally as for as (the diffusion) of knowledge is concerned.”

95-3. According to the same ascription (-) his father (-) Ahmad ibn Naḍr (-) Amr ibn Shimr (-) Jābir (-) Abū Ja'far (p.b.u.h.) as saying:

“The divine tax on knowledge is to teach it to Allāh's creatures - people.”

96-4. 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Isā ibn 'Ubayd (-) Yūnus ibn 'Abd ar-Raḥmān (-) the person whose name was mentioned (-) Abū 'Abdillāh (p.b.u.h.) as saying:

“'Isā ibn Maryam (Jesus, the Prophet) stood up to address

إسرائيل فقال: يا بني إسرائيل لاتحدثوا الجهال بالحكمة فتظلموها ، ولاتمنعوها أهلها فتظلموهم .

۱۱

﴿باب النهي عن القول بغير علم﴾

۱/ ۹۷ - محمد بن يحيى ، عن أحمد وعبدالله ابني محمد بن عيسى ، عن علي بن الحكم ، عن سيف بن عميرة ، عن مفضل بن يزيد قال : قال [لي] أبو عبدالله عليه السلام : أنـهـاك عن خصلتين فيهما هلاك الرجال : أنـهـاك أن تدين الله بالباطل ، وتقـتـي الناس بما لاتعلم .

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the Children of Israel, said :

‘O’ Bani of Isrā’il! Never reveal wisdom to the rustic since this is tyranny on wisdom (itself), and never conceal it from those worthy of it since this will be a tyranny on the worthy.’”

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11

CHAPTER ON

NOT TO SPEAK WITHOUT KNOWLEDGE

97-1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn ‘Abdullāh (both) sons of Muḥammad ibn ‘Īsā (-) ‘Alī ibn al-Ḥakam (-) Sayf ibn ‘Amīrah (-) Mufaḍḍal ibn Mazyad as saying, “Abū ‘Abdillāh (p.b.u.h.) addressed (me) thus :

‘I restrain you from two propensities as they bring all mankind to grief. Firstly, not to resort to wrong ways regarding your divine religion. Secondly, not to pronounce any verdict without knowledge

٢/٩٨ - علي بن إبراهيم ، عن محمد بن عيسى بن عبيد ، عن يونس بن عبدالرحمن
 عن عبدالرحمن بن الحججاج قال : قال لي أبو عبدالله عَلَيْهِ السَّلَامُ إِيَّاكَ وَخَصَلْتِنِ فِيهِمَا
 هَلَكَ مِنْ هَلَاكِ : إِيَّاكَ أَنْ تَقْتِيَ النَّاسَ بِرَأْيِكَ أَوْ تَدِينُ بِمَا لَا تَعْلَمُ .

٣/٩٩ - محمد بن يحيى ، عن أحمد بن محمد بن عيسى ، عن الحسن بن محبوب ، عن علي
 ابن رئاب ، عن أبي عبيدة الحذاء ، عن أبي جعفر عَلَيْهِ السَّلَامُ قال : مَنْ أَفْتَى النَّاسَ بِغَيْرِ عِلْمٍ
 وَلا هُدًى لِعَنْتِهِ مَلَائِكَةُ الرَّحْمَةِ ، وَمَلَائِكَةُ الْعَذَابِ ، وَلِحَقِّهِ وَزَمَنِ عَمَلٍ بِفِتْيَاهُ ،

٤/١٠٠ - عدة من أصحابنا ، عن أحمد بن محمد بن خالد ، عن الحسن بن علي الوشاء ،
 عن أبان الأحمر ، عن زياد بن أبي رجا ، عن أبي جعفر عَلَيْهِ السَّلَامُ قال : مَا عَلِمْتُمْ فَقُولُوا ، وَ

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before the people without knowing it.' ”

98-2. 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Īsā ibn 'Ubayd (-) Yūnus ibn 'Abd ar-Raḥmān (-) 'Abd ar-Raḥmān ibn al-Ḥajjāj as saying, "Abū 'Abdillāh (p.b.u.h.) addressed me thus:

'I restrain you from two propensities since all who met their doom was the result of these two. Firstly, I restrain you from pronouncing a verdict (in religious affairs) based on your personal opinion before the people. Secondly, I restrain you from treating anything as religious without knowing it.' ”

99-3. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) al-Ḥasan ibn Maḥbūb (-) 'Alī ibn Ri'āb (-) Abī 'Ubaydah al-Ḥadhdhā' (-) Abū Ja'far (p.b.u.h.) as saying:

"All the angels of divine mercy and the angels of divine wrath invoke curse for the person who pronounces verdicts regarding religious affairs before the people without having knowledge and guidance. Further such a person is liable to bear all the responsibilities of the persons who follow his wrong verdicts."

100-4. A group of our associates (-) Aḥmad ibn Muḥammad ibn Khālid (-) al-Ḥasan ibn 'Alī al-Washshā' (-) Abān al-Aḥmar (-) Ziyād ibn Abī Rajā' (-) Abū Ja'far (p.b.u.h.) as saying:

"Tell the people what you know, and in case you don't know

عالم تعلموا فقولوا : الله أعلم ، إنَّ الرجل لينتزع الآية من القرآن يخرئ فيها
أبعد ما بين السماء والأرض .

١٠١ / ٥ - محمد بن إسماعيل ، عن الفضل بن شاذان ، عن حماد بن عيسى ، عن ربعي بن
عبدالله ، عن محمد بن مسلم ، عن أبي عبدالله عليه السلام قال : للعالم إذا سئل عن شيء و هو
لا يعلمه أن يقول : الله أعلم ، وليس لغير العالم أن يقول ذلك .

١٠٢ / ٦ - علي بن إبراهيم ، عن أحمد بن محمد بن خالد ، عن حماد بن عيسى ، عن
حريز بن عبد الله ، عن محمد بن مسلم ، عن أبي عبدالله عليه السلام قال : إذا سئل الرَّجُل
منكم عما لا يعلم فليقل : لأدري ولا يقل : الله أعلم ، فيوقع في قلب صاحبه شكًا و
إذا قال المسؤُول : لأدري فلا يتهمه السائل .

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say, 'Allāh knows best.' Lo, if a person singles out any verse from Qur'ān – the Book of Allāh (to mis-interpret it) – he falls down as far away as the heaven is from the earth."

101-5. Muḥammad ibn Ismā'il (-) al-Faḍl ibn Shādhān (-) Ḥammād ibn 'Īsā (-) Rib'i ibn Abdillāh (-) Muḥammad ibn Muslim (-) Abū 'Abdillāh (p.b.u.h.) as saying:

"If a learned man is interrogated on something he does not know, it is obligatory on him to state 'Allāh knows best.' But if he is not learned (and still interrogated) then he has no right even to state that much." (that is, "Allāh knows best.")

102-6. 'Alī ibn Ibrāhīm (-) Aḥmad ibn Muḥammad ibn Khālid (-) Ḥammād ibn 'Īsā (-) Hariz ibn 'Abdillāh (-) Muḥammad ibn Muslim (-) Abū 'Abdillāh (p.b.u.h.) as saying:

"If any one of you is interrogated on something he knows nothing about, then he must confess, 'I don't know' and not to state, 'Allāh knows best,' as the latter reply will rouse a doubt in the mind of the interrogator (that he being learned is not willing to answer him or being ignorant he is posing as learned). But in case, the interrogated plainly states 'I don't know' the interrogator cannot accuse him

١٠٣ / ٧ - الحسين بن محمد ، عن معلى بن محمد ، عن علي بن أسباط ، عن جعفر بن سماعة ، عن غير واحد ، عن أبان ، عن زرارة بن أعين قال : سألت أبا جعفر عليه السلام ما حق الله على العباد ؟ قال : أن يقولوا ما يعلمون ويقفوا عندما يعلمون .

١٠٤ / ٨ - علي بن إبراهيم ، عن أبيه ، عن ابن أبي عمير ، عن يونس [بن عبد الرحمن] عن أبي يعقوب إسحاق بن عبدالله ، عن أبي عبدالله عليه السلام قال : إن الله خص عباده بآيتين من كتابه : أن لا يقولوا حتى يعلموا ولا يردوا ما لم يعلموا وقال عز وجل : « ألم يؤخذ عليهم ميثاق الكتاب أن لا يقولوا على الله إلا الحق » (٥) وقال : « بل كذبوا بما لم يحيطوا بعلمه ولما يأتهم تأويله » (٦) .

(٦) يونس ، ٣٩/١٥

(٥) الأعراف ، ٦٩/٧

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of any cupidity.”

103-7. al-Ḥusayn ibn Muḥammad (-) Mu'allā ibn Muḥammad (-) 'Alī ibn Asbāṭ (-) Ja'far ibn Samā'ah (-) (some others) more than one (-) Abān (-) Zurārah ibn A'yan as saying, “I asked Abū Ja'far (p.b.u.h.) ‘What does man owe Allāh?’ The Imām replied, ‘He who knows should say what he knows and he who does not know should cease talking about it.’”

104-8. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abi 'Umayr (-) Yūnus (ibn 'Abd ar-Raḥmān) (-) Abi Ya'qūb Is'ḥāq ibn 'Abdillāh (-) Abū 'Abdillāh (p.b.u.h.) as saying:

“Almighty Allāh has earmarked two verses from His Book (Qur'an) for His creatures. (The first is) not to reply until they know and (secondly) to rebut and redirect the query, if they don't know. Allāh the Almighty has said: ‘Has not the compact of the Book been taken touching them, that they should say concerning Allāh nothing but the truth?’ (al-A'rāf, 7:169)

And (Allāh) has said, ‘Nay they belied that which they comprehended not with the knowledge of it and the explanation of it

٩/١٠٥ - علي بن إبراهيم ، عن محمد بن عيسى ، عن يونس ، عن داود بن فرقد ، عن
 حدثه ، عن ابن شبرمة قال : ما ذكرت حديثاً سمعته عن جعفر بن محمد عنه السلام
 إلا كاد أن يتصدع قلبي ، قال : حدثني أبي عن جدي عن رسول الله صلى الله عليه وآله . قال ابن
 شبرمة : وأقسم بالله ما كذب أبوه علي جده ولا جدّه علي رسول الله صلى الله عليه وآله قال : قال
 رسول الله صلى الله عليه وآله : من عمل بالمقائيس فقد هلك وأهلك ، ومن أفتى الناس بغير علم
 وهو لا يعلم الناسخ من المنسوخ والمحكم من المتشابه فقد هلك وأهلك .

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came not unto them.'” (Yūnus, 10:39)

105-9. ‘Alī ibn Ibrāhīm (–) Muḥammad ibn ‘Isā (–) Yūnus (–) Dāwūd ibn Farqad (–) Whoever (unknown) narrated it to him (–) Ibn Shubrumah (the chief judge of Kūfah) as saying:

“My heart starts trembling like anything, whenever I (Ibn Shubrumah) remember this very tradition which I have heard from Ja’far ibn Muḥammad (p.b.u.t.) as saying, ‘My father has quoted my grand-father who has narrated it from the Prophet – the Messenger of Allāh (p.b.u.h.a.h.p.)’” Says Ibn Shubrumah (the narrator) after swearing in the name of Allāh that his (Imām’s) father had never made any false reference to his great grand-father and his great grand-father had never made any false reference to the Prophet – the Messenger of Allāh. “The Imām observed:

‘Says the Messenger of Allāh (p.b.u.h.a.h.p.) ‘Whoever acted on guess work (in the matter of religion and divine commands) met his doom and brought (others to their doom). And whosoever pronounced a verdict without knowledge of the annulment against what is annulled and which (of the verses from Qur’ān) are obvious (*muḥkam*) and which are ambiguous (*mutashābih*), not only met his doom but also brought others to their doom.’”

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﴿باب من عمل بغير علم﴾

۱/۱۰۶ - عدّة من أصحابنا ، عن أحمد بن محمد بن خالد ، عن أبيه ، عن محمد بن سنان عن طلحة بن زيد قال : سمعت أبا عبد الله عليه السلام يقول : العامل على غير بصيرة كالسائر على غير الطريق لا يزيد به سرعة السير إلا بعداً .

۲/۱۰۷ - محمد بن يحيى ، عن أحمد بن محمد بن عيسى ، عن محمد بن سنان ، عن ابن مسكان ، عن حسين الصيقل قال : سمعت أبا عبد الله عليه السلام يقول : لا يقبل الله عملاً إلا بمعرفة

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106-1. A group of our associates (-) Ahmad ibn Muhammad ibn Khālid (-) his father (-) Muhammad ibn Sinān (-) Ṭalḥah ibn Zayd as saying, "I have heard Abū 'Abdillāh (p.b.u.h.) saying:

'One who acts without insight (knowledge) is like a pedestrian on a wrong path, whose speed along the way, only carries him further away (from his destination).'"

107-2. Muḥammad ibn Yaḥyā (-) Ahmad ibn Muhammad ibn 'Īsā (-) Muḥammad ibn Sinān (-) Ibn Muskān (-) Ḥasan aṣ-Ṣayqal as saying, "I have heard Abū Abdillāh (p.b.u.h.) as saying:

ولا معرفة إلا بعمل ، فمن عرف دلته المعرفة على العمل ، ومن لم يعمل فلا معرفة له ،
 ألا إن الإيمان بعضه من بعض
 ۱۰۸ / ۳ - عنه ، عن أحمد بن محمد ، عن ابن فضال ، عمن رواه ، عن أبي عبد الله عليه السلام
 قال : قال رسول الله ﷺ : من عمل على غير علم كان ما يفسد أكثر مما يصلح .

۱۳

«باب استعمال العلم»

۱۰۹ / ۱ - محمد بن يحيى ، عن أحمد بن محمد بن عيسى ، عن حماد بن عيسى ، عن عمر بن

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‘Almighty Allāh never accepts any virtuous act unless it is accompanied by knowledge and consciousness. And there can be no knowledge and consciousness without the virtuous acts. He who has acquired knowledge and consciousness, is guided by it towards virtuous deeds. And he who has no virtuous deeds, has basically no such knowledge and consciousness at all. Verily, belief and its results (that is, virtuous deeds) inter act on each other.’”

108-3. From him (-) Ahmad ibn Muḥammad (-) Ibn Faḍḍāl (-) Whoever narrated it to him (-) Abū ‘Abdillāh (p.b.u.h.) as saying:

“The Messenger of Allāh (p.b.u.h.a.h.p.) said, ‘Whoever acts without knowledge actually wrongs more than he corrects.’”

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13

CHAPTER ON

APPLICATION AND USE OF KNOWLEDGE

109-1. Muḥammad ibn Yaḥyā (-) Ahmad ibn Muḥammad

أذينة ، عن أبان بن أبي عياش ، عن سليم بن قيس الهلالي قال : سمعت أمير المؤمنين عليه السلام يحدث عن النبي صلى الله عليه وآله أنه قال في كلام له : العلماء رجلان : رجل عالم آخذ بعلمه فهذا ناج ، وعالم تارك لعلمه فهذا هالك ، وإن أهل النار ليتأذون من ريح العالم التارك لعلمه ، وإن أشد أهل النار ندامة وحسرة رجل دعا عبداً إلى الله فاستجاب له وقبل منه فأطاع الله فأدخله الله الجنة وأدخل الداعي النار بتركه علمه واتباعه الهوى وطول الأمل ، أما اتباع الهوى فيصد عن الحق وطول الأمل ينسي الآخرة .

١١٠ / ٢ - محمد بن يحيى ، عن أحمد بن محمد ، عن محمد بن سنان ، عن إسماعيل بن جابر ، عن أبي عبدالله عليه السلام قال : العلم مقرون إلى العمل ، فمن علم عمل ، ومن عمل علم ، و

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ibn 'Īsā (-) Ḥammād ibn 'Īsā (-) 'Umar ibn Udhaynah (-) Abān ibn Abī 'Ayyāsh (-) Sulaym ibn Qays al-Hilālī as saying, "I have heard from Amir al-mu'minin - the Chief of the believers ('Alī - p.b.u.h.) quoting the Prophet (p.b.u.h.a.h.p.) as saying during his (Prophet's) discourses :

'Religious scholars are of two types. The first is the scholar who derives from his knowledge by putting it into practical use. He is due to get salvation. The second is the scholar who sets aside his knowledge (without deriving any benefit from its practical use). He is the scholar who is destined to meet his doom. Lo, even the dwellers of Hell will be tormented by the stink (spreading) from such a scholar. No other dweller of Hell shall face so intense a repentance and frustration as the learned one who invited another man towards Allāh and in response to whose call, the other man accepted him and obeyed Allāh and as a result entered Paradise, but the scholar himself was sent to Hell because he had forsaken the knowledge and its practical use, and that he had followed his evil desires and had entertained wild hopes. Since the pursuit of evil desires repels from the truth and the wild hopes make one forget the life hereafter.'

110-2. Muḥamman ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) Muḥammad ibn Sinān (-) Ismā'il ibn Jābir (-) Abū 'Abdillāh

العلم يهتف بالعمل ، فإن أجابه وإلا ارتحل عنه .
 (۱۱۱ / ۳ - عدة من أصحابنا ، عن أحمد بن محمد بن خالد ، عن علي بن محمد القاساني ،
 ممن ذكره ، عن عبد الله بن القاسم الجعفري ، عن أبي عبد الله عليه السلام قال : إن العالم
 إذا لم يعمل بعلمه زلت موعظته عن القلوب كما يزل المطر عن الصفا .
 (۱۱۲ / ۴ - علي بن إبراهيم ، عن أبيه ، عن القاسم بن محمد ، عن المنقري ، عن علي بن
 هاشم بن البريد ، عن أبيه قال : جاء رجل إلى علي بن الحسين عليهما السلام فسأله عن مسائل
 فأجاب ثم عاد ليسأل عن مثلها فقال علي بن الحسين عليهما السلام : مكتوب في الإنجيل لا تطلبوا
 علم ما لا تعلمون ولما تعلموا بما علمتم ، فإن العلم إذا لم يعمل به لم يزد صاحب

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(p.b.u.h.) as saying:

“Knowledge is coupled with practice. He who knows, acts and he who acts, acquires true knowledge. Knowledge gives a call to practice. If the practice responds to the call of knowledge (it makes itself available to the practice). If it does not, then knowledge gives it a go by.”

111-3. A group of our associates (-) Ahmad ibn Muhammad ibn Khālid (-) ‘Ali ibn Muhammad al-Qāsāni (-) whoever (unknown to us) mentioned by the narrator (-) ‘Abdullāh ibn Qāsim al-Ja‘fari (-) Abū ‘Abdillāh (p.b.u.h.) as saying:

“Verily, if a man of knowledge does not act on his knowledge, his words of advice spil through the heart (of the listerners) as the rain water does over (the duck) the smooth stone.”

112-4. ‘Ali ibn Ibrāhim (-) his father (-) al-Qāsim ibn Muḥammad (-) al-Minqari (-) ‘Ali ibn Hāshim ibn al-Burayd (-) his father as saying, “A man came to ask some questions from ‘Ali ibn al-Ḥusayn (p.b.u.t.). The Imām gave him satisfactory answers. The man came again to ask similar questions. Upon this the Imām observed:

‘It is written in Injil (the holy Book of Allāh revealed to Jesus, the Prophet), that not until you have practised what you have learnt should you try to learn what you don’t know. It is because the

إلا كفرأ ولم يزد من الله إلا بعداً .

٥/١١٣ - محمد بن يحيى ، عن أحمد بن محمد بن عيسى ، عن محمد بن سنان ، عن المفضل بن عمر ، عن أبي عبد الله عليه السلام قال : قلت له : بم يُعرف الناجي ؟ قال : مَنْ كان فعله لقبوله موافقاً ثابت له الشهادة ومن لم يكن فعله لقبوله موافقاً فانما ذلك مستودع .

