الحكافي

المجلد الأول

الصول - الالف

(2) كاف صلا العلامة

المؤسسة العالمية للفكر الإسلامي
AL-KĀFĪ

BY

ASH-SHAYKH ABU J A‘FAR MUHAMMAD IBN YA‘QŪB IBN ISHĀQ AL-KULAYNI AR-RĀZĪ

Volume One

AL-USŪL – Part One

2) THE BOOK OF EXCELLENCE OF KNOWLEDGE

W O F I S

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ASH-SHAYKH MUḤAMMAD RIDĀ AL-JA‘FARI
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 Muhammad, and his pure and cleansed progeny.

Also send your blessings to all your prophets and envoys.
بسم الله الرحمن الرحيم

الحمد لله رب العالمين

الصلاة والسلام على النبي محمد وآله وصحبه وسلم

بسم الله الرحمن الرحيم

الصلاة والسلام على النبي محمد وآله وصحبه وسلم

ولا القُلوب

الله صل عليه

سِنُبِر رُسُل الله وحَائِي ونَبِيَات

بِحَمْدِ وَلَا عَلِيٍّ للهِ الَّذِينَا أُتْبِيُّونَ

وَصَلِّ عَلَى النَّبِيِّ وَالَّذِينَ مَاتُوا
# TRANSLITERATION

## ARABIC LETTERS

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FOREWORD
كانت امتنى تجيش بها صدورنا بأقوى ما تجيش به الصدور، و نحمد الله على أن وقنا لأن نخطو أولى الخطوات لتحقيقها...

أن من أعز أمانينا و أحلل آمالنا و أخلص أهدافنا و أصدقها، أن نوفق لنقل امطات التراث الإسلامي الأصيل المروي عن أثمة أهل البيت ﷺ، و عن طريقهم عن النبي ﷺ إلى لغات تمكن غير العربي من الاستفادة والاستزادة، و تفتح أمامه أبواباً واسعة على هذا العالم الآخر و الفيض المتدفق، و تعزى على أن يواجه نفسه ثاني المصادر الأصيلة و الصحيحة ـ بعد القرآن الكريم ـ لفهم الإسلام في صورته الصحيحة، عقيدة و شريعة تاريخًا و سيرة، خلقًا و سلوكاً، أحكام عبادات و قوانين معاش و تجاره، منهاجاً فرديةً و أنظمة بيت و أسرة و مجتمع... تفتح
تلك الأبواب المغلقة - بكلِّ أسف - على من لا يحسن اللغة العربيَّة ولا يفقه النصوص في لغتها الأصليَّة. وإن من أهم هذه التراث كتاب "الكافي" تأليف الشيخ أبي جعفر محمود بن يعقوب الكليني الرازي (328/940 - 391/991) وقد أعطنا المقدمة التي جاءت في فاتحة الكتاب عن التعريف به وجوهره العظيم وقيمه الدينية، والمركز الذي يحتله في جملة ما وصل إليه من تراث أئمة أهل البيت.

و نحمد الله سبحانه على أنَّ هذه المحاولة لترجمة "الكافي" إلى الإنجليزية قد نجحت ونجزت وقد تم منها ترجمة "كتاب العقل والجهل" وطبع ونشر من قبل الأنحى، والله الحمد، ترجمة "كتاب فضل العلم" ثاني كتاب "أصول الكافي" جدنا كله ما نملك - بحول الله وقوته - لتحقيقها وانجازها. فكم من خطوة خطتنا ثم بدنا أن فيها نقداً ولو بعض النقص فتبناه، وكِم صيغة وضعناها ثم وجدنا أنَّ غيرها قد يكون هو الصحيح، أو الأصح أو الأكمل فنتبَّدها بها، وهكذا إلى أن اتخذنا شكلها الحاضر. وتأكدنا في حدود ما وسعنا من صحة الترجمة، وامانة النقل وسلامة التعبير، واستعنا في ذلك بكلٍ من اكتشافاتنا الإستعارة، سواء أكان في سلامة لغة الترجمة، أم في عرضها على النص العربي وتأكد من صدق النظر وامانة التحويل.

ولا ندعي الكمال في ذلك، وكل ما قمنا به وحمدنا على انجازه، أنا خطتنا الخطوة الأولى، ونحن والقول بأنها ستعطيها خطوات - مئاً و من غيرها - تصبح فيها الاختلافات، ويتكلم فيها التعبير، وتصدق الترجمة، وتستدعي النقل أكثر فأكثر.

وقد ارتأينا أن نسرب على طبع ونشر كل ما أنجوزا ترجمه وصنعه تباعاً بصورة إجزاء صغر ذات صفحات محدودة، إلى أن تكمل ترجمة كل جزء من إجزاء الكافي ويسكن طبعه، ويختتمّ هذه الأجزاء بعضاً إلى البعض الآخر فتكون وحدات تمثل كل وحدة ترجمة كاملة لجزء من إجزاء الكتاب وقد ارتفعت بالترجمة الإنجليزية، النص العربي للكتاب بصورة الكاملة، فوضعنا منه في أعلى كل صفحة قدر ما يطابق الترجمة التي أدرجت في تلك الصفحة.
ول لا بدّلنا من التأكيد على أن كتاب "الكافاني" و ان آمنا و آمن معنا، بقيمته العلميّة وقداسته المذهبيّة ومركز مؤلفه العالي من الثقة والاعتقاد، كلّ من درس الكافاني ومؤلفه ومركزه من التراث الإسلامي الرفيع و إننا مؤمنون بهذا أعمق الإيمان -أقول: لا بدّلنا من التأكيد على أن الكافاني لا تتساوي أبحاثه وليست أبحاث عبّاده ورواياته و لا رواة أبحاثه متساويين في الوثاقة وصدق و لا يجري عليهم كلّهم حكم واحد.