٦/١١٤ - عدّة من أصحابنا ، عن أحمد بن محمد بن خالد ، عن أبيه ، رفعه قال : قال أمير المؤمنين عليه السلام في كلام له خطب به على المنبر : أيّها الناس ! إذا علمتم فاعملوا بما علمتم لعلكم تهتدون ، إنّ العالم العامل بغيره كالجاهل الحائر الذي لا يستفيق عن جهله ، بل قد أدّى أن الحجّة عليه أعظم ، والحسرة أدوم على هذا العالم المنسلخ من علمه ، منها على هذا الجاهل المتحير في جهله ، وكلاهما حائر بائر ، لا ترتابوا

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knowledge which is not practised enhances nothing but thanklessness, disbelief and remoteness from Allāh.' ”

113-5. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) Muḥammad ibn Sinān (-) al-Mufaḍḍal ibn 'Umar as saying:

“I asked Abū 'Abdillāh (p.b.u.h.) ‘How to recognise one who secures his salvation?’ The Imām replied, ‘It is he whose deeds completely accord with his words. If so the evidence of his salvation is absolute. And in case, his actions are discordant with his words, then his knowledge is just a repository.’ ”

114-6. A group of our associates (-) Aḥmad ibn Muḥammad ibn Khālid (-) his father (*rafa'ahu*) Amir al-mu'minin ('Ali - p.b.u.h.) while addressing the people on a pulpit, said:

“O' people, practise what once you have already learnt, so that you may be the recipient of guidance. A learned scholar who acts besides his knowledge is just like a confounded rustic who does not recover from his ignorance. Rather I see that divine proofs (and hence responsibilities) are greater for a learned who sets aside the practice over his knowledge and hence eternal frustration is his lot. His case is worse than the case of a rustic puzzled over his ignorance. Both

فتشكوا ، ولاتشكوا فتكفروا ، ولاترخصوا لأنفسكم فتدهنوا ، ولاتدهنوا في الحق فتخسروا ، وإن من الحق أن تفقهوا ، ومن الفقه أن لاتفتروا ، وإن أنصحكم لنفسه أطوعكم لربه ، وأغشكم لنفسه أعصاكم لربه ، ومن يطع الله يأمن ويستبشر ومن يعص الله يخب ويندم .

۷/ ۱۱۵ - عدة من أصحابنا ، عن أحمد بن محمد بن خالد ، عن أبيه ، عن ذكره ، عن محمد بن عبد الرحمن بن أبي لیلی ، عن أبيه قال : سمعت أبا جعفر عليه السلام يقول : إذا سمعتم العلم فاستعملوه ، ولتسع قلوبكم ، فإن العلم إذا كثر في قلب رجل لا يحتمله ، قدر الشيطان عليه ، فإذا خاصمكم الشيطان فأقبلوا عليه بما تعرفون ، فإن كيد

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of them are confounded and doomed to hell fire. Don't be indecisive, otherwise you will be a sceptic. And don't be sceptic otherwise you will be an infidel. And don't try to free yourself from religious responsibilities lest you should be a victim of laziness. Don't be sluggish in the matter of truth lest you should be in loss. And it is a part of Truth that you acquire understanding of religion. And it is a part of this understanding that you should not be defrauded. He amongst you is the most self-advised and self-presumed who is most willingly obedient to Allāh. And he amongst you is the most self-deceived, who is most disobedient to Allāh. Whoever disobeys Allāh is a failure in life and becomes subject to repentance."

115-7. A group of our associates (-) Aḥmad ibn Muḥammad ibn Khālid (-) his father (-) whoever (unknown to us) mentioned by the narrator (-) Muḥammad ibn 'Abd ar-Raḥmān ibn Abi Laylā (-) his father as saying, "I have heard Abū Ja'far (p.b.u.h.) saying:

'When you have acquired knowledge, put it into practice soon and keep your mind open. Since when a person (without opening the doors of his mind and bringing his knowledge into practice) goes on acquiring too much of knowledge, it becomes an unbearable load for him and thereby he passes under the control of the *Shayṭān* (Satan). Whenever Satan quarrels with you, you should face him with the help

الشیطان كان ضعيفاً ، فقلت : وما الذي نعرفه ؟ قال خصموه بما ظهر لكم من قدرة الله عز وجل .

۱۴

باب المستأكل بعلمه والمباهى به

۱/۱۱۶ - محمد بن يحيى ، عن أحمد بن محمد بن عيسى ؛ و علي بن إبراهيم ، عن أبيه جميعاً ، عن حماد بن عيسى ، عن عمر بن أذينة ، عن أبان بن أبي عبيش ، عن سليم بن قيس قال: سمعت أمير المؤمنين عليه السلام يقول : قال رسول الله صلى الله عليه وآله : من هو مان لا يشبعان

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of the knowledge you have. Verily, the wiles and deceptions of Satan are quite feeble.' Hearing it I (the narrator) inquired, 'What is that knowledge which we should acquire?' The Imām replied, 'It is the knowledge of the Omnipotence of Allāh manifested to you, with which you should face Satan (every evil in life).'

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14

CHAPTER ON

ONE WHO LIVES BY AND IS PROUD OF HIS KNOWLEDGE

116-1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā and 'Alī ibn Ibrāhīm (-) his father, both of them (-) Ḥammād ibn 'Īsā (-) 'Umar ibn Udaynah (-) Abān ibn Abī 'Ayyāsh (-) Sulaym ibn Qays as saying, "I have heard Amīr al-mu'minīn (p.b.u.h.) saying: 'The Messenger of Allāh (p.b.u.h.a.h.p.) observed: Two types of hungry person can never be appeased (i) the seeker of the worldly

طالب الدنيا وطالب علم ، فمن اقتصر من الدنيا على ما أحل الله له سلم ، و من تناولها من غير حلها هلك ، إلا أن يتوب أو يراجع ، و من أخذ العلم من أهله وعمل بعلمه نجا ، و من أراد به الدنيا فهي حظه .

١١٧ / ٢ - الحسين بن محمد بن عامر ، عن معلى بن محمد ، عن الحسن بن علي الوشاء ، عن أحمد بن عائذ ، عن أبي خديجة ، عن أبي عبد الله عليه السلام قال : من أراد الحديث لمنفعة الدنيا لم يكن له في الآخرة نصيب ، و من أراد به خير الآخرة أعطاه الله خير الدنيا والآخرة .

١١٨ / ٣ - علي بن إبراهيم ، عن أبيه ، عن القاسم بن محمد الإصبهاني ، عن المنقري ،

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gains, and (ii) the seeker of knowledge. He who confined himself in respect of his worldly gains within what Allāh has sanctioned for him, achieves the real peace. And he who achieves the worldly gains through what Allāh has not allowed him, meets his doom, except when he repents and turns away from this evil (through repaying what he owed to others). And he who acquires knowledge from the one worthy of it and brings his knowledge into practice, secures his salvation. And the share of the person who acquires knowledge (of religion) with the motive of worldly gains shall only be limited to the extent of these worldly gains themselves.' ”

117-2. al-Ḥusayn ibn Muḥammad ibn ‘Āmir (-) Mu‘allā ibn Muḥammad (-) al-Ḥasan ibn ‘Alī al-Washshā’ (-) Aḥmad ibn ‘Ā’idhī (-) Abī Khadijah (-) Abū ‘Abdillāh (p.b.u.h.) as saying:

“He who acquires knowledge of the traditions to earn worldly gains will have no share of Divine rewards in his life hereafter. And he who acquires this knowledge for the betterment of his life hereafter will be sanctioned by Allāh the good of this life and the life hereafter.”

118-3. ‘Alī ibn Ibrāhīm (-) his father (-) al-Qāsim ibn Muḥammad al-Iṣbahānī (-) al-Minqarī (-) Ḥafṣ ibn Ghiyāth (-) Abū ‘Abdillāh (p.b.u.h.) as saying:

عن حفص بن غياث ، عن أبي عبد الله عليه السلام قال : من أراد الحديث لمنفعة الدنيا لم يكن له في الآخرة نصيب .

١١٩ / ٤ - علي بن إبراهيم ، عن أبيه ، عن القاسم ، عن المنقري ، عن حفص بن غياث عن أبي عبد الله عليه السلام قال : إذا رأيتم العالم محباً لدنياه فاتهموه على دينكم ، فإن كل محب لشيء يحوط ما أحب^(١) ، وقال عليه السلام : أوحى الله إلى داود عليه السلام : لا تجعل بيني وبينك عالماً مفتوناً بالدنيا فيصدك عن طريق محبتي ، فإن أولئك قطاع طريق عبادي المرئيين ، إن أدنى ما أنصاع بهم أن أنزع حلاوة مناجاتي عن قلوبهم .

١٢٠ / ٥ - علي ، عن أبيه ، عن النوفلي ، عن السكوني ، عن أبي عبد الله عليه السلام قال : قال رسول الله صلى الله عليه وآله : الفقهاء أمنا . الرسل مالم يدخلوا في الدنيا قيل يا رسول الله : وما

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“He who intends worldly gains through his knowledge of the traditions, has no share (of Divine rewards) in his life hereafter.”

119-4. ‘Ali ibn Ibrāhīm (-) his father (-) al-Qāsim (-) al-Minqarī (-) Ḥaḥḥ ibn Ghiyāth (-) Abū ‘Abdillāh (p.b.u.h.) as saying:

“Never entrust your religion to a scholar if you find him in love of worldly gains, (rather) charge him that he will be hostile to your religion. Verily, all those who have been in love for a thing, revolve around it. The Prophet (p.b.u.h.a.h.p.) has observed, ‘Allāh revealed to Dāwūd (David, the Prophet - p.b.u.h.): Don’t let a scholar who intensely loves his worldly gains, between Me and you, since he will restrain you from the path of My love. Verily, they are the highway robbers for those of My creatures who intend Me (in their lives). The minimum of My punishment for such scholars is that I deprived their hearts of the joy of the communion with Me (in their prayers).’”

120-5. ‘Ali (-) his father (-) an-Nawfali (-) as-Sakkūni (-) Abū ‘Abdillāh (p.b.u.h.) as saying:

“The Messenger of Allāh (p.b.u.h.a.h.p.), has observed, ‘The scholars (in religion) are the trustees of the Prophets so long as they

دخولهم في الدنيا؟ قال: اتّباع السلطان فإذا فعلوا ذلك فاحذروهم على دينكم .
 ١٢١ / ٦ - محمد بن إسماعيل ، عن الفضل بن شاذان ، عن حماد بن عيسى ، عن ربيعي
 ابن عبدالله ، عمّن حدّثه ، عن أبي جعفر عليه السلام قال : من طلب العلم ليباهي به العلماء ،
 أو يماري به السفهاء ، أو يصرف به وجوه الناس إليه ، فليتبوء مقعده من النار ، إن
 الرئاسة لاتصلح إلا لأهلها .

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are not worldly minded.' The Prophet was asked, 'What is meant by being worldly minded?' The Prophet replied, 'It means following the reigning power. Should they do so, then, beware of them in respect of your religion.' "

121-6. Muḥammad ibn Ismā'il (-) al-Faḍl ibn Shādhān (-) Ḥammād ibn 'Īsā (-) Rib'i ibn 'Abdillāh (-) whoever narrated it to him (-) Abū Ja'far (p.b.u.h.) as saying:

"He who acquires knowledge for the purpose of priding himself on it before other scholars, or for the purpose of debating with the fools, or for playing to the gallery, has actually built for himself an abode in the hell. Verily, leadership is not proper except of him who is worthy of it."

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﴿ باب ﴾

﴿ لزوم الحجة على العالم و تشديد الامر عليه ﴾

١٢٢ / ١ - علي بن إبراهيم بن هاشم ، عن أبيه ، عن القاسم بن محمد ، عن المنقري ، عن حفص بن غياث ، عن أبي عبدالله عليه السلام قال : قال : يا حفص يغفر للجاهل سبعون ذنباً قبل أن يغفر للعالم ذنبٌ واحد .

١٢٣ / ٢ - وبهذا الإسناد قال : قال أبو عبدالله عليه السلام : قال عيسى ابن مريم علي نبينا وآله وعليه السلام : ويلٌ للعلماء السوء كيف تلتقى عليهم النار؟! .

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122-1. 'Ali ibn Ibrāhīm ibn Hāshim (-) his father (-) al-Qāsim ibn Muḥammad (-) al-Minqarī (-) Ḥafṣ ibn Ghiyāth (-) Abū 'Abdillāh (p.p.u.h.) as saying:

"O' Ḥafṣ! Seventy sins of an ignorant person are forgiven by Allāh before He forgives one single sin of a learned one."

123-2. According to the above mentioned authorities, "Abū 'Abdillāh (p.b.u.h.) has observed, 'Īsā son of Maryam (Jesus, the Prophet - peace be upon him and upon our Prophet and his progeny)

٣/١٢٤ - علي بن إبراهيم ، عن أبيه ؛ ومحمد بن إسماعيل ، عن الفضل بن شاذان جميعاً ، عن ابن أبي عمير ، عن جميل بن دراج قال : سمعت أبا عبد الله عليه السلام يقول : إذا بلغت النفس ههنا - وأشار بيده إلى حلقه - لم يكن للعالم توبة ، ثم قرأ : «إنما التوبة على الله للذين يعملون السوء بجهالة» (٧) .

٤/١٢٥ - محمد بن يحيى ، عن أحمد بن محمد بن عيسى ، عن الحسين بن سعيد ، عن النضر بن سويد ، عن يحيى الحلبي ، عن أبي سعيد المكلبي ، عن أبي بصير ، عن أبي جعفر عليه السلام في قول الله عز وجل : «فكذبوا فيها هم و الغاؤون» (٨) ، قال : هم قوم وصفوا عدلاً بالسنتهم ثم خالفوه إلى غيره .

(٨) الشعراء ، ٩٤/٢٦

(٧) النساء ، ١٧/٤

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has said, 'Woe to the wicked scholars, how fiercely do the flames of hell fire envelope them.'

124-3. 'Alī ibn Ibrāhīm (-) his father and Muḥammad ibn Ismā'il (-) al-Faḍl ibn Shādhān, both of them (-) Ibn Abi 'Umayr (-) Jamil ibn Darrāj as saying, "I have heard Abū 'Abdillāh (p.b.u.h.) saying:

'When the last breath of life reaches upto this place,' then the Imām pointed out to his throat, 'the time for the scholars to repent is over once for all.' Then the Imām recited this verse from Qur'an:

'Verily repentance (*acceptable*) to Allāh is only for those who do evil ignorantly.' (an-Nisā', 4:17)

125-4. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Isā (-) al-Ḥusayn ibn Sa'id (-) an-Naḍr ibn Suwayd (-) Yaḥyā al-Ḥalabī (-) Abi Sa'id al-Mukārī (-) Abi Baṣīr (-) Abū Ja'far (p.b.u.h.) as saying:

"Regarding the words of Allāh, 'So they shall be thrown down into it (*the hell-fire*), they are those gone astray.' (*ash-Shu'arā'*, 26:94) (The Imām observed) This is a group of people which praised justice with the tongue and contravened it with its deeds."

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﴿ باب النوادر ﴾

١/١٢٦ - علي بن إبراهيم ، عن أبيه ، عن ابن أبي عمير ، عن حفص بن البختري ، رفعه قال: كان أمير المؤمنين عليه السلام يقول: رَوِّحُوا أَنْفُسَكُمْ بِبَدِيعِ الْحِكْمَةِ ، فَإِنَّهَا تَكِيلُ كَمَا تَكُلُ الْأَبْدَانُ .

٢/١٢٧ - عدَّةٌ من أصحابنا ، عن أحمد بن محمد ، عن نوح بن شعيب النيسابوري ، عن عبد الله بن عبد الله الدهقان ، عن دُرُوسِ بْنِ أَبِي مَنْصُورٍ ، عن عروة بن أخي شعيب العرقوني ، عن شعيب ، عن أبي بصير قال: سمعت أبا عبد الله عليه السلام يقول: كان

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126-1. 'Ali ibn Ibrāhīm (-) his father (-) Ibn Abi 'Umayr (-) Ḥafṣ ibn al-Bakhtari (*rafa'ahu*) as saying:

"Amir al-mu'minin - the Chief of the believers ('Ali - p.b.u.h.) has said, 'Refresh yourself with the marvellous and wonderful words of wisdom since the soul (mind) is tired in the same way as your body does.'"

127-2. A group of our associates (-) Aḥmad ibn Muḥammad (-) Nūḥ ibn Shu'ayb an-Naysābūrī (-) 'Ubaydillāh ibn 'Abdillāh ad-Dihqān (-) Durust ibn 'Abī Maṣṣūr (-) 'Urwah ibn Akhī Shu'ayb al-'Aqarqūfī (-) Shu'ayb (-) Abī Baṣīr as saying, "I have heard Abū

أمير المؤمنين عليه السلام يقول : يطالب العلم إن العلم ذو فضائل كثيرة : فأرأسه التواضع ، وعينه البراءة من الحسد ، وأذنه الفهم ، ولسانه الصدق ، وحفظه الفحص ، وقلبه حسن النية ، وعقله معرفة الأشياء والأمر ، ويده الرِّحمة ، ورجله زيارة العلماء ، وهمته السلامة ، وحكمته الورع ، ومستقرُّه النجاة ، وقائده العافية ، ومر كبه الوفاء ، و سلاحه لين الكلمة ، وسيفه الرِّضا ، وقوسه المداراة ، وجيشه محاوراة العلماء ، و ماله الأدب ، وذخيرته اجتناب الذنوب ، وزاده المعروف ، وماؤه المواعدة ، و دليله الهدى ، ورفيقه محبة الأختيار .

٢٨ / ٣ - محمد بن يحيى ، عن أحمد بن محمد بن عيسى ، عن أحمد بن محمد بن أبي نصر ، عن حماد بن عثمان ، عن أبي عبد الله عليه السلام قال : قال رسول الله صلى الله عليه وآله : نعم وزير الإيمان

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'Abdillāh (p.b.u.h.) saying, 'Amir al-mu'minin - the Chief of the believers ('Alī - p.b.u.h.) used to say:

'O' seeker of knowledge! there are numerous virtues of knowledge. (Should knowledge be incorporated in human form then) humility would be its head; absence of jealousy would be its eye; understanding would be its ear; truth its tongue, search and preservation of truth its memory; purity of motives its heart; recognition and knowledge of (human) affairs and (attributes of) things its reasoning; its hand mercy; its legs visit to the scholars; its ambition peacefulness; its wisdom guarding against evil; its headquarter salvation; its leader health and vigour; its ride fidelity; its armament sweet words; its sword acceptance (of the truth); its bow sympathy and hospitality; its army discourses with the scholars; its wealth manners and good bearing. Guarding against evil is its treasure; its kit and tiffin good deeds; getting on well (with others) its drink; its guide divine guidance; its mate love of virtuous.' "

128-3. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Isā (-) Aḥmad ibn Muḥammad ibn Abi Naṣr (-) Ḥammād ibn 'Uthmān (-) Abū 'Abdillāh (p.b.u.h.) as saying, "The Messenger

العلم ، ونعم وزير العلم الحلم ، ونعم وزير الحلم الرفق ، ونعم وزير الرفق الصبر
 ٤/ ١٢٩ - علي بن محمد ، عن سهل بن زياد ، عن جعفر بن محمد الأشعري ، عن عبد الله بن
 ميمون القدّاح ، عن أبي عبد الله عليه السلام عن آباءه عليهم السلام قال : جاء رجل إلى رسول الله
صلى الله عليه وآله فقال : يا رسول الله ما العلم ؟ قال : الانصات ، قال : ثمّ مه ؟ قال : الاستماع ، قال : ثمّ
 مه ؟ قال : الحفظ ، قال : ثمّ مه ؟ قال : العمل به ، قال : ثمّ مه يا رسول الله ؟ قال : نشره .
 ٥/ ١٣٠ - علي بن إبراهيم رفعه إلى أبي عبد الله عليه السلام قال : طلبه العلم ثلاثة فاعرفهم
 بأعيانهم وصفاتهم : صنفٌ يطلبه للجهل والمراء ، و صنفٌ يطلبه للاستطالة والختل ،

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of Allāh (p.b.u.h.a.h.p.) has observed:

‘The ablest vizier (*wazīr*) of faith is knowledge, and the ablest vizier of knowledge is forbearance, and that of forbearance is kindness and of kindness is patience.’”

129-4. ‘Alī ibn Muḥammad (-) Sahl ibn Ziyād (-) Ja‘far ibn Muḥammad al-Ash‘ari (-) Abdullāh ibn Maymūn al-Qaddāh (-) Abu ‘Abdillāh (p.b.u.h.) (-) his fore-fathers (the Imāms - p.b. u.t.) as saying:

‘A person came to the Messenger of Allāh (p.b.u.h.a.h.p.) and asked, ‘What is knowledge?’ The Prophet replied, ‘It is to remain silent (before the teacher).’ The man inquired, ‘What is the next stage?’ The Prophet replied, ‘It is to listen (to the learned attentively).’ The man inquired, ‘What is after that?’ The Prophet replied, ‘It is to remember (what one has listened to).’ The man inquired, ‘What is next?’ The Prophet replied, ‘It is to act upon (what one has learnt).’ The man inquired, ‘What is next?’ The Prophet replied, ‘It is to propagate it.’”