ونظرة واحدة في كتاب "مرآة العقول" -الذي هو شرح للكافاني- للعلامة الكبير المجلي محمد باقر (137/1111-1119/1268/1)
وهو من أبرز علماء الحديث و من أخصائهم للكتاب و مؤلفه العظيم و أشدهم إيمانا واعتقادا ووثوقا واعتقاداً لنكشف للدراس هذه النقطة التي لم نرد أن نستعرضها إلا بإشارة مجملة تؤكّد عليها دون الدخول في التفاصيل.
و لهذا السبب و غيره احتفظنا بأسانيد الأبحاث كاملة، كم جاء في النص الأصلي، لم نحذف منها شيئاً، لا أصل السند ولا حلقة من حلقاته. فلا بدّ لنكشف عن حال سند أي حديث من الرجوع إلى كتب الرجال التي تشرح حال الرواوي وتبني مركزه الديني و الخلقي وقيمه فيما يروى و يبحث.

و نؤكّد ثانياً، على أن استخلاص آية عقيدة دينيّة أو مذهبيّة، أو رأي فقهى من هذه الأبحاث لا يصح ولا يتم إلا بعد عرض الروايات -بأسانيدها- على كتب الرجال، و بعد عرض بعضها على البعض الآخر، و بعد استعراض النصوص التي جاءت في مصادر أخرى وتحكيم القرآن الكريم في ذلك، والأهم من هذا أن الاحتمال إلى قواعد وأسس وضعا العلماء المختصون، و التي لا يستطيع عنها في هذا المجال بأي حال.

إذن لابد للباحث من الرجوع إلى كتب العقيدة والكلام، أو الرجوع إلى كتب الفقه والشريعة، الكتب التي تعني بالباحة الاستدلاليّة وتقيم الحجة على أي مبدأ عقدي أو رأي فقهي، إن أراد الباحث لبحوثه ودراساته أن تكون منهجيّة ونتائج الالتي ينتهي إليها أن تكون سليمة صحيحة مؤثّرة بها، ترضي ضميره العلمي ونيل غمره وتصدره إلى الأخذ بها.

و هذه نقطة أغلقها بعهودم أو يعبر قد كثير من الباحثين، ندبه عليها هنا كي لا ينزلق غيرهم
إلى المنادِر الذي انزلوا إليه ولا يقع في الأخطاء أن يقع في نقل الكتاب باللهام و الشرح إلا ما وجدناه ضرورياً إلى حدّ نشط منه عن هذا المبدأ الذي اتخذه حينا عزماً على ترجمة الكتاب ونشره.

رابينا الصيغة الإسلامية والنطق العربي للأعلام والأسماء النبي وردت في الأحاديث ولم نكتف في الترجمة بصيغتها كما جاءت في المبتدؤين ف "موسى، عيسى، مريم، جبريل و..." قد ضبطناها في الترجمة حسب النطق الإسلامي، خاصة الأعلام النبي جاءت في القرآن الكريم، ووضعنا صيغتها "المبتدأ" بين فوسين.

و الذي دعانا إلى هذا حرصنا، أشد الحرص على الاحتفاظ بالطابع الإسلامي الأصيل حتى في الأعلام والأسماء، وظهور بظهور الإصالة، والابتعاد كل الإبعاد عن التبعية والدبلجة ولوكانت في النطق والتعبير...

وضعنا في مفتاح كل جزء جدولين:

1- جدول يحتوي على معلومات عامة مجدولة عن النبي الأكرم ﷺ و الصديقة الطاهرة فاطمة الزهراء ﷺ و أئمتها فترتين عشر، لكل واحدة من هؤلاء، رقم يوضح حسب تسلسلهم.

2- جدول يحتوي على رموز وضعتنا لمصطلحات في رواية الحديث يتمثلها علماء الحديث، ونشره في هذا التهذيب أيضاً بعض تلك المصطلحات النبي لم نجد له صيغة مختصرة في الإنجليزية، فنشر ذلك المصطلح هنا، وحينما يأتي في موضع نذكره بنصه العربي ولكن بالكتابة اللاتينية.
راجع - مثلاً «رفعه» في هذا الفهرس.
و الحقيقة بكل جزء فهرس ثلاثة:
1 - فهرس لم نروي عنه أحاديث الجزء، من النبي ﷺ و الآية ١٠٠ يبدأ برقم واببطاق الرقم الذي يحمله النبي ﷺ، أو الإمام المروي عنه في الجدول الذي سبق وأن أشرنا إليه، بلى ذلك التعيير الوارد في الحديث، وبعد أرقام الأحاديث التي رويت عنه.
مثلًا: جاء في فهرس هذا الجزء:
(٧) - أبو جعفر، ٤٩، ٥٣ ... الخ
فإن رقم (٧) الوارد قبل الإسم "ابو جعفر" يشير إلى أن المروي عنه إما هو الإمام أبو جعفر محمد بن علي الباقر ﷺ الذي يحمل هذا الرقم في الجدول المذكور، و الأرقام بعد الإسم، إما هي أرقام أحاديث الكتب (حسب تسلسلها) التي رويت عنه، فقد روي عن الحديث التاسع و الأربعون، والثالث والخمسون ... وهكذا.
2 - فهرس للأعلام (أسماء الأشخاص) تلي كل إسم أرقام التسلسل للأحاديث التي جاء فيها ذكرها. وقد اكتفينا بالأعلام التي جاءت في متون الأحاديث وأغلبنا أسماء الرواة.
3 - فهرس لأعلام الأماكن، وأسماء القبائل والطوائف، والمذاهب، وأسماء الكتب.

* * *

وعبد الله سبحانه هو الذي نتبعين به، وتبكّل عليه، ونتهديه، ونستمده، ونستلم منه أن يوقتنا لإنكما ما بدأنا، ويسددنا الأنجاز ما عزمنا علىه إنه ولي التوفيق وهو سبحانه نعم المولى ونعم التصير.

المؤسسة العالمية للخدمات الإسلامية
(لجنة التأليف والترجمة والنشر)
طهران - إيران

١٤١٨/٨/١٥
١٩٩٧/١٢/١٦
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 *ahâdîth* (traditions) of the holy Imâms (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‘ân 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.
One of the important books in question is *al-Kāfi* whose author was ash-Shaykh Abu Ja'far Muḥammad ibn Ya‘qūb al-Kulaynī 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 sections 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-Kāfī* is of such a high status as a source of religious knowledge and so sacred in the Shī‘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-Kāfī’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’atul-‘uqūl* is an explanatory book to *al-Kāfī* 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-Kāfī*) 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'ān 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-kalãm) 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 re-searchers 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.

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'ân) like Musa (Moses), ‘Isā (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:-

I. A chronological list of the Holy Prophet, his daughter and the twelve Holy Imãms, giving general particulars and information in tabular form about the Holy Prophet, his daughter Fatimah az-Zahrã' and the twelve Holy Imãms (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 hadîth (tradition).

2. The Index containing symbols for terminology, commonly encountered in the process of narration of hadîth. We have introduced these because scholars of hadîth 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 aḥādîth to be found in that section – the Holy Prophet and the Imãms.

It begins with a number corresponding to the serial number of the originator of the hadîth, the originator being the Prophet or one of the Imãms. 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 hadîth appears.

After that, the serial number/s of aḥādîth related to the originator is/are listed. For example, in the first index of this section: (7) – Abu Ja‘far: 49, 53, etc.
The number (7) preceding the name (Abu Ja'far) indicates that the originator is Imâm Abu Ja'far Muḥammad ibn ʿAlî 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 ḥadīth 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 Allâh, 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-Kāfī* "A group of our associates," quoting from Aḥmad ibn Muḥammad ibn ‘Isā, the Group here means the following five persons:-

1. Abu Jaʿfar Muḥammad ibn Yahyā al-ʿAttār al-Qummi;
2. ‘Ali ibn Musa ibn Jaʿfar al-Kamandānī;
3. Abu Sulaymān Dāwūd ibn Kawrah al-Qummi;

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

1. Abu'l-Ḥasan ‘Ali ibn Ibrāhīm ibn Hāshim al-Qummi;
2. Muḥammad ibn ‘Abdullāh ibn Udhaynah;
3. Aḥmad ibn ‘Abdullāh ibn Umayyah;
4. ‘Ali ibn al-Ḥusayn as-Saʿd Ābādī;

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

1. Abu'l-Ḥasan ‘Ali ibn Muḥammad ibn Ibrāhīm ibn Abān ar-Rāzī, who is renowned with ‘Allān al-Kulaynī;
2. Abu'l-Ḥusayn Muḥammad ibn Abī ʿAbdillāh Jaʿfar ibn Muḥammad ibn Abīn Asada al-Kufī, resident of Ray;
3. Muḥammad ibn al-Ḥusayn ibn Fart-fīlch as-Sat-far al-Qummi;
4. Muḥammad ibn 'Aqil al-Kulaynī;

<table>
<thead>
<tr>
<th>No.</th>
<th>Date of Birth</th>
<th>Name</th>
<th>Father</th>
<th>Death</th>
<th>Place of Death</th>
<th>Reason</th>
<th>Event</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>281 AH</td>
<td>Abi-Abbas</td>
<td>M.</td>
<td>257 AH</td>
<td>Makkah</td>
<td>Murdered in Makkah</td>
<td>son of Prophet</td>
<td>Makkah</td>
</tr>
<tr>
<td>2</td>
<td>268 AH</td>
<td>Abi-Abbas</td>
<td>M.</td>
<td>255 AH</td>
<td>Makkah</td>
<td>Murdered in Makkah</td>
<td>son of Prophet</td>
<td>Makkah</td>
</tr>
<tr>
<td>3</td>
<td>273 AH</td>
<td>Al-Mahdi</td>
<td>Ali ibn Abi Talib</td>
<td>30 AH</td>
<td>Makkah</td>
<td>Murdered in Makkah</td>
<td>son of Prophet</td>
<td>Makkah</td>
</tr>
<tr>
<td>4</td>
<td>310 AH</td>
<td>Al-Mahdi</td>
<td>Ali ibn Abi Talib</td>
<td>30 AH</td>
<td>Makkah</td>
<td>Murdered in Makkah</td>
<td>son of Prophet</td>
<td>Makkah</td>
</tr>
<tr>
<td>5</td>
<td>10 AH</td>
<td>Zayed bin Haritha</td>
<td>Fadl bin Abi-Ayyad</td>
<td>61 AH</td>
<td>Makkah</td>
<td>Murdered in Makkah</td>
<td>son of Prophet</td>
<td>Makkah</td>
</tr>
<tr>
<td>6</td>
<td>61 AH</td>
<td>Zayed bin Haritha</td>
<td>Fadl bin Abi-Ayyad</td>
<td>61 AH</td>
<td>Makkah</td>
<td>Murdered in Makkah</td>
<td>son of Prophet</td>
<td>Makkah</td>
</tr>
</tbody>
</table>