130-5. ‘Alī ibn Ibrāhīm (*rafa‘ahu*) Abū ‘Abdillāh (p.b.u.h.) as saying:

“Seekers of knowledge are of three types; identify them by their personality, specific individuality and attributes. The first is

وصنف يطلبه للفقہ والعقل ، فصاحب الجهل و المرء موزمير متعرض للمقال في
 أندية الرجال بتذاكر العلم و صفة الحلم ، قد تسربل بالخشوع وتخلّى من الورع
 فدقّ الله من هذا خيشومه ، و قطع منه حيزومه و صاحب الاستطالة و الختل ،
 ذوخبّ و مَلَق ، يستطيع على مثله من أشباهه ، ويتواضع للأغنياء من دونه ،
 فهو لخلوائهم هاضم ، ولدينه حاطم ، فأعمى الله على هذا خبره و قطع من آثار العلماء
 أثره ، و صاحب الفقه والعقل ذو كآبة و حزن و سهر ، قد تحنّك في برنسه ، و قام
 الليل في حنسه ، يعمل و يخشى و جلاً داعياً مشفقاً ، مقبلاً على شأنه ، عارفاً بأهل

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the type which seeks knowledge for foolishness, stupidity and deceptive display. The second is the type which seeks it for over-bearing attitude. The third is the type which seeks knowledge to comprehend and to contemplate.

“(The first type of man) who is a man of display and stupidity always tantalises and plays to the gallery. He is in the state of temperamental readiness for expression in the company of the people for learned discussions on forbearance. Outwardly he appears to be an embodiment of reverence for Allāh but inwardly his heart is totally devoid of piety and Godliness. Almighty Allāh gives him a punch on his nose and breaks his back bone.

“(Second is the type) who being a case of over-bearing and deception is really a man who cheats and flatters. He is the type which seeks to dominate its equals and which is servile before the rich, who are lesser in knowledge. He is the man who tastes from their lavish tables and (with every morsel he takes) he degrades and demolishes his religion. Almighty Allāh will make him slink into oblivion and will banish all traces of him from among those of the learned.

“(The third is the type) who is a man of meditation and understanding; who is always sad, sober and is wide awake. He dresses his burnous (gown) for worship and stands for prayers in the darkness of night. He acts in hope and fear. He is fearful, prayerful, gurad-

زمانه ، مستوحشاً من أوثق إخوانه ، فشدَّ الله من هذا أركانه ، وأعطاه يوم القيامة أمانه .
 وحدَّثني به محمد بن محمود أبو عبد الله القزويني ، عن عدَّة من أصحابنا منهم
 جعفر بن محمد الصيقل بقزوين ، عن أحمد بن عيسى العلوي ، عن عباد بن صهيب
 البصري ، عن أبي عبد الله عليه السلام .

٦/١٣١ - علي بن إبراهيم ، عن أبيه ، عن محمد بن يحيى ، عن طلحة بن زيد قال: سمعت
 أبا عبد الله عليه السلام يقول : إن رواة الكتاب كثير ، وإن رعايته قليل ، وكم من مستنصح
 للحديث مستغش للكتاب ، فالعلماء يحزنهم ترك الرعاية ، والجهال يحزنهم حفظ

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ful and engrossed in his own affairs. He knows the people of his time inside out and therefore is vigilant even against his most reliable friends and brothers. (Because of his virtues) Almighty Allāh Himself strengthens the pillars (of his life) and grants him peace on the Day of Judgment.' ”

The same tradition has also been narrated by Muḥammad ibn Maḥmūd, Abū ‘Abdillāh al-Qazwīnī (—) a group of our associates among them are Ja‘far ibn Muḥammad aṣ-Ṣayqal in Qazwin (—) Aḥmad ibn ‘Īsā al-‘Alawī (—) ‘Abbād ibn Ṣuhayb al-Baṣrī (—) Abū ‘Abdillāh (p.b.u.h.).

131-6. ‘Alī ibn Ibrāhīm (—) his father (—) Muḥammad ibn Yaḥyā (—) Ṭalḥah ibn Zayd as saying, “I have heard Abū ‘Abdillāh (p.b.u.h.) saying:

‘Many are the people who quote the scriptures very often, but those who really pay due regards to them (acts upon them) are few. Many are the people who are in pursuit of the validity of the traditions but they are deceptive about the validity of the Book (Qur’ān). The real learned scholars are grieved at the non-implementation of Qur’ānic teachings but the ignorant are in pursuit of the verbal-utterances in narrating (the traditions) and are taking troubles in remembering the words by heart. The former are actually sowing the seeds of their eternal life of peace, whereas the latter are actually hastening towards

الرواية، فراع يرعى حياته، وراع يرعى هلكته، فعند ذلك اختلف الراعيان، و
تغاير الفريقان.

١٣٢ / ٧ - الحسين بن محمد الأشعري، عن معلى بن محمد، عن محمد بن جمهور، عن عبد
الرحمن بن أبي نجران، عن عثمان ذكره، عن أبي عبد الله عليه السلام قال: مَنْ حفظ من أحاديثنا
أربعين حديثاً بعثه الله يوم القيامة عالماً فقيهاً.

١٣٣ / ٨ - عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن أبيه، عن عثمان ذكره، عن
زيد الشحام عن أبي جعفر عليه السلام في قول الله عز وجل: «فليُنظر الإنسان إلى طعامه» (٩)،
قال: قلت ما طعامه؟ قال: علمه الذي يأخذه، عثمان يأخذه.

١٣٤ / ٩ - محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن علي بن النعمان، عن عبد الله بن

(٩) عبس، ٢٤/٨٥

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their own destruction. Thus at this juncture have they branched off in two categories (those who only recite and remember the words and those who act upon it and are trying to implement Islamic teachings in the society). Thus have they been clearly divided in two opposite camps.' "

132-7. al-Ḥusayn ibn Muḥammad al-Ash'ari (-) Mu'allā ibn Muḥammad (-) Muḥammad ibn Jumhūr (-) 'Abd ar-Raḥmān ibn Abi Najrān (-) whoever mentioned by the narrator (-) Abū 'Abdillāh (p.b.u.h.) as saying:

"On the Day of Judgment Allāh will raise as a scholar and a learned jurist a person who learns by heart or preserves (in letters and the spirit) of at least forty out of our total traditions."

133-8. A group of our associates (-) Aḥmad ibn Muḥammad ibn Khālid (-) his father (-) whoever mentioned by the narrator (-) Zayd ash-Shaḥḥām (-) Abū Ja'far (p.b.u.h.) as saying in respect of the words of Allāh, "Then let man look at his food" (*Abasa*, 80:24).

"Food here signifies the knowledge (of religion) and looking into the food means the source from which it is acquired."

مسكان ، عن داود بن فرقد ، عن أبي سعيد الزهري ، عن أبي جعفر عليه السلام قال : الوقوف عند الشبهة خير من الاقتحام في الهلكة ، و تركك حديثاً لم تروه خير من روايتك حديثاً لم تحصه

١٣٥/١ - محمد ، عن أحمد ، عن ابن فضال ، عن ابن بكير ، عن حمزة بن الطيار أنه عرض على أبي عبد الله عليه السلام بعض خطب أبيه حتى إذا بلغ موضعاً منها قال له : كف و اسكت ثم قال أبو عبد الله عليه السلام : لا يسمعكم فيما ينزل بكم مما لا تعلمون إلا الكف عنه والتثبت والرّد إلى أئمة الهدى حتى يحملوكم فيه على القصد ويجلوا عنكم فيه العمى ، و يعرفوكم فيه الحق ، قال الله تعالى : «فاسئلو أهل الذّكر إن كنتم لاتعلمون» (١٥).

(١٥) النحل ، ١٦/٤٣ ، الانبياء ، ٢١/٧

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134-9. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) 'Alī ibn an-Nu'mān (-) 'Abdullāh ibn Muskān (-) Dāwūd ibn Farqad (-) Abī Sa'īd az-Zuhri (-) Abū Ja'far (p.b.u.h.) as saying:

“In a doubtful case, it is better to wait and deliberate than to take any fatal decision forthwith. It is better to abandon a tradition which, in your opinion is not correctly reproduced than to continue its reproduction unchecked and un-examined.”

135-10. Muḥammad (-) Aḥmad (-) Ibn Faḍḍāl (-) Ibn Bukayr (-) Ḥamzah ibn aṭ-Ṭayyār who reproduced some extracts from the speeches of the father of Abū 'Abdillāh (p.b.u.h.) in his presence. Till he reached a stage when the Imām intervened saying, “Stop and be silent.” Then the Imām added:

“That which comes to you and you cannot authenticate it, your duty in such a case is nothing but to stop, verily and refer it to the divine Imāms (guides) who will lead you to the correct version, give you light and guidance in which you are misguided and provide you the understanding of its hidden truth. Allāh the Almighty has Himself so ordered:

‘So ask you the people of *dhikr* (Qur‘ān) if you know not.’”
(*an-Nahl*, 16:43)

١١/١٣٦ - علي بن إبراهيم ، عن أبيه ، عن القاسم بن محمد ، عن المنقري ، عن سفيان بن عيينة قال : سمعت أبا عبد الله عليه السلام يقول : وجدت علم الناس كله في أربع : أولها أن تعرف ربك ، والثاني أن تعرف ما صنع بك ، والثالث أن تعرف ما أراد منك ، والرابع أن تعرف ما يخرجك من دينك .

١٢/١٣٧ - علي بن إبراهيم ، عن أبيه ، عن ابن أبي عمير ، عن هشام بن سالم قال : قلت لأبي عبد الله عليه السلام : ما حق الله على خلقه ؟ فقال : أن يقولوا ما يعلمون ، ويكفوا عما لا يعلمون ، فإذا فعلوا ذلك فقد أدوا إلى الله حقه .

١٣/١٣٨ - محمد بن الحسن ، عن سهل بن زياد ، عن ابن سنان ، عن محمد بن مروان العجلي ، عن علي بن حنظلة قال : سمعت أبا عبد الله عليه السلام يقول : اعرفوا منازل

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136-11. 'Ali ibn Ibrāhīm (-) his father (-) al-Qāsim ibn Muḥammad (-) al-Minqarī (-) Sufyān ibn 'Uyaynah as saying, "I have heard Abū 'Abdillāh (p.b.u.h.) saying:

'For me all knowledge of the people could be divided in four heads. The first head of knowledge is the recognition of Allāh Who is your Lord and sustainer. The second is the knowledge of what Allāh has made of and for you. The third is the knowledge which Allāh expects of you. The fourth is the knowledge of what expels you from your religion.'

137-12. 'Ali ibn Ibrāhīm (-) his father (-) Ibn Abī 'Umayr (-) Hishām ibn Sālim as saying:

"I have inquired of Abū 'Abdillāh (p.b.u.h.), 'What right does Allāh have over His creation?' The Imām replied, 'Allāh's right is to speak out what one knows and to refrain from speaking of what one does not know about anything. Whoever has done so, has fulfilled the divine rights and duties.'

138-13. Muḥammad ibn al-Ḥasan (-) Sahl ibn Ziyād (-) Ibn Sinān (-) Muḥammad ibn 'Imrān al-'Ijli (-) 'Ali ibn Ḥanẓalah, as saying, "I have heard Abū 'Abdillāh (p.b.u.h.) saying:

الناس على قدر روايتهم عنا .

١٣٩ / ١٤ - الحسين بن الحسن ، عن محمد بن زكريا الغلابي ، عن ابن عائشة البصري رفعه أن أمير المؤمنين عليه السلام قال في بعض خطبه : أيها الناس اعلموا أنه ليس يعاقل من انزعج من قول الزور فيه ، ولا بحكيم من رضي ببناء الجاهل عليه ، الناس أبناء ما يحسنون ، وقد كل امرء ما يحسن ، فتكلموا في العلم تبين أقداركم .

١٤٠ / ١٥ - الحسين بن محمد ، عن معلى بن محمد ، عن الوشاء ، عن أبان بن عثمان ، عن عبدالله بن سليمان قال : سمعت أبا جعفر عليه السلام يقول وعنده رجل من أهل البصرة يقال له : عثمان الأعمى وهو يقول : إن الحسن البصري يزعم أن الذين يكتمون العلم يؤذي ريع بطونهم أهل النار ، فقال أبو جعفر عليه السلام : فهلك إذن مؤمن آل فرعون!

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‘Recognise the status of the people in accordance with the frequency in which they quote us (the Prophet and the twelve Imāms).’ ”

139–14. al-Ḥusayn ibn al-Ḥasan (–) Muḥammad ibn Zakariyyā al-Ghalābi (–) Ibn ‘Ā’ishah al-Baṣrī (*rafa’ahu*) says on the authority of Amīr al-mu’minīn (p.b.u.h.) who has said in some of his speeches :

“O’ people, know that, that a person is not wise who is upset over a false statement (accusation) against him. Nor is he wise who is pleased with the praise of the ignorant and the rustic. People are the products of the virtuous deeds they have done, and the value of every person is just in proportion to the good deeds he has performed. Hence always talk intelligently and knowingly, it will reveal your worth.”

140–15. al-Ḥusayn ibn Muḥammad (–) Mu’allā ibn Muḥammad (–) al-Washshā’ (–) Abān ibn ‘Uthmān (–) ‘Abdullāh ibn Sulaymān as saying:

“I have heard the remarks of Abū Ja’far (p.b.u.h.) when a man from Baṣrah named ‘Uthmān al-A’mā (the blind) informed him (the Imām) that (the great scholar) al-Ḥasan al-Baṣrī thinks that the stink of those who hide knowledge will torment (even) the people in Hell. Hearing this the Imām remarked:

ما زال العلم مكتوماً منذ بعث الله نوحاً ﷺ فليذهب الحسن يميناً و شمالاً ، فوالله
ما يوجد العلم إلا ههنا

۱۷

﴿ باب رواية الكتب والحديث ﴾

﴿ (وفضل الكتابة و التمسك بالكتب) ﴾

۱/۱۴۱ - علي بن إبراهيم ، عن أبيه ، عن ابن أبي عمير ، عن منصور بن يونس ، عن أبي بصير قال: قلت لأبي عبد الله ﷺ قول الله جل ثناؤه: «الذين يستمعون القول فيتبعون

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‘In that case *mu'min āl Fir'awn* (the believer among the folk of Pharaoh who is highly praised in the Holy Qur'ān with the words, ‘Then said a certain man, a believer of Fir'awn's folk that kept hidden his belief . . . [*al-Mu'min*, 40:28]) should go to Hell. The knowledge was kept secret ever since Nūh (Noah, the Prophet - p.b.u.h.) was sent. Ḥasan al-Baṣrī may go! this, that or the other side but, by Allāh, the true knowledge is not found except here (with the twelve Imāms).’ ”

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17

CHAPTER ON

QUOTING BOOKS AND THE TRADITION. SIGNIFICANCE OF WRITING AND ADHERING TO THE BOOKS.

141-1. 'Ali ibn Ibrāhīm (-) his father (-) Ibn Abi 'Umayr (-) Maṣūir ibn Yūnus (-) Abi Baṣīr as saying:

“I have inquired from Abū 'Abdillāh (p.b.u.h.) regarding the words of Allāh, ‘Who hear advice and follow the best thereof, (such

أحسنه^(١١)؛ قال: هو الرُّجُلُ يسمع الحديث فيحدث به كما سمعه لا يزيد فيه ولا ينقص منه.
 ٢/١٤٢ - محمد بن يحيى ، عن محمد بن الحسين ، عن ابن أبي عمير ، عن ابن أذينة ،
 عن محمد بن مسلم قال : قلت لأبي عبد الله عليه السلام : أسمع الحديث منك فأزيد وأنقص ؟
 قال : إن كنت تريد معانيه فلا بأس .

٣/١٤٣ - وعنه ، عن محمد بن الحسين ، عن ابن سنان ، عن داود بن فرقد قال : قلت
 لأبي عبد الله عليه السلام : إنني أسمع الكلام منك فأزيد أن أرويه كما سمعته منك فلا يجيى ،
 قال : فتعمد ذلك ؟ قلت : لا ، فقال : تريد المعاني ؟ قلت : نعم ، قال : فلا بأس .

(١١) الزمر ، ١٨/٣٩

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are those whom Allāh guideth and such are men of understanding).
 (az-Zumar, 39:18)

“The Imām observed, ‘This is a person who hears the tradition and relates it exactly as he heard it without adding and subtracting from it.’”

142-2. Muḥammad ibn Yaḥyā (-) Muḥammad ibn al-Ḥusayn (-) Ibn Abi ‘Umayr (-) Ibn Udhaynah (-) Muḥammad ibn Muslim as saying,

“I have inquired of Abū ‘Abdillāh (p.b.u.h.), ‘I hear the tradition from you and then (while quoting it to others) I add to and subtract something from it.’ The Imām replied, ‘It does not matter, if you intend to convey the meaning of the tradition.’”

143-3. From him (-) Muḥammad ibn al-Ḥusayn (-) Ibn Sinān (-) Dāwūd ibn Farqad as saying:

“I asked Abū ‘Abdillāh (p.b.u.h.) ‘I hear the words and then intend to relate them as I have heard from you, but I cannot recall your words.’ The Imām inquired of me, ‘Do you deliberately change my words?’ I replied, ‘No, not at all.’ The Imām further inquired, ‘Do you intend to convey my meaning?’ I replied, ‘Certainly.’ At this the Imām observed, ‘Then it does not matter.’”

١٤٤ / ٤ - وعنه ، عن أحمد بن محمد بن عيسى ، عن الحسين بن سعيد ، عن القاسم بن محمد ، عن علي بن أبي حمزة ، عن أبي بصير قال : قلت لأبي عبد الله عليه السلام : الحديث أسمعك منك أرويه عن أبيك أو أسمعك من أبيك أرويه عنك؟ قال: سواء. إلا أنك ترويه عن أبي أحب إلي .

وقال أبو عبد الله عليه السلام لجميل : ما سمعت مني فاروه عن أبي .

١٤٥ / ٥ - وعنه ، عن أحمد بن محمد بن محمد بن الحسين ، عن ابن محبوب ، عن عبد الله بن سنان قال : قلت لأبي عبد الله عليه السلام يجيئني القوم فيستمعون مني حديثكم فأضجر ولا أقوى ، قال : فاقرا عليهم من أوله حديثاً ومن وسطه حديثاً ومن آخره حديثاً .

١٤٦ / ٦ - عنه ، بإسناده عن أحمد بن عمر الحلال قال : قلت لأبي الحسن الرضا عليه السلام :

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144-4. From him (-) Ahmad ibn Muhammad ibn 'Isa (-) al-Husayn ibn Sa'id (-) al-Qasim ibn Muhammad (-) 'Ali ibn Abi Hamzah (-) Abi Basir as saying:

"I asked Abū 'Abdillāh (p.b.u.h.), '(Many a time) I hear tradition from you but related it on the authority of your father (Imām Abū Ja'far Muḥammad al-Bāqir) or I hear from your father, but relate it on the authority of you.' The Imām replied, 'There is no difference at all between the two, except that I would extremely love the traditions (which you have heard from my father) being attributed to my father.' Imām Abū 'Abdillāh (p.b.u.h.) addressed Jamil and observed, 'Attribute to my father what you hear from me.'"

145-5. From him (-) Ahmad ibn Muhammad and Muhammad ibn al-Husayn (-) Ibn Maḥbūb (-) 'Abdullāh ibn Sinān as saying,

"I inquired of Abū 'Abdillāh (p.b.u.h.), 'People come to me to hear your traditions (from my book) to narrate it on my authority. It makes me exhausted and weary (to read the book completely).' The Imām replied, 'Read a tradition from the beginning, a tradition from the middle and a tradition from the last (part) of your book.'"

146-6. From him (-) Ahmad ibn Umar al-Hallāl as saying,

الرَّجُلُ مِنْ أَصْحَابِنَا يُعْطِينِي الْكِتَابَ وَلَا يَقُولُ : أَرُوهُ عَنِّي يَجُوزُ لِي أَنْ أَرُوهُ عَنْهُ ؟
 قَالَ : فَقَالَ : إِذَا عَلِمْتَ أَنَّ الْكِتَابَ لَهُ فَارُوهُ عَنْهُ .
 ١٤٧ / ٧ - علي بن إبراهيم ، عن أبيه ؛ وعن أحمد بن محمد بن خالد ، عن النوفلي ،
 عن السكوني ، عن أبي عبد الله عليه السلام قال : قال أمير المؤمنين عليه السلام : إِذَا حَدَّثْتُمْ
 بِحَدِيثٍ فَأَسَدُوهُ إِلَى الَّذِي حَدَّثَكُمْ فَإِنْ كَانَ حَقًّا فَلَكُمْ وَإِنْ كَانَ كَذِبًا فَعَلَيْهِ . .
 ١٤٨ / ٨ - علي بن محمد بن عبد الله ، عن أحمد بن محمد ، عن أبي أيوب المدني ، عن ابن
 أبي عمير ، عن حسين الأحمسي ، عن أبي عبد الله عليه السلام قال : القلب يتكل على الكتابة .
 ١٤٩ / ٩ - الحسين بن محمد ، عن معلى بن محمد ، عن الحسن بن علي الوشاء ، عن عاصم بن حميد
 عن أبي بصير قال : سمعت أبا عبد الله عليه السلام يقول : اكتبوا فانكم لا تحفظون حتى تكتبوا .