**NOTE:** Where there are differences of opinion on the dates of birth or death, the most popular view has been quoted.
<table>
<thead>
<tr>
<th>Era</th>
<th>Event</th>
<th>Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.1.8.4 AD</td>
<td>1.1.8.4 AD</td>
<td>Muhammad born in Mecca.</td>
</tr>
<tr>
<td>8.4.11 AD</td>
<td>8.4.11 AD</td>
<td>Muhammad migrating to Medina.</td>
</tr>
<tr>
<td>10.8.18 AD</td>
<td>10.8.18 AD</td>
<td>Muhammad dies in Medina.</td>
</tr>
<tr>
<td>1.9.799 AD</td>
<td>1.9.799 AD</td>
<td>The Battle of Yamama.</td>
</tr>
<tr>
<td>1.12.76 AD</td>
<td>1.12.76 AD</td>
<td>The death of Umar bin al-Khattab.</td>
</tr>
</tbody>
</table>

Note: The events and their dates are approximations and subject to historical interpretation and variation.
<table>
<thead>
<tr>
<th>Arabic Expression</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>أخبرنا – انبأنا</td>
<td>that is: &quot;informed us&quot; or &quot;told us&quot;.</td>
</tr>
<tr>
<td>روى</td>
<td>that is: &quot;narrated to us&quot;.</td>
</tr>
<tr>
<td>حدثنا</td>
<td>that is: &quot;related&quot; or &quot;reported to us&quot;.</td>
</tr>
<tr>
<td>رفعه – يرفعه</td>
<td>that is: a narrator mentions the name/s of persons/s from whom he narrated, but the later narrator/s omit his/their names.</td>
</tr>
<tr>
<td>عن = (–)</td>
<td>that is: &quot;quoted from&quot;, signified by the signs (–).</td>
</tr>
<tr>
<td>مرسلا – ارسله</td>
<td>that is: quoting (a Tradition) from the Prophet or Imâm without describing the linking sources between the narrator and the Prophet or Imâm.</td>
</tr>
<tr>
<td>*</td>
<td>that is: starting of a new chain of narration.</td>
</tr>
<tr>
<td>صلى الله عليه وآله وسلم</td>
<td>that is: peace and blessing of Allâh be upon him (the Prophet) and his progeny (p.b.u.h.a.h.p.).</td>
</tr>
<tr>
<td>عليه/عليها السلام</td>
<td>that is: peace be upon him/her (p.b.u.h.).</td>
</tr>
<tr>
<td>عليهم/عليهما السلام</td>
<td>that is: peace be upon them (p.b.u.t.).</td>
</tr>
</tbody>
</table>
UŞUL AL-KÃFI

The Book of

EXCELLENCE OF KNOWLEDGE
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 Abī Ḥusayn al-Fārsi (−) ‘Abd ar-Rahmān ibn Zayd (−) his father (−) Abu ‘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.' "

73
38–2. Muḥammad ibn Yaḥya (-) Muḥammad ibn al-Ḥusayn (-) Muḥammad ibn ʿAbdillāh (-) ʿIsā ibn ʿAbdillāh al-ʿUmary (-) Abu ʿAbdillāh (p.b.u.h.) as saying:

"To acquire knowledge is imperative."

39–3. ʿAlī ibn Ibrāhīm (-) Muḥammad ibn ʿIsā (-) Yūnus ibn ʿAbdu ʿr-Raḥmān (-) some of his associates as saying:

"It was asked of Abu ʿl-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. ʿAlī ibn Muḥammad and others (-) Sahl ibn Ziyād* and Muḥammad ibn Yaḥyā (-) Aḥmad ibn Muḥammad ibn ʿIsā, both of them (-) Ibn Maḥbūb (-) Hishām ibn Sālim (-) Abi Ḥamzah (-) Abi Ishāq as-Sabiʿi (-) (unknown person) who narrated to him, as saying:

"I have (myself) heard Amīr al-muʾminīn, 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
41-5. A group of our associates (–) Ahmad ibn Muhammad al-Barqi (–) Ya‘qūb ibn Yazid (–) Abi ‘Abdillāh, one of our associates (rafa‘ahu) Abu ‘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 Abu ‘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."


'Acquire sound understanding of religion, since he who amongst you does not acquire it, is a (rustic) Bedouin (a‘rābī) since
Almighty Allâh has said (in his holy Book [Qur'ân] ), '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-Tawbah, 9:122)

43–7. al-Ḥusayn ibn Muḥammad (―) Jaʿfar ibn Muḥammad (―) al-Qāsim ibn ar-Rabîʿ (―) Mufaqḍāl ibn ‘Umar as saying : "I have heard Abu ‘Abdillâh (p.b.u.h.) as saying:

'It is an obligation on you to gain sound comprehensions of the religion of Allâh and not to be like (rustic) Bedouin Arabs, since Allâh 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 Ismâʿīl (―) al-Faḍl ibn Shâdhân (―) Ibn Abi ‘Umayr (―) Jamîl ibn Darrāj (―) Abân ibn Taghib (―) Abu ‘Abdillâh (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)."
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 Abu ‘Abdillāh (p.b.u.h.) 'May my life be sacrificed for you, there is a person who knows all about this affair (of Imāmat), but he has confined himself to his house and has no contacts with his fellow brothers, (What do you say about such person?) The Imām remarked, 'How can such a person have any knowledge and understanding of the religion?'"

2

CHAPTER ON

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

ad-Dihqân (–) Durust al-Wâsiṭî (–) Ibrâhîm ibn ‘Abd al-Hamîd (–) Abu'l-Hasan Musa (p.b.u.h.) as saying:

"Once the Messenger of Allâh (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 ‘Allâmah – a learned doctor. The Prophet inquired, 'What is an ‘Allâmah?' The people told the Prophet, '‘Allâmah 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 Allâh 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 excel or a surplus.'"

47–2. Muḥammad ibn Yaḥyâ (–) Aḥmad ibn Muḥammad ibn ‘Isâ (–) Muḥammad ibn Khâlid (–) Abî'l-Bakhtari (–) Abu ‘Abdillâh (p.b.u.h.) as saying:

"Scholars, the learned (in religion), are the heirs of the prophets,
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 (ahādīth). (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. (Extremist – Ghāli is the one who elevates the status of the Prophet and the Imāms to the point of God-hood.)
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 Yahyā (–) Aḥmad ibn Muḥammad ibn ʿIsā (–) Muḥammad ibn Sinān (–) Ismāʿīl ibn Jābir (–) Abu ʿAbdillāh 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 Idrīs (–) Muḥammad ibn Ḥassan (–) Idris ibn al-Ḥasan (–) Abi Ḥishāq al-Kindi (–) Bashīr ad-Dahhān (–) Abu ʿAbdillāh (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 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-Sakkûni (–) Abu ‘Abdillāh (p.b.u.h.) (–) his forefathers (one after the other) till it reaches to ‘Ali ibn Abi 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 Abi ‘Umayr *and Muḥammad ibn Yaḥyā (–) Aḥmad ibn Muḥammad (–) Ibn Abi ‘Umayr (–) Sayf ibn ‘Amirah (–) Abi Ḥamzah (–) Abu 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 Ishāq (–) Sudan ibn Muslim (–) Mu‘awiyyah ibn Ammar, as saying:

"I asked Abu ‘Abdillāh (p.b.u.h.) about a person who quoted
your (the Imãm's) traditions, propagated them among the people, imprinted and fortified the traditions in their hearts and the hearts of your (Imãm's) followers. On the other hand there was another devotee to Allãh among your followers who had no such quality of relating and propagating your traditions, which of the two was better? The Imãm replied, 'He who relates our traditions, imprints and fortifies them in the hearts of our followers is far better than one thousand devotees.' "

* * * * * *

3

CHAPTER ON
CATEGORIES OF THE PEOPLE

55–1. ‘Ali ibn Muḥammad (–) Sahl ibn Ziyãd *and Muham-mad ibn Yaḥyā (–) Aḥmad ibn Muḥammad ibn ‘Isã (both of them)
sabi'iyi, 'umun hada'nahemen yu'tuq biqal: samuit 'aimar al-mu'minin yuqil: 'in nashar Allah alayha wa ahl al-dunya ila tallathain: alayha ila 'alami hadid min 'llah qad 'a'una llah bima umm un al-mu'moon wa ja'ah mudd for ilmu alayna ilaih li'mamh bima'artha, qad futhun yu'dnayi wa mutal'um min 'alami sabil hadid min 'llahin najad min 'lla'ikum ma'llikmin ad-daimi 'uu'hayab min aftrat.

56-2. al-Husayn ibn Muhammed al-Ash'arî (–) Mu'alla ibn Muhammed (–) al-Hasan ibn 'Ali al-Washsha (–) Ahamd ibn 'A'idh (–) Abu Khadijah Sali'm ibn Mukram (–) Abu 'Abdillah (p.b.u.h.) as saying:
"People are of three kinds: (i) The learned scholars; (ii) The learners; and (iii) The rubbish."

57–3. Muḥammad ibn Yaḥyā (-) ‘Abdillāh ibn Muḥammad (-) ‘Ali ibn al-Ḥakam (-) al-‘Alā’ ibn Razin (-) Muḥammad ibn Muslim (-) Abu Ḥamzah ath-Thumāli as saying, "Abu ‘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 enmity.'"

58–4. ‘Ali ibn Ibrāhīm (-) Muḥammad ibn ‘Isā (-) Yunus (-) Jamīl (-) Abu ‘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."
CHAPTER ON
THE DIVINE REWARDS FOR THE LEARNED AND THE LEARNERS.

59–1. Muḥammad ibn al-Ḥasan and ‘Ali ibn Muḥammad (−)
Sahl ibn Ziyād *and Muḥammad ibn Yahyā (−) Aḥmad ibn
Muḥammad, both of them (−) Jaʿfar ibn Muḥammad al-Ashʿari (−)
‘Abdullāh ibn Maymūn al-Qaddāḥ and ‘Ali ibn Ibrāhīm (−) his
father (−) Ḥammād ibn ‘Isā (−) al-Qaddāḥ (−) Abu ‘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
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 Yahyā (−) Aḥmad ibn Muḥammad (−) al-Ḥasan ibn Maḥbud (−) Jamīl ibn Śâlih (−) Muḥammad ibn Muslim (−) Abu Jaʿfar (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 later. Acquire knowledge from those who are its true possessors. Teach your brothers as the learned have taught you."


'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
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-Ḥamīd (–) al-‘Alā ibn Razīn (–) Abī ‘Ubaydah al-Ḥadhdhā (–) 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 (–) ‘Ali ibn Muḥammad ibn Sa‘d (rafa‘ahu) (–) Abī Ḥamzah (–) ‘Ali 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 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 for-bearing, and always accepts the words of the wise.'