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“I inquired of Abu'l-Hasan ar-Riḍā (p.b.u.h.) that a person from our circle gives me a book (of traditions noted by him) and does not specifically allow me to narrate the traditions on his authority. Will it be proper for me to quote him on the authority of his book? The Imām replied, ‘If you know the book to be his compilation, then you can quote that book on his authority.’”

147-7. ‘Ali ibn Ibrāhīm (-) his father (-) Aḥmad ibn Muḥammad ibn Khālid (-) an-Nawfalī (-) as-Sakkūnī (-) Abū ‘Abdillāh (p.b.u.h.) as saying, “Says Amir al-mu’minin (‘Ali - p.b.u.h.):

‘While narrating any tradition before others quote the person who has narrated it to you. If it was true the credit is yours, and if false, the debit is his.’”

148-8. ‘Ali ibn Muḥammad ibn ‘Abdillāh (-) Aḥmad ibn Muḥammad (-) Abi Ayyūb al-Madanī (-) Ibn Abi ‘Umayr (-) Ḥusayn al-Aḥmasī (-) Abū ‘Abdillāh (p.b.u.h.) as saying:

“Hearts (of the people) put their faith on something written.”

149-9. al-Ḥusayn ibn Muḥammad (-) Mu‘allā ibn Muḥammad (-) al-Ḥasan ibn ‘Ali al-Washshā’ (-) ‘Āsim ibn Ḥumayd (-) Abi Baṣīr as saying, “I have heard Abū ‘Abdillāh (p.b.u.h.) saying:

١٥٠/١٠- محمد بن يحيى ، عن أحمد بن محمد بن عيسى ، عن الحسن بن علي بن فضال عن ابن بكير ، عن عبيد بن زرارة قال : قال أبو عبد الله عليه السلام : احتفظوا بكتبكم فإنكم سوف تحتاجون إليها .

١٥١/١١- عدّة من أصحابنا ، عن أحمد بن محمد بن خالد البرقي ، عن بعض أصحابه ، عن أبي سعيد الخيبري ، عن المفضل بن عمر ، قال : قال لي أبو عبد الله عليه السلام : اكتب وبث علمك في إخوانك ، فإن مت فأورث كتبك بنيك ، فإنه يأتي على الناس زمان هرج لا يأنسون فيه إلا بكتبهم .

١٥٢/١٢- وبهذا الإسناد ، عن محمد بن علي رفعه قال : قال أبو عبد الله عليه السلام :

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‘Write (down the traditions) since so long as they are not put in black and white, neither can you preserve them nor can you learn them by heart.’ ”

150-10. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn ‘Isā (-) al-Ḥasan ibn ‘Alī ibn Faḍḍāl (-) Ibn Bukayr (-) ‘Ubayd ibn Zurārah as saying, “Abū ‘Abdillāh (p.b.u.h.) observed :

‘Guard your books (of written traditions). Soon you will stand in acute need of them.’ ”

151-11. A group of our associates (-) Aḥmad ibn Muḥammad ibn Khālid al-Barqī (-) some of his associates (-) Abī Sa‘id al-Khaybarī (-) al-Mufaḍḍāl ibn ‘Umar as saying, “Abū ‘Abdillāh (p.b.u.h.) addressed me thus :

‘Write (down the traditions) and propagate the knowledge among your brothers. When you die, bequeath these books as your legacy to your sons. Verily, there will come on the people a time of disturbance, when nothing will give them any satisfaction and to nothing will they pay any heed except to their books.’ ”

152-12. On this ascription (-) Muḥammad ibn ‘Alī (rafa‘ahu) relates on the authority of Abū ‘Abdillāh (p.b.u.h.) as saying :

إيّاكم والكذب المُفترع، قيل له : وما الكذب المُفترع ؟ قال : أن يحدثك الرَّجل بالحديث فتركه وترويه عن الذي حدّثك عنه

١٣/١٥٣ - محمد بن يحيى ، عن أحمد بن محمد بن عيسى ، عن أحمد بن محمد بن أبي نصر ، عن جميل بن درّاج قال : قال أبو عبد الله عليه السلام : أعرّبوا حديثنا فإنّا قوم فصحاء .

١٤/١٥٤ - علي بن محمد ، عن سهل بن زياد ، عن أحمد بن محمد ، عن عمر بن عبد العزيز عن هشام بن سالم وحماد بن عثمان وغيره قالوا : سمعنا أبا عبد الله عليه السلام يقول: حديثي حديث أبي ، وحديث أبي حديث جدّي ، وحديث جدّي حديث الحسين ، و حديث الحسين حديث الحسن ، و حديث الحسن حديث أمير المؤمنين عليه السلام و حديث

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“Beware of telling a lie which is derivative.” It was asked, “What such a lie is?” The Imām explained, “If a person quotes before you a tradition and you while citing, omit the name of the person who has narrated it to you, quoting the person directly who has narrated it to the one who narrated the tradition to you.”

153-13. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn ‘Īsā (-) Aḥmad ibn Muḥammad ibn Abī Naṣr (-) Jamīl ibn Darrāj as saying, “Abū ‘Abdillāh (p.b.u.h.) observed:

‘Arabicise our traditions (grammatically and phonetically. Narrate our traditions with all the formalities of grammar and phonetics), since we (the Prophet and the Imāms) are the people with linguistic eloquence.’”

154-14. ‘Alī ibn Muḥammad (-) Sahl ibn Ziyād (-) Aḥmad ibn Muḥammad (-) ‘Umar ibn ‘Abd al-‘Azīz (-) Hishām ibn Sālim, Ḥammād ibn Uthmān and others as saying, “We have heard Abū ‘Abdillāh (p.b.u.h.) saying:

‘All I narrate are the words of my father. And all the narrations of my father are the words of my grandfather. And all the narrations of my grandfather are the words of (my great-grandfather al-Ḥusayn. And all the narrations of al-Ḥusayn are the words of al-Ḥasan. And all the narrations of al-Ḥasan are the words of his father) Amir al-mu`minin

أمير المؤمنين حديث رسول الله ﷺ وحديث رسول الله قول الله عز وجل .
 ١٥٥ / ١٥ - عدة من أصحابنا ، عن أحمد بن محمد ، عن محمد بن الحسن بن أبي خالد
 شينولة قال : قلت لأبي جعفر الثاني عليه السلام : جعلت فداك إن مشايخنا رووا عن
 أبي جعفر وأبي عبد الله عليهما السلام و كانت التقية شديدة فكتبوا كتبهم ولم ترو
 عنهم فلما ماتوا صارت الكتب إلينا فقال : حدثوا بها فإنها حق .

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(‘Ali - p.b.u.h.); and all the narrations of Amīr al-mu’minin (‘Ali - p.b. u.h.) are the words of the Messenger of Allāh (Muḥammad, the Prophet - p.b.u.h.a.h.p.). And all the traditions of the Prophet are the words of Allāh the Almighty the Great.’ ”

155—15. A group of our associates (—) Aḥmad ibn Muḥammad (—) Muḥammad ibn al-Ḥasan ibn Abī Khālid Shaynūlah as saying:

“I inquired of Abū Ja‘far (p.b.u.h.), the second (the 9th Imām), ‘May my life be sacrificed for you, our chieftains (in traditions) narrated the traditions on the authority of Abū Ja‘far (the fifth Imām) and Abū ‘Abdillāh (p.b.u.h.) and (at that time) they had to observe ‘*taqiyyah*’ (tactical measures in concealing their special beliefs). Hence they used to conceal their written note books, consequently, these books had never been quoted from them. Now they (the compilers of those traditions) have passed away (from this world) and their (concealed) books have reached us. (Hearing this) the Imām observed:

‘Do narrate from those books. Since those books are surely authentic.’ ”

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﴿ باب التقليد ﴾

۱۵۶/۱ - عدّة من أصحابنا ، عن أحمد بن محمد بن خالد ، عن عبد الله بن يحيى ، عن ابن مسكان ، عن أبي بصير ، عن أبي عبد الله عَلَيْهِ السَّلَامُ قال : قلت له : «اتخذوا أجبّارهم و رهبانهم أرباباً من دون الله»^(۱۲)؟ فقال : أما والله ما دعوهم إلى عبادة أنفسهم ، ولو دعوهم ما أجابوهم ، ولكن أحلّوا لهم حراماً ، وحرّموا عليهم حلالاً فعبدوهم من حيث لا يشعرون .

(۱۲) التوبة ، ۳۱/۹

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18

CHAPTER ON BLIND FOLLOWING

156-1. Some of our associates (-) Aḥmad ibn Muḥammad ibn Khālid (-) ‘Abdullāh ibn Yaḥyā (-) Ibn Muskān (-) Abī Baṣīr as saying, “I inquired from Abū ‘Abdillāh (p.b.u.h.) (regarding these words of Allāh):

‘They (Christians) have taken as (their) rabbis and monks as the lords, besides Allāh.’ (at-Tawbah, 9:31)

“The Imām observed, ‘By Allāh they (rabbis and monks) never invited them (Christians) for their worship (since) if they had invited them for their worship, at no cost would they have responded to them. Actually those monks and rabbis rendered unlawful what was (divinely) lawful to them (on their own accord) and vice versa. Thus they (Christians) worshipped them (monks and rabbis) without being conscious of it (that is, by accepting their verdicts blindly).’ ”

١٥٧ / ٢ - علي بن محمد ، عن سهل بن زياد ، عن إبراهيم بن محمد الهمداني ، عن محمد بن عبيدة قال : قال لي أبو الحسن عليه السلام : يا محمد أنتم أشدُّ تقليداً أم المرجئة ؟ قال : قلت قلدنا وقلدوا ، فقال : لم أسألك عن هذا ، فلم يكن عندي جواب أكثر من الجواب الأول فقال أبو الحسن عليه السلام : إنَّ المرجئة نصبت رجلاً لم تُفرِّض طاعته وقلدوه وأنتم نصبتم رجلاً وفرَّضتم طاعته ثم لم تقلدوه فهم أشدُّ منكم تقليداً .

١٥٨ / ٣ - محمد بن إسماعيل ، عن الفضل بن شاذان ، عن حماد بن عيسى ، عن ربعي

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157-2. 'Ali ibn Muḥammad (-) Sahl ibn Ziyād (-) Ibrāhīm ibn Muḥammad al-Hamdānī (-) Muḥammad ibn 'Ubaydah as saying, "(Imām) Abu'l-Ḥasan (p.b.u.h.) addressed me thus:

'O Muḥammad are you (Shi'ites) stronger in following your Imāms or the Murji'ites?' (a sect of Muslims to whom only belief is sufficient for the salvation and no sin can harm the belief). I (the narrator) replied, 'We (Shi'ites) do follow our Imāms and they do follow their leaders.' The Imām replied, 'I did not ask for this.' I (the narrator) replied, 'I cannot answer more than what I have already stated.' (At this Imām) Abu'l-Ḥasan (p.b.u.h.) observed:

'Verily, Murji'ites have appointed for themselves a person (as their leader) and then started following him, although the following of such leaders (appointed by or elected from the persons themselves) was never made obligatory on them (by Allāh). While you Shi'ites have accepted a person (as your Imām - divinely appointed guide) whose obedience has been made obligatory on you (by Allāh). Notwithstanding, this, you (Shi'ites) do not follow him (the Imām completely). Hence they (Murji'ites) are stronger than you in their following.'

158-3. Muḥammad ibn Ismā'il (-) al-Faḍl ibn Shādhān (-) Ḥammād ibn 'Īsā (-) Rib'i ibn Abdillāh (-) Abi Baṣīr (-) Abū 'Abdil-

ابن عبد الله ، عن أبي بصير، عن أبي عبد الله عَلَيْهِ السَّلَامُ في قول الله جلّ وعز : « اتّخذوا أحبارهم ورهبانهم أرباباً من دون الله ^(١٣) »، فقال : والله ما صاموا لهم ولا صلّوا لهم ولكن أحلّوا لهم حراماً وحرّموا عليهم حلالاً فاتّبعوهم .

۱۹

﴿باب البدع والرأى والمقائيس﴾

۱۵۹/۱- الحسين بن محمد الأشعريّ، عن معلى بن محمد، عن الحسن بن عليّ الوشاء، و

(۱۳) التوبة، ۳۱/۹

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lāh (p.b.u.h.) as stating regarding these words of Allāh the Almighty, the Great.

“They (*Christians*) have taken as their rabbis and monks as their lords, besides Allāh.” (*at-Tawbah*, 9:31)

The Imām observed:

“By Allāh, neither did they (*Christians*) fast for their monks and rabbis, nor did they pray for them, but actually they followed them (blindly) when they declared the unlawful as lawful and the lawful as unlawful.”

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CHAPTER ON

INNOVATIONS, OPINION AND GUESS WORK – DERIVING CONCLUSIONS ON THE BASIS OF SIMILARITIES, SEMBLENCES AND APPEARANCES (IN RELIGION)

159-1. al-Ḥusayn ibn Muḥammad al-Ash‘ari (–) Mu‘allā ibn Muḥammad (–) al-Ḥasan ibn ‘Alī al-Washshā’ and a group of our

عدّة من أصحابنا ، عن أحمد بن محمد ، عن ابن فضال جميعاً ، عن عاصم بن حميد ، عن محمد ابن مسلم ، عن أبي جعفر عليه السلام قال : خطب أمير المؤمنين عليه السلام الناس فقال: أيّها الناس إنّما بدء وقوع الفتن أهواءٌ تُتَّبَع ، وأحكامٌ تُبْتَدَع ، يخالف فيها كتاب الله ، يتولّى فيها رجال رجالاً ، فلوأنّ الباطل خُصِمَ لم يخف على ذي حجب ، ولوأنّ الحقّ خُصِمَ لم يكن اختلاف ولكن يؤخذ من هذا ضغث ومن هذا ضغث فيمزجان فيجئان معاً فهالك استحوذ الشيطان على أوليائه ونجا الذين سبق لهم من الله الحسنى .

١٦٠/٢- الحسين بن محمد ، عن معلى بن محمد ، عن محمد بن جمهور العمي يرفعه قال : قال رسول الله صلى الله عليه وآله : إذا ظهرت البدع في أمّتي فليظهر العالم علمه ، فمن لم يفعل

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associates (-) Ahmad ibn Muhammad (-) Ibn Faḍḍāl, both of them (-) ‘Aṣim ibn Ḥumayd (-) Muḥammad ibn Muslim (-) Abū Ja‘far (p.b.u.h.) as saying, “Amir al-mu‘minin (‘Alī) addressed the people :

‘O’ people! All mischief and misguidance originated from the pursuit of carnal (evil) desires and on innovations in divine commands, which run counter to the Book of Allāh (Qur‘ān). Through such practices people make others subservient to themselves. If falsehood and mischief were (to appear) in the real and unmixed form, it would have never remained concealed from the people of reason. Similarly, if truth were in its purest and truest form, there would have been no difference of opinion. But, as a matter of fact, something is taken from the falsehood and something from the truth. In this way they appear in the mixed form. Thus Shayṭān (Satan) secures his grip over his followers. In a situation like this, only those unto whom already the reward most fair has gone forth from Allāh, secure their salvation.’ ”

160-2. al-Ḥusayn ibn Muḥammad (-) Mu‘allā ibn Muḥammad (-) Muḥammad ibn Jumhūr al-‘Amī (*rafa‘ahu*), the Messenger of Allāh observed:

“When innovation appears among my people (the Muslims), it is obligatory of the learned to declare his knowledge (about the innovation introduced in religion). May the curse of Allāh fall upon

فعلیه لعنة الله .

۱۶۱/۳- وبهذا الإسناد ، عن محمد بن جمهور رفعه قال : من أتى ذا بدعة فعظمه فإِنما
يسمى في هدم الإسلام .

۱۶۲/۴- وبهذا الإسناد عن محمد بن جمهور رفعه قال : قال رسول الله ﷺ أبي الله
لصاحب البدعة بالتوبة، قيل: يارسول الله وكيف ذلك؟ قال: إنه قدأ شرب قلبه حبها.

۱۶۳/۵- محمد بن يحيى ، عن أحمد بن محمد بن عيسى ، عن الحسن بن محبوب ، عن
معاوية بن وهب قال : سمعت أبا عبد الله عليه السلام يقول: قال رسول الله ﷺ : إن عند كل
بدعة تكون من بعدي يكادها الإيمان ولياً من أهل بيتي موثقاً به يذب عنه، ينطق

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the learned if he does not declare (the truth)."

161-3. According to the same authorities (named above) (-)
Muhammad ibn Jumhūr (*rafa'ahu*):

"He who pays respect to any one who introduces and accepts
any innovation (in religion) has actually tried to demolish the house
of Islam."

162-4. On the basis of the same (above named) authorities
(-) Muhammad ibn Jumhūr (*rafa'ahu*) the Messenger of Allāh (p.b.
u.h.a.h.p.) as saying:

"Allāh has closed the doors of His forgiveness on an innovator
(in Islam) and also on his followers." The Prophet was asked "O'
Messenger of Allāh, why it is so?" The Prophet observed, "It is be-
cause of the love (of innovation) which has been fully satiated in
his heart."

163-5. Muhammad ibn Yaḥyā (-) Aḥmad ibn Muhammad
ibn 'Isā (-) al-Ḥasan ibn Maḥbūb (-) Mu'āwiyah ibn Wahb as saying:
"I have heard Abū 'Abdillāh (p.b.u.h.) saying that the Messenger
of Allāh (p.b.u.h.a.h.p.) said:

'For each and every innovation (in Islam) which deceives the
very faith, there will be after my death, a sentinel and a guide (Imām)
from my progeny, being in charge of the belief to challenge it, to

بالهام من الله ويعلن الحق وينوره ، ويرد كيد الكائدين ، يعبر عن الضعفاء فاعتبروا يا أولي الأبصار وتوكلوا على الله .

١٦٤/٦- محمد بن يحيى، عن بعض أصحابه؛ وعلي بن إبراهيم [عن أبيه] عن هارون بن مسلم، عن مسعدة بن صدقة، عن أبي عبد الله عليه السلام؛ وعلي بن إبراهيم، عن أبيه، عن ابن محبوب رفعه، عن أمير المؤمنين عليه السلام أنه قال: إن من أبغض الخلق إلى الله عز وجل لرجلين: رجل وكله الله إلى نفسه فهو جائر عن قصد السبيل، مشعوف بكلام بدعة، قد لهج بالصوم والصلاة فهو فتنة لمن افتتن به، ضال عن هدي من كان قبله، مضل لمن اقتدى به في حياته وبعد موته، حمال خطايا غيره، رهن بخطيئته.

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defend it. He will speak under divine inspiration from Allāh, will declared and enlighten the truth, will negate the wiles of the cunning and will speak on behalf of the feeble (truthful). Take heed you who have eyes, and have full faith in Allāh.' ”

164-6. Muḥammad ibn Yaḥyā (-) some of his associates and 'Alī ibn Ibrāhīm (-) his father (-) Hārūn ibn Muslim (-) Mas'adah ibn Ṣadaqah (-) Abū 'Abdillāh (p.b.u.h.) and 'Alī ibn Ibrāhīm (-) his father (-) Ibn Maḥbūb (*rafa'ahu*) (-) Amir al-mu'minin ('Alī - p.buh.) as saying:

“The two most hated persons in the eye of Allāh are:

1) The person whom Allāh has abandoned to his own lot, therefore he has left the right path and is infatuated with new words of innovations (in religion). This is the person who has the words of prayers and fasts always on his lips but actually he is a devil (from inside, at heart) for those who fall into his trap. He who accepts his words goes astray from the path of guidance. He himself (the innovator) goes astray from the right path of his previous ones. He is a source of misguidance for the one who follows him in his life or after his death. He is the bearer of the burden of the sins of others and is entangled in the net work of his own sins.