64–6. ibn Ibrāhīm (–) his father (–) al-Qāsim ibn Muḥammad (–) Sulaymān ibn Dāwūd al-Minqarī (–) Ḥafṣ ibn Ghiyāth as saying: "Abu ‘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.'
CHAPTER ON
ATTRIBUTES OF THE LEARNED SCHOLARS

65–1. Muḥammad ibn Yaḥyā al-ʿAttār (−) Aḥmad ibn Muḥammad ibn ʿIsā (−) al-Ḥasan ibn Maḥbūb (−) Muʿawiyah ibn Wahab as saying, "I have heard Abu ‘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."" 4

66–2. ‘Ali ibn Ibrāhīm (−) Muḥammad ibn ‘Isā (−) Yunus (−) Ḥammād ibn ‘Uthmān (−) al-Ḥārith ibn Mughīrah an-Naṣrī (−) Abu ‘Abdillāh (p.b.u.h.) regarding the (following) words of Allâh, the Almighty:

"Verily, fear Allâh only those of His servants endowed with knowledge." (al-ʿFāṭir, 35:28)

"Learned here means those whose deed corroborate their word. And he whose deed do not corroborate his word is not at all a learned scholar."
67–3. A group of our associates (–) Aḥmad ibn Muḥammad al-Barqi (–) Ismāʿīl ibn Mihrān (–) Abu Saʿīd al-Qāmāṭ (–) al-Ḥalabī (–) Abu ʿAbdillāh (p.b.u.h.) as saying:

"Amīr al-muʿminīn 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 Qurʾān 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 Qurʾān 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 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 ‘Isā *and Muḥammad ibn Ismā‘īl (–) al-Faḍl ibn Shādhān an-Naysāburi, 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-Barqi (–) some of his associates (rafa‘ahu) Amīr al-mu'minīn (p.b.u.h.) as saying:

"The heart of a learned scholar is always free from stupidity and inadvertence."

70–6. According to the same ascription (–) Muḥammad ibn Khālid (–) Muḥammad ibn Sinān (rafa‘ahu) as saying:

"‘Isā 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 fulfill 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 your feet. Jesus replied,
The person who can lay the greatest claim 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 leveled ground and not from mountainous regions.'

71-7. ‘Ali ibn Ibrāhīm (–) his father (–) ‘Ali ibn Ma‘bad (–) the person whose name was mentioned (–) Mu‘āwiyah ibn Wahb (–) Abu ‘Abdillāh (p.b.u.h.) as saying: "Amīr al-mu'minīn (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.'
CHAPTER ON
RIGHTS AND PRIVILEGES OF A LEARNED SCHOLAR

72–1. ‘Ali ibn Muḥammad ibn ‘Abdillāh (–) Aḥmad ibn Muḥammad (–) Muḥammad ibn Khālid (–) Sulaymān ibn Jaʿfar al-Jaʿfari (–) the person whose name was mentioned (–) Abu ‘Abdillāh (p.b. u.h.) as saying, "Amīr al-muʾminīn 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 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.

7

CHAPTER ON
THE PASSING AWAY OF THE SCHOLARS

73–1. A group of our associates (–) Aḥmad ibn Muḥammad ibn Khālid (–) ‘Uṯmān bin ‘Isā (–) Abī Ayyūb al-Khazzāz (–) Sulaymān ibn Khālid (–) Abu ‘Abdillāh (p.b.u.h.) as saying:

"Among all the deaths of Muslim believers (mu‘minīn) none
is so lovable for *iblîs* (Satan) as the death of a learned scholar (of Islamic)."

74–2. ‘Ali ibn Ibrâhîm (–) his father (–) Ibn Abi Ṭumâr (–) some of his associates (–) Abu ‘Abdillâh (p.b.u.h.) as saying:

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

75–3. Muhammad ibn Yahyâ (–) ʿAḥmad ibn Muhammad (–) Ibn Maḥbûb (–) ‘Ali ibn Abi Ḥamzâh as saying: "I have heard Abu'l-Ḥasan Mûsâ ibn Jaʿfar (p.b.u.t.) as saying:

'When a (true Muslim) believer dies the angesles, the spot of the earth on which he used to offer prayers to Allâh, 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 Islamics) are the fort of Islam like the fort which is built round the city.'"

76–4. From him (i.e. Muhammad ibn Yaḥyâ) (–) ʿAḥmad (–) Ibn Maḥbûb (–) ʿAbî Ayyûb al-Khazzâz (–) Sulaymân ibn Khâlid (–) Abu ‘Abdillâh (p.b.u.h.) as saying:

"Among all the deaths of Muslim believers none is so lovable to
iblis (Satan) as the death of a learned scholar (of religion and Islams).

77–5. ‘Ali ibn Muhammad (-) Sahl ibn Ziyād (-) ‘Ali ibn Asbāt (-) his uncle Ya‘qūb ibn Sālim (-) Dāwūd ibn Farqad (-) Abu ‘Abdillāh (p.b.u.h.) as saying, "My father has observed:

'Almighty Allâh 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 Muhammad (-) Muhammad ibn ‘Ali (-) the person whose name was mentioned (-) Jābir (-) Abu 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 Allâh:

'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.'"
CHAPTER ON
THE COMPANY OF THE LEARNED AND HAVING ASSOCIATION WITH THEM

79–1. ‘Ali ibn Ibrähîm (–) Muhammad ibn ‘Isâ (–) Yûnus (raja‘ahu) Luqmân 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 Allâh, 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 Allâh will bestow upon the scholars His bounties and you will also receive some of them. If you see people forgetful of Allâh, 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 Allâh will descend on them and you will
also be a victim along with them."