2) The second is the man who has picked up the ignorance within

ورجل قمش جهلاً في جهال الناس ، عان بأغباش الفتنة ، قد سماه أشباه
الناس عالماً ولم يفن فيه يوماً سالماً ، بكر فاستكثر ، ما قل منه خير مما كثر ، حتى إذا
ارتوى من آجن و اكننز من غير طائل جلس بين الناس قاضياً ضامناً لتخليص
مال التبس على غيره ، وإن خالف قاضياً سبقه ، لم يأمن أن ينقض حكمه من يأتي بعده ، كفعله
بمن كان قبله ، وإن نزلت به إحدى المبهمات المعضلات هيتاً لها حشواً من رأيه ، ثم
قطع به ،

فهو من لبس الشبهات في مثل غزل العنكبوت لا يدرى أصاب أم أخطأ ، لا يحسب
العلم في شيء ، ثم أنكر ، ولا يرى أن وراء ما بلغ فيه مذهباً ، إن قاس شيئاً بشيء ، لم يكذب

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the ignorant, preoccupied with the fascinations which blind the eyes. People resembling to human being named him as a cholar, althogh not even for a single day knowledge has ever been pure in him. Every morning he hastily acquires the maximum (ignorance) when the minimum of it would have been better for him, till he is satiated with such rubbish, and has collected the foolish redundant and irrelevant information and then occupies a seal of justice among his people, assuming the monopoly of the doubts and misgivings of the people (in respect of religion). As he himself was not afraid of opposing the verdicts of the judge before him, so those who come after him will not be afraid of opposing his verdicts and the verdicts of their predecessors. When ever he is confronted with some complicated and enigmatic problems, he is quite ready with his solutions based on his rubbish informations and calculations, which he considers to be the last word. It is he, who has woven a cobweb of schepticism and doubtful contents. Nor is he himself convinced of his own logical stand in this respect. It is inconceivable for him to see any truth in what he desires, nor is it possible for him to see that there could be any correct ideology higher than what he himself has imagined. Because of his guessing tendencies and passing judgments on the basis of similarities, he can-

نظره وإن أظلم عليه أمر اکتتم به، لما يعلم من جهل نفسه، لكيلا يقال له : لا يعلم، ثم
 جسر فقضى، فهو مفتاح عشوات ، رگاب شبهات ، خبناط جهالات، لا يعتدز مما لا يعلم
 فيسلم ولا يعرض في العلم بضرر قاطع فيغنم ، يذري الروايات ذرور الرياح الهشيم
 تبكي منه المواريث ، وتصرخ منه الدماء ؛ يُستحلُّ بقضائه الفرج الحرام ، ويحرم
 بقضائه الفرج الحلال ، لاملئ باصدار ما عليه ورد ، ولا هو أهل لما منه فرط ،
 من ادعائه علم الحق .

١٦٥ ٧- الحسين بن محمد ؛ عن معلى بن محمد ، عن الحسن بن عليّ الوشاء ، عن أبان
 ابن عثمان ، عن أبي شيبة الخراساني قال: سمعت أبا عبد الله عليه السلام يقول: إن أصحاب

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not repudiate his conclusions. He never allows it to be brought in front of him what he is ignorant about. Thus he shields his ignorance. He stages all this drama so that people may not have any occasion to say that he is ignorant. He stupidly heartens himself and pronounces his verdicts. He is an instrument for dark misconstructions and misinterpretations (of the words of Allāh and the Prophet). He always remains immersed in doubts. He knocks at the doors of ignorance. Never does he apologise for his lack of knowledge as a measure of his safety. He has a grab at knowledge biting away a mouthful from it and starts issuing verdicts to monopolise the whole credit for himself. He winnows the traditions and narrations (of the Prophet and the Imāms), like chef (by distorting them out of their true complexion and context). The heir mourns and the split of unlawful blood screams over his atrocious decisions. It is through his judgments the sexually unlawful is made sexually lawful and vice versa. Never is he satiated from the position of vantage he occupies. All this is the result of his claim that he knows the truth (perfectly)."

165-7. al-Ḥusayn ibn Muḥammad (-) Mu'allā ibn Muḥammad (-) al-Ḥasan ibn 'Alī al-Washshā' (-) Abān ibn 'Uthmān (-) Abi Shaybah al-Khurāsāni as saying, "I have heard Abū 'Abdillāh (p.b. u.h.) saying:

المقائيس طلبوا العلم بالمقائيس فلم تزدهم المقائيس من الحق إلا بعداً وإن دين الله لا يصاب بالمقائيس .

١٦٦/٨- علي بن إبراهيم ، عن أبيه ؛ و محمد بن إسماعيل ، عن الفضل بن شاذان رفعه ، عن أبي جعفر وأبي عبد الله عليهما السلام قالوا : كلُّ بدعة ضلالة وكلُّ ضلالة سبيلها إلى النار .

١٦٧/٩- علي بن إبراهيم ، عن أبيه ، عن ابن أبي عمير ، عن محمد بن حكيم قال : قلت لأبي الحسن موسى عليه السلام : جعلت فداك فقهننا في الدين وأغنانا الله بكم عن الناس حتى أن الجماعة منا لتكون في المجلس ما يسأل رجل صاحبه تحضره المسألة و يحضره جوابها فيما من الله علينا بكم فربما ورد علينا الشيء لم يأتنا فيه عنك ولا

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‘Those who derived conclusions (in religion) on the basis of guess work are the persons who take the same as the source of the knowledge. The more they conclude in this way the further away they get from the truth, since the religion of Allāh can never be realised through such conclusions and judgments.’ ”

166-8. ‘Ali ibn Ibrāhīm (—) his father (—) Muḥammad ibn Ismā‘il (—) al-Faḍl ibn Shādhān (*rafa‘ahu*) (—) Abū Ja‘far and Abū ‘Abdillāh (p.b.u.t.) as saying:

“Every innovation (in religion) is misguidance. And every misguidance leads to hell.”

167-9. ‘Ali ibn Ibrāhīm (—) his father (—) Ibn Abi ‘Umayr (—) Muḥammad ibn Ḥukaym as saying:

“I inquired of Abu’l-Ḥasan Mūsā (p.b.u.h.), ‘May my life be sacrificed for you, it is through your blessings and guidance, we (the Shi‘ites) have learnt religion (Islam) and have developed insight into it in such a way that during any meeting and discussion, no one among our people has any need to ask from any one else. No sooner does the problem arise, forthcomes the answer in our mind. All this is so because blessings of Allāh has reached us through you. But it frequently happens that an issue arises on which there is no specific ruling (precedents) available from your traditions, nor from those

عن آباءك شيء فنظرنا إلى أحسن ما يحضرنا وأوفق الأشياء لما جاءنا عنكم فنأخذ به ؟ فقال هيهات هيهات، في ذلك و الله هلك من هلك يا ابن حكيم ، قال : ثم قال : لعن الله أباحنيفة كان يقول : قال عليُّ ، وقلت .

قال محمد بن حكيم لهشام بن الحكم: والله ما أردت إلا أن يرخص لي في القياس .
١٠/١٦٨ - محمد بن أبي عبد الله رفعه ، عن يونس بن عبد الرحمن ، قال : قلت لأبي الحسن الأول عليه السلام : بما أوحى الله ؟ فقال : يا يونس لا تكوننَّ مبتدعاً ، من نظر برأيه هلك، ومن ترك أهل بيت نبيه عليه السلام ضلَّ ، ومن ترك كتاب الله وقول نبيه كفر .

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traditions which are related from your fore-fathers (the Imāms). Could we in such a case consider the issue in the light of the best, the most related and the most relevant of your traditions? To cope with the issue could we adopt from your traditions the ones which are the most similar?' Hearing this the Imām replied:

'This mode of dealing with the issues is remote, very remote from the truth. O' son of Ḥukaym, he who ever met his doom, met it only because he acted on this very method.' Then the Imām added, 'Curse of Allāh may fall upon Abū Ḥanifah who used to say, 'Ali (p.b.u.h.) has said so and so, but I say so and so.' "

At this the narrator Muḥammad ibn Ḥukaym addressed Hishām ibn al-Ḥakam, "By Allāh, my intention all through this discussion was to obtain permission of the Imām for freedom to solve religious problems through 'qiyās' (deriving conclusions on the basis of similarities and superficialities through independent opinions. But the Imām rejected the idea as a whole)."

168-10. Muḥammad ibn Abī 'Abdillāh (rafa'ahu) (-) Yūnus ibn 'Abd ar-Raḥmān as saying, "I inquired of Abu'l-Ḥasan, the first (p.b. u.h.), 'How should I believe the Oneness of Allāh?' The Imām replied:

'O' Yūnus! Never be among the innovators in religion since whoever derived conclusions (in religious affairs) according to his personal opinion, met his doom and whoever has abandoned following the progeny of the Prophet (the twelve Imāms) has gone astray, and

١٦٩/١١ - محمد بن يحيى ، عن أحمد بن محمد ، عن الوشاء ، عن مثنى الحنّاط ، عن أبي بصير قال: قلت لأبي عبد الله عليه السلام: ترد علينا أشياء ليس نعرفها في كتاب الله، ولا سنة فننظر فيها؟ فقال: لا، أما إنك إن أصبت لم تؤجر، وإن أخطأت كذبت على الله عز وجل .

١٢٠/١٢ - عدة من أصحابنا ، عن أحمد بن محمد بن عيسى ، عن علي بن الحكم ، عن عمر بن أبان الكلبى ، عن عبد الرّحيم القصير عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله: كل بدعة ضلالة ، وكل ضلالة في النار

١٢١/١٣ - علي بن إبراهيم ، عن محمد بن عيسى بن عبيد ، عن يونس بن عبد الرحمن ، عن سماعة بن مهران ، عن أبي الحسن موسى عليه السلام قال: قلت: أصلحك الله إنا نجتمع

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whoever has forsaken the Book of Allāh and the sayings of the Prophet has actually indulged in infidelity.' ”

169-11. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) al-Washshā' (-) Muthannā al-Hannāṭ (-) Abi Baṣīr, as saying:

“I inquired of Abū ‘Abdillāh (p.b.u.h.) ‘It happened that we are confronted by certain issues which can neither be solved by us on the basis of the Book of Allāh (Qur’ān) nor do we find their solution in *as-Sunnah* (the sayings and doings of the Prophet and the twelve Imāms). Can we consider such cases by ourselves?’ The Imām replied:

‘No, if you are right in your conclusions you are not at all rewarded by Allāh. And if you are wrong in your conclusions and guess work, you are as a matter of fact guilty of falsifying Allāh, the Almighty, the Great.’ ”

170-12. A group of our associates (-) Aḥmad ibn Muḥammad ibn ‘Isā (-) ‘Alī ibn al-Ḥakam (-) ‘Umar ibn Abān al-Kalbī (-) ‘Abd ar-Raḥmān al-Qaṣīr (-) Abū ‘Abdillāh (p.b.u.h.) as saying: “The Messenger of Allāh (the Prophet - p.b.u.h.a.h.p.) has observed:

‘Every innovation in religion is misguidance and every misguidance leads into hell fire.’ ”

171-13. ‘Alī ibn Ibrāhīm (-) Muḥammad ibn ‘Isā ibn ‘Ubayd

فتنذا كر ما عندنا فلا يرد علينا شيء، إلا وعندنا فيه شيء، مسطر وذلك مما أنعم الله به علينا بكم، ثم يرد علينا الشيء الصغير ليس عندنا فيه شيء، فينظر بعضنا إلى بعض، وعندنا ما يشبهه فنقيس على أحسنه؟ فقال: وما لكم وللقياس؟ إنما هلك من هلك من قبلكم بالقياس.

ثم قال: إذا جاءكم ما تعلمون، فقولوا به وإن جاءكم ما لا تعلمون فيها، وأهوى بيده إلى فيه - ثم قال: لعن الله أبا حنيفة كان يقول: قال عليٌ وقلت أنا، وقالت الصحابة وقلت، ثم قال: أكنت تجلس إليه؟ فقلت: لا ولكن هذا كلامه؛ فقلت:

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(-) Yūnus ibn 'Abd ar-Raḥmān (-) Samā'ah ibn Mihrān (-) Abu'l-Ḥasan Mūsā (al-Kazim - p.b.u.h.). Samā'ah, the narrator relates;

"I addressed Imām (Abu'l-Ḥasan Mūsā) saying, 'I pray Allāh for your good (health). It is due to your blessings that we are divinely favoured in a way that whenever we (Shi'ites) get together to discuss your traditions and practices, no problem arises before us for which we do not find a ready answer from your dictations we already have. Then in the process (of discussions), there arises certain petty issues for which we find no direct reference (solution) in your traditions. In such cases, can we perceive, examine and conclude on the basis of your similar traditions, following 'qiyās' the guess work of the highest quality?'

"The Imām replied, 'How are you concerned with such qiyās superficial conclusions and guess work on the basis of similar traditions? He, who met his doom before you, met so because of qiyās'. Then the Imām instructed, 'Say what you have received from us. But if you face what you don't know,' then the Imām pointed to his lips, that is, (our words will solve your problem). The Imām further added, 'Curse of Allāh may fall on Abū Ḥanifah who used to say, 'Ali has said so and so, but I say so and so. The companions of the Prophet said so and so but my verdicts are so and so.' Then the Imām inquired from me (the narrator), 'Have you ever been in the company of Abū Ḥanifah?' I replied, 'No, but these are, no doubt, the words of Abū

أصلحك الله أتى رسول الله ﷺ الناس بما يكتفون به في عهده؟ قال : نعم وما يحتاجون إليه إلى يوم القيامة ، فقلت : فضع من ذلك شيء ، فقال : لا هو عند أهله .

١٢٢ / ١٤ - عنه ، عن محمد ، عن يونس ، عن أبان ، عن أبي شيبة قال : سمعت أبا عبد الله ﷺ يقول : ضلّ علم ابن شبرمة عند الجامعة إملاء رسول الله ﷺ وخط عليّ ﷺ بيده إن الجامعة لم تدع لأحد كلاماً ، فيها علم الحلال والحرام إن أصحاب القياس طلبوا العلم بالقياس فلم يزدادوا من الحق إلا بُعداً ، إن دين الله لا يصاب بالقياس .

١٢٣ / ١٥ - محمد بن إسماعيل ، عن الفضل بن شاذان ، عن صفوان بن يحيى ، عن عبد الرحمن بن الحجّاج ، عن أبان بن تغلب عن أبي عبد الله ﷺ قال : إن السنة لا تقاس إلا

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Hanifah.' I further inquired of the Imām, 'Had the Messenger of Allāh (Muḥammad - p.b.u.h.a.h.p.) brought what was sufficient for the people of his time?' The Imām replied, 'Certainly, the Prophet had also brought what mankind will need till the Day of Judgment.' I again inquired, 'Has something been lost from it?' The Imām finally replied, 'No, nothing has been lost at all. Everything from what the Prophet had brought is intact and is in the custody of those who are worthy of it.' "

172-14. From him (-) Muḥammad (-) Yūnus (-) Abān (-) Abī Shaybah as saying, "I have heard Abū 'Abdillāh (p.b.u.h.) saying:

'The knowledge of Ibn Shubrumah is defective and misleading regarding the book *al-Jāmi'ah* which 'Alī (the first Imām - p.b.u.h.) has compiled under the dictation of the Prophet. (Ibn Shubrumah was of the opinion that the existence of such a book is doubtful and it has also been lost.) In fact, so complete and comprehensive is this collection as to leave nothing for any one else to add. It is a complete code of what is permissible and what is forbidden (under the divine law). Verily, those who seek knowledge (of divine commands) on the basis of *qiyās* (that is, their guess work, on semblances and superficialities), go further away from the truth. Verily, the religion of Allāh can never be approached through such guess work.' "

173-15. Muḥammad ibn Ismā'il (-) al-Faḍl ibn Shādhān (-)

ترى أن امرأة تقضي صومها ولا تقضي صلاتها يا أبان! إن السنة إذا قيست بحق الدين .
 ١٦/ ١٢٤ - عدّه من أصحابنا، عن أحمد بن محمد ، عن عثمان بن عيسى قال : سألت أبا الحسن
 موسى عليه السلام عن القياس فقال : مالكم والقياس إن الله لا يسأل كيف أحلّ وكيف حرّم .
 ١٧/ ١٢٥ - علي بن إبراهيم ، عن هارون بن مسلم ، عن مسعدة بن صدقة قال : حدّثني
 جعفر ، عن أبيه عليه السلام أن علياً صلوات الله عليه قال : من نصب نفسه للقياس لم يزل
 دهره في التباس ، ومن دان الله بالرأي لم يزل دهره في ارتماس ، قال : وقال أبو جعفر
عليه السلام : من أفتى الناس برأيه فقد دان الله بما لا يعلم ، ومن دان الله بما لا يعلم فقد

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Şafwān ibn Yaḥyā (-) ‘Abd ar-Raḥmān ibn al-Ḥajjāj (-) Abān ibn Taghlib (-) Abū ‘Abdillāh (p.b.u.h.) as saying:

“*as-Sunnah* (the Prophet’s deeds, utterances and his unspoken approval. The divine order is understood by this) can never be guessed. Don’t you see that women have to perform their fastings (for the period of their menstruation etc., after the month of Ramaḍān) but they have not to perform their daily prayers after their menstruation period. (Although offering prayers stands at a higher level than fasting.) O’ Abān! If *as-Sunnah* – are manipulated on the basis of semblances and appearances, the religion of Allāh (*dīn*) will totally be annihilated.”

174–16. A group of our associates (-) Aḥmad ibn Muḥammad (-) ‘Uthmān ibn ‘Īsā as saying, “I inquired of Abu’l-Ḥasan Mūsā (p.b.u.h.) about *qiyās* deriving the conclusions on the basis of appearances and similarities regarding divine commands. The Imām replied, ‘What concern do you have with such conclusions? Verily, Allāh will never ask you how and why certain things have been made lawful and others unlawful.’”

175–17. ‘Alī ibn Ibrāhīm (-) Hārūn ibn Muslim (-) Mas‘adah ibn Şadaqah as saying: “Ja‘far (p.b.u.h.- the Imām) narrated to me on the authority of his (grand) father ‘Alī (p.b.u.h.) saying:

‘He who puts all his efforts in *qiyās* such superficial thinking and deriving conclusions on the basis of similarities and semblances

ضاد الله حيث أحلّ وحرّم فيما لا يعلم .

١٨/١٢٦ - محمد بن يحيى ، عن أحمد بن محمد ، عن الحسن بن علي بن يقطين ، عن الحسين بن ميثاق ، عن أبيه ، عن أبي عبد الله عليه السلام قال: إن إبليس قاس نفسه بآدم فقال: خلقتني من نار وخلقته من طين^(١٤)، ولو قاس الجوهر الذي خلق الله منه آدم بالنار ، كان ذلك أكثر نوراً وضياءً من النار .

١٩/١٢٧ - علي بن إبراهيم ، عن محمد بن عيسى بن عبید ، عن يونس ، عن حرير عن زرارة قال : سألت أبا عبد الله عليه السلام عن الحلال و الحرام فقال : حلال محمد حلال

(١٤) الاعراف ، ١٢/٧

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(in his religion) passes his whole life in confusion and hesitation. And he who adopts divine religion on the basis of his own inclinations and opinions remains always in doubts.'

"Abū Ja'far (p.b.u.h.) said, 'He who has given his verdicts (in matters of religion) on the basis of his own opinion, has actually followed a religion which he himself does not know. And he who accepts his religion in such a manner, has actually contradicted Allāh, since he has declared something lawful and something unlawful without knowing it.'"

176-18. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) al-Ḥasan ibn 'Alī ibn Yaqtīn (-) al-Ḥusayn ibn Mayyāh (-) his father (-) Abū 'Abdillāh (p.b.u.h.) as saying:

"Iblis (Satan) judged himself by *qiyās* comparing the appearances of Adam (the Prophet) with himself and said, '(O' Allāh!) You have created me from the fire and created Adam from the clay.' (*al-A'rāf*, 7:12) (On this very basis he refused to bow before Adam, considering himself superior to him.) If he (Iblis) had compared the essence and the quintessence with which Allāh has created Adam, he would have understood that the essence with which Adam was created far excels in radiation to the radiation of the fire with which Satan was created."

177-19. 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Isā ibn 'Ubayd (-) Yūnus (-) Ḥariz (-) Zurārah as saying, "I inquired of Abū 'Abdil-

أبدأ إلى يوم القيامة ، وحرامه حرامٌ أبداً إلى يوم القيامة ، لا يكون غيره ولا يجبي ،
غيره ،

وقال : قال عليٌّ عليه السلام : ما أحدٌ ابتدِع بدعةً إلا ترك بها سنة .

١٢٨ / ٢ - علي بن إبراهيم ، عن أبيه ، عن أحمد بن عبدالله العقيلي ، عن عيسى بن
عبدالله القرشي قال : دخل أبو حنيفة على أبي عبدالله عليه السلام فقال له : يا أبا حنيفة !
بلغني أنك تقيس ؟ قال : نعم قال : لا تقس فإنَّ أوَّل من قاس إبليس حين قال :
خلقتني من نار وخلقته من طين^(١٥) ، فقام ما بين النار و الطين ، ولو قام نورية آدم

(١٥) الاعراف ، ١٢/٧

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lāh (p.b.u.h.) regarding the lawful and the unlawful. The Imām replied:
‘What Muḥammad (p.b.u.h.a.h.p.) declared to be lawful is eternally lawful till the Day of Judgment. And what Muḥammad (p.b.u.h.a.h.p.) declared to be unlawful is eternally unlawful till the Day of Judgment. Neither will any one be designated any more (as a divine messenger) nor will any one come (with any further divine commands). ‘Ali (p.b.u.h.) has observed:

‘There is none who has introduced anything new in religion without forsaking *as-Sunnah*.’ ”

178-20. ‘Ali ibn Ibrāhīm (-) his father (-) Aḥmad ibn ‘Abdillāh al-‘Aqīlī (-) ‘Īsā ibn ‘Abdillāh al-Qurashī as saying:

‘Abū Ḥanīfah (the great scholar of Islamic Jurisprudence of his time) came to see Abū ‘Abdillāh (p.b.u.h.). The Imām (Abū ‘Abdillāh) inquired of him, ‘O’ Abū Ḥanīfah it has come to my knowledge that you indulge in *qiyās* concluding on the basis of similar divine commands.’ Abū Ḥanīfah replied, ‘Yes, I do so.’ The Imām thereupon instructed him, ‘Never resort to judging the religious issues by semblance, appearances and superficialities. Since it was Iblīs (Satan) who first judged in this manner (*qiyās*), when he said, ‘(O’ *Allāh*) You have created me from fire and Adam from clay.’ (*al-‘A’rāf*, 7:12). So he (Iblīs) judged by comparing fire with the earth. If he had com-

بنورية النار عرف فضل ما بين النورين ، و صفاء أحدهما على الآخر ،
 ٢١/ ١٢٩ - علي ، عن محمد بن عيسى ، عن يونس ، عن قتيبة قال : سألت رجلاً أبا عبد الله
 عليه السلام عن مسألة فأجابها فيها ، فقال الرجل : أرأيت إن كان كذا وكذا ما يكون
 القول فيها؟ فقال له : مه ما أجبتك فيه من شيء ، فهو عن رسول الله صلى الله عليه وسلم لساناً من :
 « أرأيت » في شيء .

٢٢/ ١٨٠ - عدة من أصحابنا ، عن أحمد بن محمد بن خالد ، عن أبيه مرسلًا . قال : قال
 أبو جعفر عليه السلام : لا تتخذوا من دون الله وليجة فلاتكونوا مؤمنين فإن كل سبب
 ونسب و قرابة و وليجة و بدعة و شبهة منقطع إلا ما أثبتته القرآن .

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pared the quintessence and elegance of Adam with the quintessence and elegance of the fire, he would have recognized which elegance is superior to which.' ”

179-21. 'Ali (-) Muhammad ibn 'Isa (-) Yunus (-) Qutaybah as saying:

“A person once asked (Imām) Abū 'Abdillāh (p.b.u.h.) a question, of which the Imām gave an answer. The man further asked, 'If the matter had been such and such, what would your opinion have been?' Hearing this, the Imām ordered him to be silent and then observed:

‘Whatever answer I give is of and from the Prophet himself. What is your opinion (the personal conclusion) is unknown to us (the twelve Imāms) in any matter whatsoever?’ ”

180-22. A group of our associates (-) Ahmad ibn Muhammad ibn Khālid (-) his father (Mursalan) as saying:

“(Imām) Abū Ja'far (p.b.u.h.) observed, 'Except Allāh, never take any intimate, otherwise you will exclude yourselves from the folk of the believers, since all relationship, all lineage, kinship, intimacy, innovations and misgivings, all are bound to perish except what Qur'an (the Book of Allāh) has established.' ”

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﴿ باب ﴾

﴿ الرد الى الكتاب والسنة وأنه ليس شيء من الحلال والحرام ﴾

﴿ وجميع ما يحتاج إليه إلا وقد جاء فيه كتاب أوسنة ﴾

١٨١/١- محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن علي بن حديد، عن مُرازم
عن أبي عبد الله عليه السلام قال: إن الله تبارك وتعالى أنزل في القرآن تبيان كل شيء، حتى
والله ماترك الله شيئاً يحتاج إليه العباد، حتى لا يستطيع عبدٌ يقول: لو كان هذا أنزل
في القرآن؟ إلا وقد أنزله الله فيه.

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20

CHAPTER ON

TAKING (EVERY CASE) BACK TO THE QUR'ĀN AND AS-SUNNAH. VERILY, THERE IS NOTHING FROM WHAT IS LAWFUL AND WHAT IS UNLAWFUL AND WHAT IS NEEDED BY THE MANKIND, BUT THE BOOK (OF ALLĀH) AND AS-SUNNAH INCLUDES IT.

181-1. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Isā (-) 'Alī ibn Ḥadīd (-) Murāzīm (-) Abū 'Abdillāh (p.b. u.h.), as saying:

"Verily, Allāh the Almighty has revealed in Qur'ān, description of each and every thing to such an extent as to leave out nothing which mankind needs. The description is so all inclusive that there is nothing a man could wish, saying, 'Would it be revealed in Qur'ān,' but is already revealed in it."

٢/١٨٢- علي بن إبراهيم ، عن محمد بن عيسى ، عن يونس ، عن حسين بن المنذر ، عن عمر بن قيس ، عن أبي جعفر عليه السلام قال : سمعته يقول : إن الله تبارك و تعالى لم يدع شيئاً يحتاج إليه الأمة إلا أنزله في كتابه و بيّنه لرسوله عليه السلام و جعل لكل شيء حدّاً و جعل عليه دليلاً يدل عليه ، و جعل على من تعدّى ذلك الحدّ حدّاً .

٣/١٨٣- علي ، عن محمد ، عن يونس ، عن أبان ، عن سليمان بن هارون قال : سمعت أبا عبد الله عليه السلام يقول : ما خلق الله حلالاً و لا حراماً إلا وله حدٌّ كحدِّ الدّار ، فما كان من الطريق فهو من الطريق ، و ما كان من الدّار فهو من الدّار حتى أرس الخدش فما سواه ، و الجلد و نصف الجلد .

٤/١٨٤- علي ، عن محمد بن عيسى ، عن يونس ، عن حماد ، عن أبي عبد الله عليه السلام قال : سمعته يقول : ما من شيء إلا وفيه كتاب أو سنة .

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182-2. 'Ali ibn Ibrāhīm (-) Muḥammad ibn 'Īsā (-) Yūnus (-) Ḥusayn ibn al-Mundhir (-) 'Umar ibn Qays (-) Abū Ja'far (p.b.u.h.) as saying:

"Verily, Allāh the Almighty has not left anything which the Muslim community needs, except that He has revealed it in His Book and has described it to His Messenger – the Prophet. He has prescribed specific limits for each and every thing and has assigned to it distinct symbols indicative of those limits. He has also provided penalties for their transgressions."

183-3. 'Ali (-) Muḥammad (-) Yūnus (-) Abān (-) Sulaymān ibn Hārūn as saying, "I have heard Abū 'Abdillāh (p.b.u.h.) saying:

'Allāh has made nothing lawful and unlawful but has prescribed clear limits thereof, in the same way as (a house master) erects clearly marked boundaries for his house which clearly discriminate between the private house and a public road. So thorough and precise are divine limits that even a little scratch or other than this and a full or half a whip have their own prescribed punishments.'"

184-4. 'Ali (-) Muḥammad ibn 'Īsā (-) Yūnus (-) Ḥammād

٥/ ١٨٥ - علي بن إبراهيم ، عن أبيه ، عن محمد بن عيسى ، عن يونس ، عن حماد ، عن عبد الله بن سنان ، عن أبي الجارود قال : قال أبو جعفر عليه السلام : إذا حدثتكم بشيء فاسألوني من كتاب الله ، ثم قال في بعض حديثه ، إن رسول الله صلى الله عليه وآله نهى عن القيل والقال ، وفساد المال ، وكثرة السؤال ، فقيل له : يا ابن رسول الله أين هذا من كتاب الله ؟ قال : إن الله عز وجل يقول : « لا خير في كثير من نجواهم إلا من أمر بصدقة أو معروف أو إصلاح بين الناس »^(١٦) ، وقال : « ولا تؤتوا السفهاء أموالكم التي جعل الله لكم قياماً »^(١٧) ، وقال : « لا تسألوا عن أشياء إن تبدلكن تسؤكن »^(١٨) .

٥/٤ ، النساء (١٧)

١١٤/٤ ، النساء (١٦)

١٥١/٥ ، المائدة (١٨)

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(-) Abū 'Abdillāh (p.b.u.h.) as saying:

“Nothing exists but it has been described in the Book (of Allāh, i.e. Qur'ān) and as-Sunnah.”

185-5. 'Alī ibn Ibrāhīm (-) his father (-) Muḥammad ibn 'Isā (-) Yūnus (-) Ḥammād (-) 'Abdullāh ibn Sinān (-) Abi'l-Jārūd, as saying:

“Abū Ja'far has said, 'Whenever I say anything to you, do demand from me its reference from the Holy Book of Allāh.' Then the Imām added, 'It has been mentioned in certain traditions that the Messenger of Allāh (p.b.u.h.a.h.p.) prevented the people from indulging in loose talks, squandering money and from excessive interrogation.' Hearing this, the people demanded. 'O' son of the Prophet, where is the relevant reference in the Book of Allāh?' At this, the Imām observed: 'Allāh the Almighty has said, 'There is nothing good in most of their whisperings except (in him) who bideth charity or goodness or peace among the people.' (an-Nisā', 4:114)

'Allāh has also said:

'And give not away to the weak in mind, your property which Allāh hath made for you (a means of) your subsistence.' (an-Nisā', 4:5)

١٨٦ / ٦ - محمد بن يحيى ، عن أحمد بن محمد ، عن ابن فضال ، عن ثعلبة بن ميمون ، عن
 حدثه ، عن المعلّى بن خنيس قال : قال أبو عبد الله عليه السلام : ما من أمر يختلف فيه اثنان
 إلا وله أصل في كتاب الله عز وجل ولكن لا تبلغه عقول الرجال .

١٨٧ / ٧ - محمد بن يحيى ، عن بعض أصحابه ، عن هارون بن مسلم ، عن مسعدة بن صدقة
 عن أبي عبد الله عليه السلام قال : قال أمير المؤمنين عليه السلام : أيها الناس إن الله تبارك وتعالى
 أرسل إليكم الرسول عليه السلام وأنزل إليه الكتاب بالحق وأنتم امتيون عن الكتاب ومن
 أنزله ، وعن الرسول ومن أرسله ، على حين فترة من الرسل ، وطول هجمة من الأمم ،
 وانبساط من الجهل ، واعتراض من الفتنة ، وانتقاص من المبرم ، وعمى عن الحق ، و

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'And, Allāh has further said:

'(O 'Ye who believe) Ask ye not about things which if declared unto you will (only) pain you.' " (al-Mā'idah, 5: 101)

186-6 Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad (-) Ibn Faḍḍāl (-) Tha'labah ibn Maymūn (-) whoever has narrated to him (unknown) (-) al-Mu'allā ibn Khunays as saying, "Abū Abdil-lāh (p.b.u.h.) has observed:

'There can be no issue which is the subject of dispute between two persons, but whose essence and solution is found in the holy Book of Allāh, the Almighty, however, the intelligence of the people is not sharp enough to reach it.' "

187-7. Muḥammad ibn Yaḥyā (-) some of his associates (-) Hārūn ibn Muslim (-) Mas'adah ibn Sadaqah (-) Abū 'Abdillāh (p.b.u.h.), as saying, "Amir al-mu'minin ('Ali - the Chief of the Believers) has observed:

'O' people, Allāh the Almighty has sent His messenger (the Prophet) to you and revealed to him the Book of eternal truth, while your people were totally ignorant of the Book and of Him Who revealed it and also of him to whom the Book was revealed. It was a period when prophethood was suspended and the people were sunk in slumber. Ignorance was rampant. Every mischief was at large. Firm

اعتساف من الجور ، و امتحاق من الدين ، وتلظي [لي] من الحروب ، على حين
اصفرار من رياض جنات الدنيا ، و بيس من أغصانها ، وانتثار من ورقها ، و يأس من ثمرها ،
واغورار من مائها قنذرت أعلام الهدى ، فظهرت أعلام الردى ، فالدنيا متهجمة
في وجوه أهلها مكفرة ، مدبرة غير مقبلة ، ثمرتها الفتنة ، و طعامها الجيفة ، و
شعارها الخوف ، ودثارها السيف ، مزقتم كل ممزق و قد أعمت عيون أهلها ، وأظلمت
عليها أيامها ، قد قطعوا أرحامهم ، وسفكوا دمائهم ، ودفنوا في التراب الملوثة بينهم
من أولادهم ، يجتازدونهم طيب العيش ورفاهية خفوض الدنيا ؛ لا يرجون من الله ثواباً
ولا يخافون والله منه عقاباً ؛ حيثهم أعمى نجس وميتهم في النار مبلس ، فجاءهم بنسخة

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pledges were violated. People had grown blind to all truth. Oppression was the order of the day. Religiousness was totally annihilated. The flames of wars raged all around. It was the period when all the gardens of the world (beauties of life) had grown pale. Their branches had dried up. Their leaves were scattered and the people had grown hopeless about their fruits being borns. Their water level had sunk deep. The flags of guidance were torn down and the flags of evil were raised. The world with its black and menacing complexion had made a terrific onslaught on the life of mankind, and all its charm and happiness had irretrievably turned its back on man. Its fruits were evil and mischief. Its meal rotten corpse. Its inner dress was fear and outer cover was sword. You people had been utterly torn to pieces. Their eyes had been blinded and their lives darkened. They cut themselves aloof from and spilled the blood of their relations. They buried their new born daughters. The pleasures, comforts, and the conveniences of life had totally disappeared from amongst them. Neither did they entertain any hope of grace and reward from Allāh the Almighty nor did they have any fear of any divine punishment. Those of them who live were stark blind and polluted. And those of them who were dead were being consumed by the flames of (hell) fire. It was then, that the Holy Prophet appeared amongst them with a prescription

ما في الصحف الأولى ، وتصديق الذي بين يديه ، وتفصيل الحلال من ريب الحرام .
 ذلك القرآن فاستنطقوه ولن ينطق لكم ، أخبركم عنه ، إن فيه علم ماضى ،
 وعلم ما يأتى إلى يوم القيامة ، وحكم ما بينكم و بيان ما أصبحتم فيه تختلفون ،
 فلوسألتموني عنه لعلمتكم .

١٨٨ / ٨ - محمد بن يحيى ، عن محمد بن عبد الجبار ، عن ابن فضال ، عن حماد بن عثمان ،
 عن عبد الأعلى بن أعين قال : سمعت أبا عبد الله عليه السلام يقول : قد ولدني رسول الله صلى الله عليه وآله
 وأنا أعلم كتاب الله وفيه بدء الخلق ، وما هو كائن إلى يوم القيامة ، وفيه خبر السماء

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inclusive of all that was revealed in the preceding divine books, collaborating the truth of divine books they already had in their hands, distinguishing in the detail what was lawful from Allāh and what was unlawful. This (prescription) is none other than the holy Qur'ān itself. And from it only ask whatever you have to ask. However the Qur'ān itself will never speak to you. It is I (the divinely appointed guide) who will answer to you each and every question from the Qur'ān itself. Verily, there is in this Book (of Allāh) the knowledge of every thing that has happened and every thing that will happen till the Day of Judgment. This book is the last word for you and is a (irrefutable) verdict and description for every dispute amongst you. And were you to ask me about it, I am prepared to teach you each and every thing from it (Qur'ān).’ ”

188-8. Muḥammad ibn Yaḥyā (-) Muḥammad ibn ‘Abd al-Jabbār (-) Ibn Faḍḍāl (-) Ḥammād ibn ‘Uthmān (-) ‘Abd al-‘A’lā ibn A’yan, as saying, “I have heard Abū ‘Abdillāh (p.b.u.h.) saying:

‘I have been given birth by the Messenger of Allāh (p.b.u.h. a.h.p.), I know of the Book of Allāh. How the Creator originated and what will happen till the Day of Judgment, all is to be found in this holy Book of Allāh. It tells every thing about the heavens, the earth, the paradise, the hell and also about what had been and what will be. I know them all as clearly as though they were mirrored

وخبر الأرض ، وخبر الجنة وخبر النار ، وخبر ما كان ، و [خبر] ما هو كائن ، أعلم ذلك كما أنظر إلى كفي ، إن الله يقول فيه : «تبيان لكل شيء» (١٩)

٩/١٨٩ - عدة من أصحابنا ، عن أحمد بن محمد بن عيسى ، عن علي بن النعمان ، عن إسماعيل بن جابر ، عن أبي عبد الله عليه السلام قال : كتاب الله فيه ما قبلكم وخبر ما بعدكم وفصل ما بينكم ونحن نعلمه .

١٠/١٩٠ - عدة من أصحابنا ، عن أحمد بن محمد بن خالد ، عن إسماعيل بن مهران عن سيف بن عميرة ، عن أبي المغرا ، عن سماعة ، عن أبي الحسن موسى عليه السلام قال : قلت له : أكل شيء في كتاب الله وسنة نبيه صلى الله عليه وآله ؟ أو تقولون فيه ؟ قال : بل كل شيء في كتاب الله وسنة نبيه صلى الله عليه وآله .

(١٩) النحل ، ٨٩/١٦

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in the palm of my hand. Lo, Allāh, the Almighty has Himself proclaimed about His book. 'It contains descriptions of all things.'” (an-Nahl, 16:89)

189-9. A group of our associates (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) 'Alī ibn Nu'mān (-) Ismā'il ibn Jābir (-) Abū 'Abdillāh (p.b.u.h.) as saying:

“The Book of Allāh tells all about those who preceded you, and also about those who will follow you. And in it is to be found the final verdict about your mutual disputes, and we (the twelve Imāms) are in the know of it all.”

190-10. A group of our associates (-) Aḥmad ibn Muḥammad ibn Khālid (-) Ismā'il ibn Mihrān (-) Sayf ibn 'Amīrah (-) Abi'l-Maghrā (-) Samā'ah (-) Abu'l-Ḥasan Mūsā (p.b.u.h.), as replying, when the narrator asked him:

“In each and every thing to be found in the Book of Allāh and as-Sunnah of the Prophet? Or is this merely a statement of you?” The Imām replied, “Certainly, the Book of Allāh and as-Sunnah of the Prophet contain each and every thing.”

﴿ باب اختلاف الحديث ﴾

١٩١/١ - علي بن إبراهيم بن هاشم ، عن أبيه ، عن حماد بن عيسى ، عن إبراهيم ابن عمر اليماني ، عن أبان بن أبي عيثاش ، عن سليم بن قيس الهلالي قال : قلت لأمر المؤمنين عليه السلام : إنني سمعت من سلمان والمقداد وأبي ذر شيئاً من تفسير القرآن وأحاديث عن نبي الله صلى الله عليه وآله غير ما في أيدي الناس ، ثم سمعت منك تصديق ماسمعت منهم ورأيت في أيدي الناس أشياء كثيرة من تفسير القرآن ومن الأحاديث عن نبي الله صلى الله عليه وآله أنتم تخالفونهم فيها ، وتزعمون أن ذلك كله باطل : أفترى الناس يكذبون

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CHAPTER ON CONFLICTING TRADITIONS

191-1. 'Ali ibn Ibrāhim ibn Hāshim (-) his father (-) Ḥammād ibn 'Isā (-) Ibrāhim ibn 'Umar al-Yamāni (-) Abān ibn Abi 'Ayyāsh (-) Sulaym ibn Qays al-Hilālī as saying:

"I told Amir al-mu'minin, 'I have heard from Salmān (al-Fārsi) and al-Miqdād (ibn al-Aswad al-Kindī) as well as Abū Dharr (al-Ghif-fāri) something on the interpretation of the Qur'ān and the traditions of the Prophet of Allāh (which are) different from what people generally have. Then I heard you confirm what I have heard from them (Salmān, al-Miqdād and Abū Dharr). Also, I have noticed many things with the people on the interpretation of the Qur'ān as well as the tradi-

على رسول الله ﷺ متعمدين ، ويفسرون القرآن بآرائهم ؟ قال : فأقبل عليّ فقال :
قد سألت فافهم الجواب :

إنّ في أيدي الناس حقاً وباطلاً ، وصدقاً وكذباً ، وناسخاً ومنسوخاً ، وعماماً
وخاصةً ، ومحكماتٍ ومتشابهاتٍ ، وحفظاً ووهماً ، وقد كذب عليّ رسول الله ﷺ على عهده
حتى قام خطيباً فقال : أيها الناس قد كثرت عليّ الكذابة فمن كذب عليّ
متعمداً فليتبوء مقعده من النار ، ثمّ كُذِبَ عليه من بعده ، وإنّما أتاكم الحديث
من أربعة ليس لهم خامس : رجلٌ منافق يظهر الإيمان ، متصنع بالإسلام
لا يتأثم ولا يتحرّج أن يكذب عليّ رسول الله ﷺ متعمداً ؛ فلو علم الناس أنّه

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tions of the Prophet of Allāh which you disagree with them and believe them all to be void. Are you of the opinion that people intentionally lie against the Messenger of Allāh (p.b.u.h.a.h.p.) and interpret the Qur'an according to their own opinion.?' Hearing this query, 'Ali (p.b.u.h.) turned towards me (the narrator) and observed:

'Since you have raised the question, now you must understand the answer. Verily, whatever people have is true as well as false, right as well as wrong, superseding as well as superseded, general as well as particular, exact as well as analogous and rightly remembered as well as fancied. Even in the life time of the Holy Prophet, people did attribute false statements to him to such an extent that he himself stood up and addressed the people, 'O' people, those who attribute false statements to me are in great numbers. Whoever attributes any false statement to me secures his abode in the Hell.' Then the people went on attributing false statements to him after his death. Whatever traditions you (people) have received are from four categories (of narrators). There is no fifth category.