80–2. ‘Ali ibn Ibrâhîm (–) his father *and Muhammad ibn Yahyâ (–) Aḥmad ibn Muhammad ibn ‘Isâ, both of them (–) Ibn Maḥbûb (–) Durust ibn Abî Manṣûr (–) Ibrâhîm ibn Abd al-Ḥamîd (–) Abu'l-Ḥasan Mûsâ 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 Muhammad al-Barqi (–) Sharîf ibn Sâbiq (–) al-Faḍl ibn Abî Qurrah (–) Abu Abdillâh (p.b.u.h.) as saying, "The Messenger of Allâh (p.b.a.h. a.h.p.) has said:

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

as 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 Muhammad
al-Isbahānī (–) Sulaymān ibn Dāwūd al-Minqari (–) Sufyān ibn ‘Uyyān-
ah (–) Mis‘ar ibn Kidām, as saying, "I have heard Abu Ja‘far (p.b.
.u.h.) saying:
'To me having a single session with a man of integrity and con-
fidence is far better than doing good deed for the whole year.'"

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9

CHAPTER ON
ASKING QUESTIONS AND INTERCHANGING
WITH A LEARNED SCHOLAR

84–1. ‘Ali ibn Ibrāhīm (–) his father (–) Ibn Abi ‘Umayr (–) some
of our associates (–) Abu ‘Abdillāh (p.b.u.h.). The narrator
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. Muhammad ibn Yahyā (–) Aḥmad ibn Muhammad ibn ‘Isā (–) Ḥammād ibn ‘Isā (–) Ḥarīz (–) Zurārah, Muhammad ibn Muslim and Burayd al-‘Ijli, as saying:

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


"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):

‘Ali ibn Ibrāhīm (–) his father (–) an-Nawfāli (–) as-Sakūnī (–) Abu ‘Abdillāh (p.b.u.h.).

"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. ‘Ali (–) Muhammad ibn ‘Isā (–) Yūnus (–) the person whose name was mentioned (–) Abu ‘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 so 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. ‘Ali ibn Ibrāhīm (–) his father (–) Ibn Abi ‘Umayr (–) ‘Abdullāh ibn Sinān (–) Abu ‘Abdillāh (p.b.u.h.) as saying:
"The Messenger of Allâh (p.b.u.h.a.h.p.) has said, 'Says Allâh 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. Muhammad ibn Yahyâ (–) Aḥmad ibn Muhammad ibn ‘Isâ (–) Muhammad ibn Sinân (–) Abu al-Jarud (–) Abu Ja‘far (p.b.u.h.) as saying:

"May Allâh be merciful to a person who revives knowledge." The narrator says, "I inquired of the Imâm, 'What is the meaning of the revival of knowledge?' The Imâm replied, 'It means to have discourses with the worthy religious and pious people.'"

91–8. Muhammad ibn Yahyâ (–) Aḥmad ibn Muhammad (–) ‘Abdullâh ibn Muhammad al-Ḥajjâl (–) some of his associates (rafâ‘ahû) The Messenger of Allâh (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 (ḥadîth) 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 (ḥadîth)."

92–9, A group of our associates (–) Aḥmad ibn Muhammad ibn (–) Manṣûr aṣ-Ṣayqâl, as saying, "I have heard Abu Ja‘far
(p.b.u.h.) as saying:

'Learned discourses are the instructions and lessons in themselves and they are the best prayers.'

10

CHAPTER ON
DEFUSION OF KNOWLEDGE

93–1. Muhammad ibn Yahyā (–) Aḥmad ibn Muhammad ibn ‘Isā (–) Muhammad ibn Ismā‘īl ibn Bazī (–) Maḥṣūr ibn Ḥāzim (–) Ṭalḥah ibn Zayd (–) Abu ‘Abdillāh (p.b.u.h.) as saying:

'I have read in the book of ‘Ali (p.b.u.h.) 'not until Allāh took the pledge from the learned to defuse knowledge freely, did Allāh take the pledge from the illiterate to acquire knowledge. It is because
knowledge had been there already and ignorance came afterwards.'"

94–2. A group of our associates (–) Aḥmad ibn Muhammad al-Barqi (–) his father (–) Aḥmad bin Nādhr (–) ʿAmr bin Shīmr (–) Jābir (–) Abu Jaʿfar (p.b.u.h.) as saying:

"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 far as (the de.fusion) of knowledge is concerned."

95–3. According to the same ascription (–) his father (–) Aḥmad ibn Naḍr (–) ʿAmr bin Shīmr (–) Jābir (–) Abu Jaʿfar (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 (–) Muhammad ibn ʿĪsā ibn ʿUbayd (–) Yūnus ibn ʿAbd ar-Raḥmān (–) the person whose name was mentioned (–) Abu ʿAbdillāh (p.b.u.h.) as saying:

"ʿĪsā ibn Maryam (Jesus, the Prophet) stood up to address
the Children of Israel, said:

'O' Bani Isrā'îl! 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. Muhammad ibn Yahyâ (−) Ahmad ibn ‘Abdullâh (both) sons of Muhammad ibn ‘Isâ (−) ‘Ali ibn al-Ḥakam (−) Sayf ibn ‘Amirah (−) Mufaḍḍal ibn Yazîd as saying, "Abu ‘Abdillâh (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 before the people without knowing it.' "

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98–2. 'Ali ibn Ibrāhīm (–) Muhammad ibn 'Isā ibn 'Ubayd (–) Yūnus ibn 'Abd ar-Rahmān (–) 'Abd ar-Rahmān ibn al-Ḥajjaj as saying, "Abu '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. Muhammad ibn Yaḥya (–) Aḥmad ibn Muhammad ibn 'Isā (–) al-Ḥasan ibn Maḥbūb (–) 'Ali ibn Ri’āb (–) Abī ‘Ubaydah al-Ḥadhdhā' (–) Abu 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 Muhammad ibn Khālid (–) al-Ḥasan ibn ‘Ali al-Washshā' (–) Abān al-Ahmar (–) Ziyād ibn Abī Rajā' (–) Abu Ja‘far (p.b.u.h.) as saying:

"Tell the people what you know, and in case you don't know
say, 'Alläh knows best.' Lo, if a person singles out any verse from Qur'ãn – the Book of Alläh (to mis-interpret it) – he falls down as far away as the heaven is from the earth."