'The first is a hypocrite who poses himself as a believer and actually is a shame Muslim. Attributing false statements to the Prophet intentionally, is not considered by him as a sin, nor does he mind such an attribution. Were the people even to know how false

منافق كذاب ، لم يقبلوا منه ولم يصدقوه ، ولكنهم قالوا هذا قد صحب رسول الله ﷺ و رآه و سمع منه ؛ و أخذوا عنه ، و هم لا يعرفون حاله ، و قد أخبره الله عن المنافقين بما أخبره و وصفهم بما وصفهم فقال عز وجل : « و إذا رأيتهم تعجبك أجسامهم و إن يقولوا تسمع لقولهم ^(٢٥) » ، ثم بقوا بعده فتفرقوا إلى أئمة الضلالة و الدعاة إلى النار بالزور و الكذب و البهتان فولّوهم الأعمال ، و حملوهم على رقاب الناس ، و أكلوا بهم الدنيا ، و إنما الناس مع الملوك و الدنيا إلا من عصم الله ، فهذا أحد الأربعة و رجل سمع من رسول الله شيئاً لم يحمله على وجهه و هو فيه ، و لم يعتمد كذباً

(٢٥) المنافقون ، ٤/٤٢

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and hypocritical he is, they would never accept a word from him, nor would they corroborate his statements. It was this type of man about whom people started saying, 'This is the one who had been honoured by the company of the Prophet and who has actually seen and heard the Prophet.' People accepted traditions from him without knowing his credentials. Allāh the Almighty has told His Prophet about the hypocrites all that was to be told and has detailed all the characteristics that were to be detailed. Allāh the Almighty has said so, 'When thou seest them, marvel thee their personalities; and if they speak, thou listeneth unto their speech.' (*al-Munāfiqūn*, 63:4).

'Such people remained there after the Prophet as well. Then they got near the leaders (rulers) who misguided and invited people towards the hell fire through the means of their fabrications, falsehood and slander. They were entrusted with big jobs by the rulers of the time and were thus foisted on the people, and the rulers exploited the situation through them. Except the few whom Allāh saved, the common people were always with their rulers and with the mundane business of the world. All this is the description of the one out of all categories.

(The second is the category of a person) who has actually heard something from the Prophet but was not able to retain it in his mind

فهو في يده ، يقول به ويعمل به ويرويه فيقول : أنا سمعته من رسول الله ﷺ فلو علم المسلمون أنه وهم لم يقبلوه ولو علم هو أنه وهم لرفضه .
 ورجل ثالث سمع من رسول الله ﷺ شيئاً أمر به ثم نهى عنه وهو لا يعلم ، أو سمعه ينهى عن شيء ثم أمر به وهو لا يعلم ، فحفظ منسوخه ولم يحفظ الناسخ ، ولو علم أنه منسوخ لرفضه ، ولو علم المسلمون إذ سمعوه منه أنه منسوخ لرفضوه .
 وآخر رابع لم يكذب على رسول الله ﷺ ، مبغض للكذب خوفاً من الله و تعظيماً لرسول الله ﷺ ، لم ينسه ، بل حفظ ما سمع على وجهه فجاء به كما سمع

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and fell into doubt. He never intentionally told a lie, but he started speaking, practicing and propagating what he remembered incorrectly and sketchily, and at the same time claimed that 'I have heard the Prophet say so.' If the Muslim community had known that he was in error, they would never have accepted his words. And if the man himself had known that he was mistaken, he would have himself rejected his own version.

The third category is of the person who has heard the Prophet ordering something to be done, but the Prophet later on forbade the same. The man knows the former but is unaware of the latter. Or the man has heard the Prophet forbidding something but afterwards the Prophet has made it permissible. The man knows the former, but does not know the latter. Thus the man was in the know of the abrogated (*as-Sunnah*), but was not aware of its abrogative. If he had been aware that it has been abrogated he himself would have withdrawn his own narrated tradition. If the Muslims had been in the know that the Prophet had cancelled what the man had related (on the authority of the Prophet) they would have themselves rejected his version.

The fourth and the last is the category of the person who had never attributed false statements to the Prophet and who hated false statements because of his fear of Allāh and reverence for the Prophet. He never forgets anything from what he had heard from the Prophet.

لم يزد فيه ولم ينقص منه ، وعلم الناسخ من المنسوخ ، فعمل بالناسخ ورفض المنسوخ فان أمر النبي ﷺ مثل القرآن ناسخ ومنسوخ [وخاصٌ وعامٌ] ومحكم ومتشابه قد كان يكون من رسول الله ﷺ الكلام له وجهان : كلام عامٌ وكلام خاصٌ مثل القرآن وقال الله عز وجل في كتابه : «وما آتاكم الرسول فخذوه ، وما نهاكم عنه فانتهوا»^(٢١) ، فيشبهه على من لم يعرف ولم يدماغنى الله به ورسوله ﷺ وليس كل أصحاب رسول الله ﷺ كان يسأله عن الشيء فيفهم وكان منهم من سأله ولا يستفهمه حتى أن كانوا يحبون أن يجيئ الأعرابي والطارى فيسأل رسول الله ﷺ حتى يسمعوا.

(٢١) الحشر ، ٧/٥٩

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He always relates exactly what he had heard from the Prophet without adding anything to or subtracting anything from it. He is in the know of both what supersedes and also what has been superseded. Hence he acts according to what supersedes, leaving aside the superseded. Verily, the commands of the Prophet are also like the verses of the Qur'an which consist of the superseded and the superseding (general and the specific) precise (*muḥkam*) and the ambiguous and multi meaning (*mutashābih*). Like Qur'an, the Prophet's wordings also had two aspects, that is, the general and the specific. As Almighty Allāh Himself has said, 'And whatever giveth you the Apostle, ye accept it, and from whatever preventeth He, ye be away (*from it*).' (*al-Hashr*, 59: 7) Thus the one who was not aware of all these (complications) would fall in doubt and would not understand what Allāh and His messenger exactly meant. It was not at all a fact that all the companions of the Prophet had the ability of either asking the Prophet a question or of understanding his answers. There were some who used to put question to the Prophet but could not understand his answer. There were also others who did ask the Holy Prophet a question but did not ask him to make understand it until they did like some Bedouins or a wayfarer to come and ask the Prophet some question so that they could have a chance to be enlightened by the Pro-

وقد كنت أدخل على رسول الله ﷺ كل يوم دخلةً وكل ليلة دخلةً فيخيلني فيها أدور معه حيث دار ، وقد علم أصحاب رسول الله ﷺ أنه لم يصنع ذلك بأحد من الناس غيري فربما كان في بيتي يأتيني رسول الله ﷺ أكثر ذلك في بيتي و كنت إذا دخلت عليه بعض منازل أخلاقي وأقام عنّي نساءً. فلا يبقى عنده غيري وإذا أتاني للخلوة معي في منزلي لم تقم عنّي فاطمة ولا أحد من بني ، و كنت إذا سألته أجابني وإذا سكت عنه وفنيت مسألتي ابتدأني ، فما نزلت على رسول الله ﷺ آية من القرآن إلا أقرأنيها وأملاها عليّ فكتبتها بخطي وعلمني تأويلها وتفسيرها وناسخها ومنسوخها ، ومحكمها ومتشابهها ، وخاصها وعامها ، ودعا الله أن يعطيني

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phet's answer. Verily, I was the person who had an admittance to the Prophet (at least) once every day and once every night when I used to be alone with him. On such occasions, I had the honour to talk with him on whichever subject he was inclined. The companions of the Prophet were in the know that to no other person did the Prophet extend such a privilege (of proximity) as he did to me. Many a time, I had been at my house and the Prophet used to come to see me and this was his usual practice. When I was to enter any of his (Prophet's) room to see him he used to vacate the room for the sake of privacy with me. In vacating the room, even his wives were not spared and there would be none with him besides myself. But when the Prophet had his turn to visit my house for private conference, he would not exclude Fāṭimah (my wife) and any of my sons (p.b. u.t.) from his conference. On such occasions, he would reply to my queries and when I had exhausted my queries and remained silent, he would himself initiate further discussions. Never was there any case of revelation of any of the verse of the Qur'an, which the Prophet did not recite and dictate to me and which I did not write down in my own hand. Further, never was there any revelation of which the Prophet has apprised me with the basic import, its complete elucidations, with the verses that were abrogative and with the verses that

فهما وحفظها ، فما نسيت آية من كتاب الله ولا علماً أملاه عليّ وكتبته ، منذ دعا الله لي بما دعا ، وما ترك شيئاً علمه الله من حلال ولا حرام ، ولا أمر ولا نهى كان أو يكون ولا كتاب منزل على أحد قبله من طاعة أو معصية إلا أعلمنيه وحفظته ، فلم أنس حرفاً واحداً ؛ ثم وضع يده على صدري ودعا الله لي أن يملأ قلبي علماً وفهماً وحكماً ونوراً ، فقلت : يا نبي الله بأبي أنت وأمي منذ دعوت الله لي بما دعوت لم أنس شيئاً ولم يفُتني شيء ، لم أكتبه أفُتخوف عليّ النسيان فيما بعد ؟ فقال : لا لست أتخوف عليك النسيان والجهل .

١٩٢ / ٢ - عدة من أصحابنا ، عن أحمد بن محمد ، عن عثمان بن عيسى ، عن أبي أيوب

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were abrogated, with the verses clear and the ambiguous and also with the verses general and specific.

And then the Prophet prayed to Allāh to bestow upon me its true understanding and its unfailing memory. Ever since the Prophet had prayed for me, I never forgot a single verse from the Book of Allāh, nor did I forget the knowledge which the Prophet had imparted to me and which I had taken down in my own hand. Nothing from what was revealed to the Prophet, the lawful and the unlawful; nothing from the divine imperatives and the prohibitions, nothing from what had been and what would be, and nothing from the books revealed previously to any of the Prophet regarding divine obedience and disobedience did the Prophet spare teaching me. I had fully grasped it and forgot not a word from it. Then the Prophet put his hand over my chest and prayed to Allāh to fill my heart with knowledge and understanding, wisdom and enlightenment. I, then, inquired: 'O' Prophet of Allāh, may my parents be sacrificed for you! I have never forgotten anything ever since you have prayed for me. Nor did I forget what I had not noted down. After all this, are you still afraid of my being forgetful?' Hearing this, the Prophet replied, 'No, I am never afraid of your being either forgetful or ignorant.'

192-2. A group of our associates (-) Aḥmad ibn Muḥammad

الخزاز ، عن محمد بن مسلم ، عن أبي عبد الله عليه السلام قال : قلت له : ما بال أقوام يروون عن فلان وفلان عن رسول الله صلى الله عليه وآله لا يتهمون بالكذب ، فيجيبونكم خلافة؟ قال : إن الحديث ينسخ كما ينسخ القرآن .

١٩٣ / ٣ - علي بن إبراهيم ، عن أبيه ، عن ابن أبي نجران ، عن عاصم بن حميد ، عن منصور بن حازم قال : قلت لأبي عبد الله عليه السلام : ما بالي أسألك عن المسألة فتجيبني فيها بالجواب ، ثم يجيئك غيري فتجيبه فيها بجواب آخر؟ فقال : إنما نجيب الناس على الزيادة والنقصان ؛ قال : قلت : فأخبرني عن أصحاب رسول الله صلى الله عليه وآله صدقوا على محمد صلى الله عليه وآله أم كذبوا؟ قال : بل صدقوا ؛ قال : قلت : فما بالهم اختلفوا؟ فقال :

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(-) 'Uthmān ibn 'Isā (-) Abi Ayyūb al-Kharrāz (-) Muḥammad ibn Muslim as saying:

"I inquired of Abū 'Abdillāh (p.b.u.h.), 'What of the group of narrators who narrate traditions from such and such persons on the authority of the Messenger of Allāh (p.b.u.h.a.h.p.) and they cannot be accused as liars. Still what comes from you runs counter to their narrations?' The Imām replied, 'Truly, the traditions are superseded just as the verses are.'"

193-3. 'Alī ibn Ibrāhīm (-) his father (-) Ibn Abi Najrān (-) 'Aṣīm ibn Ḥumayd (-) Manṣūr ibn Ḥāzīm saying:

"I have inquired of Abū 'Abdillāh (p.b.u.h.), 'I put certain question to you (the Imāms) and certain replies are received from you. Later on, another man comes to ask you the same question but you give him a different reply.' The Imām explained, 'We reply to the people in excess or deficiency (according to the circumstances).' (The narrator says), I further asked the Imam, 'Explain me whether the companions of the Prophet were true or untrue of Muhammad (p.b.u.h.a.h.p.)' The Imām replied, 'Certainly, they were true.' Hearing this, I inquired, 'What of them as they differ in the narrations?' The Imām replied, 'Don't you know that persons used to come to the Holy Prophet to ask questions and the Prophet used to reply

أما تعلم أن الرّجل كان يأتي رسول الله ﷺ فيسأله عن المسألة فيجيبه فيها بالجواب ثم يجيبه بعد ذلك ما ينسخ ذلك الجواب، فنسخت الأحاديث بعضها بعضاً .

٤/١٩٤ - علي بن محمد ، عن سهل بن زياد ، عن ابن محبوب ، عن علي بن رئاب ، عن أبي عبيدة ، عن أبي جعفر عليه السلام قال : قال لي : يا زياد ما تقول لو أفتينا رجلاً ممن يتولانا بشيء من التقيّة ؟ قال : قلت له : أنت أعلم جعلت فداك ؛ قال : إن أخذ به فهو خيراه وأعظم أجراً .

وفي رواية أخرى:

إن أخذ به أوجر ، وإن تركه والله أثم .

٥/١٩٥ - أحمد بن إدريس ، عن محمد بن عبد الجبار ، عن الحسن بن علي ، عن ثعلبة بن ميمون ، عن زرارة بن أعين ، عن أبي جعفر عليه السلام قال : سألته عن مسألة

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them. After some time the Prophet used to give a reply which superseded his former reply. In this way certain traditions superseded the other traditions.' ”

194-4. 'Ali ibn Muḥammad (-) Sahl ibn Ziyād (-) Ibn Maḥbūb (-) 'Ali ibn Ri'āb (-) Abī 'Ubaydah, as saying "Abū Ja'far (p.b.u.h.) addressed me thus:

'O' Ziyād! What have you to say, if we give certain verdicts to any of our followers out of *taqiyyah* (expediency, that is, guarding one's life and honour through concealment of the true belief)?' I (Ziyād) replied, 'May my life be sacrificed for you! You know far better.' Hearing this the Imām explained, 'If a person accepts such a verdict as given under expediency (*taqiyyah*) and acts upon it, the highest divine rewards will be bestowed upon him.' ”

Another tradition says, "If a person practices the same he will be highly rewarded. If he abandons the verdict, by Allāh he will be sinful to Allāh."

195-5. Aḥmad ibn Idris (-) Muḥammad ibn 'Abd al-Jabbār (-) al-Ḥasan ibn 'Alī (-) Tha'labah ibn Maymūn (-) Zurārah ibn

فأجابني ثم جاءه رجل فسأله عنها فأجابه بخلاف ما أجابني ، ثم جاء رجل آخر فأجابه بخلاف ما أجابني وأجاب صاحبي، فلما خرج الرجلان قلت : يا ابن رسول الله رجلان من أهل العراق من شيعتكم قدما يسألان فأجبت كل واحد منهما بغير ما أجبت به صاحبه ؟ فقال : يا زرارة ! إن هذا خير لنا وأبقى لنا ولكم ولو اجتمعتم على أمر واحد لصدقكم الناس علينا ولكان أقل لبقائنا وبقائكم .

قال : ثم قلت لأبي عبد الله عليه السلام : شيعتكم لو حملتموهم على الأسنّة أو على النار لمضوا وهم يخرجون من عندكم مختلفين ؛ قال : فأجابني بمثل جواب أبيه .
١٩٦ / ٦ - محمد بن يحيى ، عن أحمد بن محمد بن عيسى ، عن محمد بن سنان ، عن نصر الخثعمي

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A'yan as saying:

“I asked of Abū Ja'far (p.b.u.h.) a question, for which the Imām gave an answer. Afterwards another person came to the Imām and asked him the same question. But the Imām gave an entirely different answer. Again a third person came and asked the Imām the same question to which the Imām gave an answer which was still different from mine and that of the second person. When the two had left, I asked, ‘O’ son of the Prophet, two of your followers from Iraq asked you a question and you gave them two different answers.’ Hearing this, the Imām replied, ‘O’ Zurārah these different answers are in our own interests and they contribute to the stability of both of us (the Imāms and their followers – the Shi'ites). If you all (the Shi'ites) present a united stand, it will enable the people (opponents and the rulers) to verify the allegiance of yours to us and this will be a peril to you as well as to the life of ours.’ ”

The narrator says, “Then again, I asked Abū 'Abdillāh (p.b.u.h.) ‘Your followers (the Shi'ites) are such that if you put them on the points of bayonets or in the face of roaring flames, still, when they go forth from you, they are at variance with each other.’ The Imām gave me exactly the same answer as was given by his father.

196-6. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad

قال : سمعت أبا عبد الله عليه السلام يقول : من عرف أننا لا نقول إلا حقاً فليكتف بما يعلم منا فإن سمع منا خلاف ما يعلم فليعلم أن ذلك دفاع منا عنه .

١٩٧ / ٧ - علي بن إبراهيم ، عن أبيه ، عن عثمان بن عيسى ، والحسن بن محبوب جميعاً عن سماعة ، عن أبي عبد الله عليه السلام قال : سألت عن رجل اختلف عليه رجلان من أهل دينه في أمر كلاهما يرويه : أحدهما يأمر بأخذه و الآخر ينهاه عنه ، كيف يصنع؟ فقال : يرجئه حتى يلتقى من يخبره ، فهو في سعة حتى يلقاه ؛

وفي رواية أخرى : بأيتهما أخذت من باب التسليم و سلك .

١٩٨ / ٨ - علي بن إبراهيم ، عن أبيه ، عن عثمان بن عيسى ، عن الحسين بن المختار

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ibn 'Īsā (-) Muḥammad ibn Sinān (-) Naṣr al-Kath'amī, as saying:

"I have heard Abū 'Abdillāh (p.b.u.h.) saying:

'Whoever knows that we tell nothing but the truth, should rest content over what he has already learnt from us. If he hears something contrary to what he knows already from us, he should realize that this contrariness is our device to defend the interrogator.' "

197-7. Ali ibn Ibrāhīm (-) his father (-) 'Uthmān ibn 'Īsā and al-Ḥasan ibn Maḥbūb both of them (-) Samā'ah, as saying:

"I inquired of Abū 'Abdillāh (p.b.u.h.) , about a person who receives two opposite versions of one and the same traditions from two persons belonging to his faith, one making something imperative and the other making the same thing prohibitory. In such a situation what should one do? The Imām replied, '(In a situation like that) the person should shelve its consideration, so long as he meets a person who could tell him the truth. Until that time, the man is at liberty, either to act upon it or to leave it alone.' "

According to another tradition, "You are at liberty to act upon any one of the two opposite traditions, provided that you are so doing in obedience."

198-8. 'Ali ibn Ibrāhīm (-) his father (-) 'Uthmān ibn 'Īsā (-) al-Ḥusayn ibn al-Mukhtār (-) some of our associates (-) Abū

عن بعض أصحابنا ، عن أبي عبدالله عليه السلام قال : رأيتك لوحدٌ ثناك بحديث العام ثم جئتني من قابل فحدثتكَ بخلافه بأبيهما كنت تأخذ ؟ قال : قلت : كنت آخذ بالأخير ؛ فقال لي : رحمك الله .

٩/١١٩ - وعنه ، عن أبيه ، عن إسماعيل بن مرّار ، عن يونس ، عن داود بن فرقد عن المعلّى بن خنيس قال : قلت لأبي عبدالله عليه السلام : إذا جاء حديثٌ عن أولئك وحديثٌ عن آخركم بأبيهما نأخذ ؟ فقال : خذوا به حتى يبلغكم عن الحيّ ، فإن بلغكم عن الحيّ فخذوا بقوله ، قال : ثمّ قال أبو عبدالله عليه السلام : إنا والله لا ندخلكم إلا فيما يسعكم .

وفي حديث آخر: خذوا بالأحدث .

١٠/٢٠٠ - محمد بن يحيى ، عن محمد بن الحسين ، عن محمد بن عيسى ، عن صفوان بن

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‘Abdillāh (p.b.u.h.), as inquiring (from the narrator):

“What do you think if I give a statement to you this year and when you come to see me next year, I give another statement contrary to the first, which of the two will you accept and act upon?” “I replied, ‘I shall act upon the last one.’” The Imām observed, “May Allāh be merciful to you.”

199-9. From him (-) his father (-) Ismā‘il ibn Marrār (-) Yūnus (-) Dāwūd ibn Farqad (-) Mu‘allā ibn Khunays as saying:

“I inquired of (Imām) Abū ‘Abdillāh (p.b.u.h.), ‘If we receive a tradition from the preceding one of you, and then a different version of tradition from the latter, which of the two should we accept and act upon?’ The Imām replied, ‘You should go on acting upon the first tradition, till such time as you get enlightened from the living Imām (of the time). You should then act according to this enlightenment.’ Then Abū ‘Abdillāh (p.b.u.h.) added, ‘By Allāh, we guide you in such a way as to make things easy for you.’”

Another tradition says, “Accept the latest tradition.”

200-10. Muḥammad ibn Yaḥyā (-) Muḥammad ibn al-Ḥusayn

يحيى، عن داود بن الحصين، عن عمر بن حفظة قال: سألت أبا عبد الله عليه السلام عن رجلين من أصحابنا بينهما منازعة في دين أو ميراث فتحاكما إلى السلطان وإلى القضاة أيحل ذلك؟ قال: من تحاكم إليهم في حق أو باطل فأنما تحاكم إلى الطاغوت، وما يحكم له فأنما يأخذ سحتاً، وإن كان حقاً ثابتاً؛ لأنه أخذ به بحكم الطاغوت، وقد أمر الله أن يكفر به قال الله تعالى: «يريدون أن يتحاكموا إلى الطاغوت وقد أمرنا أن يكفروا به» (٢٢) قلت: فكيف يصنعان؟ قال: ينظران [إلى] من كان منكم ممن قد روى حديثنا ونظر في حلالنا وحرامنا وعرف أحكامنا فليرضوا به حكماً فإنني قد جعلته

(٢٢) النساء، ٤/٦٥

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(-) Muḥammad ibn 'Īsā (-) Ṣafwān ibn Yaḥyā (-) Dāwūd ibn al-Ḥusayn (-) 'Umar ibn Ḥanzalah as saying:

'I inquired of Abū 'Abdillāh (p.b.u.h.), about two persons belonging to our folk, quarrelling with each other about debt or inheritance and referring their dispute to the ruler of the time or the judge appointed by the ruler for decision. Is this lawful for them?' The Imām replied, 'Whoever had his disputes settled by the ruler or his judge, whether right or wrong, has actually got his disputes settled by *ṭāghūt* (a tyrant ruler whose rule is against divine law). And the gains he makes out of that decision will be illgotten for him, however, lawful may be his ownership. The reason is that he has secured his ownership through the decision of *ṭāghūt*, while Allāh has enjoined him to falsify and to reject him (*ṭāghūt*). Allāh the Almighty, the Sublime has said: 'They intend to resort to the judgment of (*ṭāghūt*) though commanded were they to disbelieve in him.' (an-Nisā', 4:60)

'I inquired, 'Then what shall they (two) do?' He replied, 'They should refer to one among you who cites and is well versed in our traditions, and who has a deep insight in the imperatives, prohibitions and (divine) commands communicated by us. They must take such a man as their arbitrator since I have appointed him as your judge. If such a person passes a verdict according to our commands and

عليكم حاكماً فإذا حكم بحكمنا فلم يقبله منه فأنما استخف بحكم الله وعلينا ردُّ
والرأد علينا الرأد على الله وهو على حدِّ الشرك بالله ؛

قلت : فإن كان كلُّ رجلٍ اختار رجلاً من أصحابنا فرضياً أن يكونا الناظرين
في حقهما ، واختلفا فيما حكما وكلاهما اختلفا في حديثكم ؟

قال : الحكم ما حكم به أعدلهما وأفقههما وأصدقهما في الحديث وأورعهما
ولا يلتفت إلى ما يحكم به الآخر ؛ قال :

قلت : فإنهما عدلان مرضيان عند أصحابنا لا يفضّل واحد منهما على الآخر ؟
قال : فقال : ينظر إلى ما كان من روايتهم عنّا في ذلك الذي حكما به المجمع عليه
من أصحابك فيؤخذ به من حكمنا و يترك الشاذ الذي ليس بمشهور عند أصحابك
فإن المجمع عليه لا ريب فيه ؛ وإنما الأمور ثلاثة : أمرٌ بين رشده فيتبع ، وأمر

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the person concerned does not accept it, then the person has actually lightened the divine commands itself and has rejected us. And he who rejects us, actually rejects Allāh the Almighty, and such a person has entered the borders of polytheism.'

"I inquired, 'May my life be sacrificed for you! What is to be done, if each one of the two has accepted one of our community as watchmen for their rights and if the two differ in their decisions in a manner that both cite your traditions containing different versions?'

"The Imām replied, 'The verdict of the one who is more just, more learned, more true and more pious shall prevail, and the verdict of the other person shall be overlooked.'

"I inquired, 'As to what should be done in case both the persons have an equal degree of justice acceptable to all the people of our community in such a way as to render them unable to make preference over each other?'

"The Imām replied, 'In such a situation the verdict of the person based on our tradition and commands, unanimously accepted by all of our followers, shall prevail. And the verdict based on the tradition

بين غيبه فيجتنب، وأمر مشكل يرد علمه إلى الله وإلى رسوله، قال رسول الله ﷺ :
 حلالٌ بينٌ وحرامٌ بينٌ وشبهات بين ذلك ، فمن ترك الشبهات نجا من المحرمات
 ومن أخذ بالشبهات ارتكب المحرمات وهلك من حيث لا يعلم .

قلت : فان كان الخبران عنكما مشهورين قد رواهما الثقات عنكم ؟

قال : ينظر فما وافق حكمه حكم الكتاب والسنة وخالف العامة فيؤخذ به
 ويترك ما خالف حكمه حكم الكتاب والسنة ووافق العامة ؛

قلت : جعلت فداك أرايت إن كان الفقيهان عرفا حكمه من الكتاب والسنة

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which is rare and is not famous among your associates will be passed by. Since there can be no doubt about a tradition which is unanimously accepted by all. All things are of three types:-

- i) is the type which is manifestly true and self-evident. Such should be followed;
- ii) is the type which is manifestly false and should be left out; and
- iii) is the type which comprises ambiguous things. These things should be referred to Allāh and His Prophet in respect of their correct position.

‘The Prophet has observed: Manifestly lawful, manifestly unlawful and in between the two – the ambiguous. Whoever abstains from what is ambiguous is redeemed from what is unlawful. And whoever accepts the ambiguous becomes guilty of unlawful conduct and consequently meets his doom unknowingly.’

‘I inquired, ‘What to do when both of the traditions are well known and are cited from you by reliable persons?’

‘The Imām replied, ‘In such a case that tradition will prevail which accords (most) with the Book of Allāh and *as-Sunnah* and which differs from the common people (*al-‘Āmmah*). The other tradition, which differs in its contents from the contents of the Book of Allāh and *as-sunnah* and which accords with the contents and accepted by the common people will be overlooked.’

ووجدنا أحد الخبرين موافقاً للعامّة والآخر مخالفاً لهم بأيّ الخبرين يؤخذ؟

قال : ما خالف العامّة ففيه الرّشاد .

فقلت : جعلت فداك فإن وافقهما الخبران جميعاً .

قال : ينظر إلى ما هم إليه أميل؛ حكّامهم وقضاتهم فيترك ويؤخذ بالآخر .

قلت : فإن وافق حكّامهم الخبرين جميعاً؟

قال : إذا كان ذلك فارجه حتّى تلقى إمامك فإن الوقوف عند الشبهات

خير من الاقتحام في الهلكات .

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“I said, ‘May my life be sacrificed for you! What do you say if two such scholars proclaim their verdict based on their knowledge of the Book (of Allāh) and *as-Sunnah* and we found one of the two traditions accords with the common people and the second differs from them. Which of the two do we accept?’

“The Imām replied, ‘The tradition which is contrary to the common people has truth and guidance in it.’

“I inquired, ‘May my life be sacrificed for you! What is to be done if both the traditions (though different) accord with the common people?’

“The Imām replied, ‘In such a case the verdict which is in line with the inclinations of the rulers and the judges will be overlooked, and the other should be followed.’

“I further inquired, ‘What is to be done, if both the traditions are in line with the inclinations of the rulers?’

“The Imām replied, ‘In such a case you should wait and see till such time as you meet your Imām, since in a case of ambiguity standing still is better than falling into fatal error.’ ”

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﴿ باب الاخذ بالسنة وشواهد الكتاب ﴾

۱/۲۰۱- علي بن إبراهيم، عن أبيه، عن النوفلي، عن السكوني، عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله: إن على كل حق حقيقة، وعلى كل صواب نوراً، فما وافق كتاب الله فخذوه وما خالف كتاب الله فدعوه.

۲/۲۰۲- محمد بن يحيى، عن عبد الله بن محمد، عن علي بن الحكم، عن أبان بن عثمان عن عبد الله بن أبي يعفور، قال: وحدثنني حسين بن أبي العلاء أنه حضر ابن أبي يعفور

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22

CHAPTER ON

TAKING HOLD OF AS-SUNNAH AND THE EVIDENCES FROM THE BOOK OF ALLĀH

201-1. 'Ali ibn Ibrāhīm (-) his father (-) an-Nawfalī (-) as-Sakkūnī (-) Abū 'Abdillāh (p.b.u.h.) as saying:

"The Messenger of Allāh (p.b.u.h.a.h.p.) observed:

'Above every truth there is a reality (which proves its rightness), and every righteous thing has an enlightenment above it. Therefore accept what conforms to the Book of Allāh and leave what does not conform to it.'

202-2. Muḥammad ibn Yaḥyā (-) 'Abdullāh ibn Muḥammad (-) 'Ali ibn al-Ḥakam (-) Abān ibn 'Uthmān (-) 'Abdullāh ibn Abi Ya'fūr as saying:

"Abān says, 'Ḥusayn ibn Abi'l-'Alā' related to me that Ibn Abi Ya'fūr who is present in this meeting says, 'I inquired of Abū

في هذا المجلس قال : سألت أبا عبد الله عليه السلام عن اختلاف الحديث يرويه من نثق به ومنهم من لا نثق به ؟ قال : إذا ورد عليكم حديث فوجدتم له شاهداً من كتاب الله أو من قول رسول الله صلى الله عليه وآله وإلا فالذي جاءكم به أولى به .

٣ / ٢٠٣ - عدة من أصحابنا ، عن أحمد بن محمد بن خالد ، عن أبيه ، عن النضر بن سويد ، عن يحيى الحلبي ، عن أيوب بن الحر قال : سمعت أبا عبد الله عليه السلام يقول : كل شيء مردود إلى الكتاب والسنة ، وكل حديث لا يوافق كتاب الله فهو زخرف

٤ / ٢٠٤ - محمد بن يحيى ، عن أحمد بن محمد بن عيسى ، عن ابن فضال ، عن علي بن عقبة ، عن أيوب بن راشد ، عن أبي عبد الله عليه السلام قال : ما لم يوافق من الحديث القرآن فهو زخرف .

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'Abdillāh (p.b.u.h.) about the different traditions related by those whom we trust and also by those whom we don't.' Hearing this, the Imām replied:

'Whenever you receive a tradition which is borne out by any verse from the Book of Allāh or by a saying of the Prophet, then you accept it. Otherwise, the tradition is meant only for the one who has brought it to you.'

203-3. A group of our associates (-) Aḥmad ibn Muḥammad ibn Khālid (-) his father (-) an-Naḍr ibn Suwayd (-) Yaḥyā al-Ḥalabī (-) Ayyūb ibn al-Ḥurr, as saying, "I have heard Abū 'Abdillāh (p.b.u.h.) saying:

'Everything should be referred back to the Book of Allāh (Qur'an) and *as-Sunnah* (the Prophet's utterances, deeds and unspoken approval). Every tradition which is not in agreement with the Book of Allāh is (nothing but) forge.'

204-4. Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn 'Īsā (-) Ibn Faḍḍāl (-) 'Alī ibn 'Uqbah (-) Ayyūb ibn Rāshid (-) Abū 'Abdillāh (p.b.u.h.) as saying:

"Every tradition which does not accord with Qur'an is (nothing

٥/٢٠٥ - محمد بن إسماعيل ، عن الفضل بن شاذان ، عن ابن أبي عمير ، عن هشام بن الحكم وغيره ، عن أبي عبد الله عليه السلام قال : خطب النبي صلى الله عليه وآله بمنى فقال : أيها الناس ماجاءكم عنى يوافق كتاب الله فأنا قلته وما جاءكم يخالف كتاب الله فلم أقله .

٦/٢٠٦ - وبهذا الإسناد ، عن ابن أبي عمير ، عن بعض أصحابه قال : سمعت أبا عبد الله عليه السلام يقول : من خالف كتاب الله وسنة محمد صلى الله عليه وآله فقد كفر .

٧/٢٠٧ - علي بن إبراهيم ، عن محمد بن عيسى بن عبيد ، عن يونس رفته قال : قال علي بن الحسين عليه السلام : إن أفضل الأعمال عند الله ما عمل بالسنة وإن قل .

٨/٢٠٨ - عدة من أصحابنا ، عن أحمد بن محمد بن خالد ، عن إسماعيل بن مهران ، عن

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but) a forgery.”

205-5. Muḥammad ibn Ismā'il (-) al-Faḍl ibn Shādhān (-) Ibn Abī 'Umayr (-) Hishām ibn al-Ḥakam and others (-) Abū 'Abdillāh (p.b.u.h.) as saying:

“The Prophet while addressing at Mina (Mecca) observed:

‘O’ people, every one of my tradition which you receive and which accords with the Book of Allāh undoubtedly emanates from me. And whichever of my tradition you receive and which is contrary to the Book of Allāh, surely doesn’t emanate from me.’”

206-6. According to the same authority (as described above) (-) Ibn Abī 'Umayr (-) some of his associates as saying, “I have heard Abū 'Abdillāh (p.b.u.h.) saying:

‘Whoever opposes the Book of Allāh and *as-Sunnah* (of Muḥammad - p.b.u.h.a.h.p.) turns into a heathen forthwith.’”

207-7. 'Alī ibn Ibrāhīm (-) Muḥammad ibn 'Īsā ibn 'Ubayd (-) Yūnus (*rafa'ahu*) as saying:

“'Alī ibn al-Ḥusayn (p.b.u.t.) observed:

‘Verily, the best deed in the eye of Allāh, however small it may be, is the one which accords with *as-Sunnah*.’”

208-8. A group of our associates (-) Aḥmad ibn Muḥammad ibn Khālid (-) Ismā'il ibn Mihrān (-) Abī Sa'id al-Qammāṭ and Ṣāliḥ

أبي سعيد القمّاط وصالح بن سعيد، عن أبان بن تغلب، عن أبي جعفر عليه السلام أنه سئل عن مسألة فأجاب فيها، قال: فقال الرجل: إن الفقهاء لا يقولون هذا، فقال: يا ويحك وهل رأيت فقيهاً قط؟ إن الفقيه حق الفقيه الزاهد في الدنيا، الراغب في الآخرة، المتمسك بسنة النبي صلى الله عليه وآله.

٩/٢٠٩ - عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن أبيه، عن أبي إسماعيل إبراهيم بن إسحاق الأزدي، عن أبي عثمان العبدي، عن جعفر، عن آباءه، عن أمير المؤمنين عليه السلام قال: قال رسول الله صلى الله عليه وآله لا قول إلا بعمل، ولا قول ولا عمل إلا بنية، ولا تول ولا عمل ولا نية إلا بإصابة السنة.

١٠/٢١٠ - علي بن إبراهيم، عن أبيه، عن أحمد بن النضر، عن عمرو بن شمر،

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ibn Sa'id (-) Abān ibn Taghlib as saying:

"Abū Ja'far (p.b.u.h.), was asked a question to which he replied. At this, the interrogator remarked, 'The other religious scholars (*Fuqahā*) do not reply like this.' The Imām replied:

'Woe unto you, have you ever seen any religious scholar? Verily, the true religious scholar is the one who has forsaken the worldly pleasures, who is disposed towards the life hereafter and who always adheres to *as-Sunnah*.'

209-9. A group of our associates (-) Aḥmad ibn Muḥammad ibn Khālid (-) his father (-) Abī Ismā'il Ibrāhīm ibn Is'ḥāq al-Azdi (-) Abī 'Uthmān al-'Abdi (-) Ja'far (-) his fore-fathers (-) Amir al-mu'minīn ('Alī - the Chief of the Believers - peace be upon all of them), as saying:

"The Messenger of Allāh (p.b.u.h.a.h.p.) has observed:

'No word can be a word unless acted upon. No word and no act can be regarded as good unless it has been said and acted with the motive (to please Allāh or to earn divine rewards in the life hereafter). And there can be no word, no act and no motive unless it accords with *as-Sunnah*.'

210-10. 'Alī ibn Ibrāhīm (-) his father (-) Aḥmad ibn an-

عن جابر ، عن أبي جعفر عليه السلام قال : قال : ما من أحد إلا وله شرّة وفترة ، فمن كانت فترته إلى سنة فقد اهتدى ومن كانت فترته إلى بدعة فقد غوى .
 ۱۱/۲۱۱ - علي بن محمد ، عن أحمد بن محمد البرقي . عن علي بن حسان ومحمد بن يحيى عن سلمة بن الخطاب ، عن علي بن حسان ، عن موسى بن بكر ، عن زرارة بن أعين عن أبي جعفر عليه السلام قال : كل من تعدى السنة ردّ إلى السنة
 ۱۲/۲۱۲ - علي بن إبراهيم ، عن أبيه ، عن النوفلي ، عن السكوني ، عن أبي عبد الله عن آباءه عليهم السلام قال : قال أمير المؤمنين عليه السلام : السنة سنتان : سنة في فريضة

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Naḍr (-) 'Amr ibn Shimr (-) Jābir (-) Abū Ja'far (p.b.u.h.) as saying:

"There is no one but has a greediness and is emotional like (the period of activity and animation); and also a lassitude, tranquillity and peace, (the period in which his activity is ended and is in an unchangeable fixed position). If during his tranquillity and peace he is relying upon *as-Sunnah*, then surely he is the recipient of (true) guidance.

"Should he however be relying upon irreligiosity and innovations in religion, in the period of his tranquillity and peace, then he is certainly misguided."

211-11. 'Alī ibn Muḥammad (-) Aḥmad ibn Muḥammad al-Barqī (-) 'Alī ibn Ḥassān and Muḥammad ibn Yaḥyā (-) Salamah ibn al-Khaṭṭāb (-) 'Alī ibn Ḥassān (-) Mūsā ibn Bakr (-) Zurārah ibn A'yan (-) Abū Ja'far (p.b.u.h.) as saying:

"Whoever transgresses *as-Sunnah* should be brought back within its bounds."

212-12. 'Alī ibn Ibrāhīm (-) his father (-) an-Nawfali (-) as-Sakkūni (-) Abū 'Abdillāh (-) his fore-fathers (the Imāms - p. b.u.t.) as saying, "Amīr al-mu'minīn ('Alī - p.b.u.h.) observed:

'*as-sunnah* are of two categories. The first is obligatory, practicing of which is sure guidance and abandoning of which is misguidance.

الأخذ بها هدى، وتركها ضلالة، وسنة في غير فريضة الأخذ بها فضيلة وتركها إلى
غير خطيئة

تمّ كتاب فضل العلم والحمد لله ربّ العالمين
وصلّى الله على محمد وآله الطاهرين

* * * * *

'The second category of as-Sunnah is non-obligatory, the practising of which is excellence and abandoning of which is no sin.' "

(Thus the end [of the Second Part] of the Book of
EXCELLENCE OF KNOWLEDGE)

*Praise belongs to Allāh, the Lord of all Being,
and Blessings of Allāh be upon Muḥammad and
his purified progeny*

INDEX I

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NOTE: 1. The preceding numbers (quoted above) before each name refer to the serial numbers quoted in the Chronological list of the Holy Prophet and Imāms.

2. The number/s quoted (in this index and hereafter) after the name refer to the serial number of the traditions (*aḥādīth*).

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تأليف

الشيخ أبي جعفر محمد بن يعقوب بن إسحاق الكلبيني الرازي

للأول

الأصول - القسم الأول

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