101–5. Muhammad ibn Ismã’il (-) al-Fâdil ibn Shãdhân (-) Ḥammãd ibn ‘Isã (-) Rib‘î ibn ‘Abdillãh (-) Muhammad ibn Muslim (-) Abu ‘Abdillãh (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 Alläh knows best' But if he is not learned (and still interrogated) then he has no right even to state that much." (that is, "Alläh knows best.")

102–6. ‘Ali ibn Ibrãhîm (-) Aḥmad ibn Muhammad ibn Khâlid (-) Hammãd ibn ‘Isã (-) Ḥâriz ibn ‘Abdillãh (-) Muhammad ibn Muslim (-) Abu ‘Abdillãh (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, Alläh 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 of any cupidity."
al-Ḥusayn ibn Muhammad (–) Mu‘allā ibn Muhammad (–) ‘Ali ibn Ashbāt (–) Já‘far ibn Samā‘ah (–) (some others) more than one (–) Abān (–) Zurārah ibn A‘yān as saying,

"I asked Abu 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. 'Ali ibn Ibrāhīm (–) his father (–) Ibn Abī ‘Umayr (–) Yūnus (ibn ‘Abd ar-Rahmān) (–) Abī Ya‘qūb Is’hāq ibn ‘Abdillāh (–) Abu ‘Abdillāh (p.b.u.h.) as saying:

"Almighty Allāh has earmarked two verses from His Book (Qur'ān) 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 came not unto them.' " (Yūnus, 10:39)
105–9. `Ali ibn Ibrāhīm (–) Muhammad ibn ‘Isā (–) Yūnus (–) Dāwūd ibn Farqad (–) Whoever (unknown) narrated it to him (–) Ibn Shubrumah (the chief judge of Kufah) as saying:

"My heart starts trembling like anything, whenever I (Ibn Shubrumah) remember this very tradition which I have heard from Ja‘far ibn Muhammad (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 (muhkam) and which are ambiguous (mutashābih), not only met his doom but also brought others to their doom.' "

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CHAPTER ON
ACTING WITHOUT KNOWLEDGE

106–1. A group of our associates (–) Aḥmad ibn Muhammad ibn Khālid (–) his father (–) Muhammad ibn Sinān (–) Ṭalḥah ibn Zayd as saying, "I have heard Abu `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. Muhammad ibn Yahyā (–) Aḥmad ibn Muhammad ibn 'Isā (–) Muhammad ibn Sinān (–) Ibn Muskān' (–) Ḥasan aş-Şayqal as saying, "I have heard Abu Abdillāh (p.b.u.h.) as saying:
'Almighty Allâh 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) interact on each other.'

108–3. From him (–) Āḥmad ibn Muḥammad (–) Ibn Faḍḍāl (–) Whoever narrated it to him (–) Abu ‘Abdillâh (p.b.u.h.) as saying:

"The Messenger of Allâh (p.b.u.h.a.h.p.) said, 'Whoever acts without knowledge actually wrongs more than he corrects.'"

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CHAPTER ON
APPLICATION AND USE OF KNOWLEDGE

109–1. Muhammad ibn Yaḥyâ (–) Āḥmad ibn Muḥammad
ibn ‘Isã (-) Ḥammãd ibn ‘Isã (-) ‘Umar ibn Udhaynah(-) Abãn ibn Abi ‘Ayyãsh (-) Sulaym ibn Qays al-Hilãlī as saying, "I have heard from Amîr al-mu'minîn – the Chief of the believers (‘Ali - 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 Allãh and in response to whose call, the other man accepted him and obeyed Allãh 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. Muhamman ibn Yahyã (-) Aḥmad ibn Muhammad (-) Muhammad ibn Sinãn (-) Ismãʿîl ibn Jãbir (-) Abu ʿAbdillãh
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 (–) Aḥmad ibn Muhammad ibn Ḥālid (–) ʿAli ibn Muhammad al-Qāsānī (–) whoever (unknown to us) mentioned by the narrator (–) ʿAbdullāh ibn al-Qāsim al-Jaʿfari (–) Abu ʿAbdillāh (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. ʿAli ibn ʿIbrāhīm (–) his father (–) al-Qāsim ibn Muhammad (–) al-Minqāri (–) ʿAli ibn Ḥāshim ibn al-Burayd (–) his father as saving, "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 Injīl (the holy Book of Allāh revealed to Jesus, the Prophet), that not until you have practiced what you have learnt should you try to learn what you don't know. It is because the
knowledge which is not practiced enhances nothing but thanklessness, disbelief and remoteness from Allâh.' "

113–5. Muhammad ibn Yahyâ (–) Aḥmad ibn Muhammad ibn ‘Isâ (–) Muhammad ibn Sinân (–) al-Mufadclal ibn ‘Umar as saying:

"I asked Abu ‘Abdillâh (p.b.u.h.) 'How to recognise one who secures his salvation?' The Imãm 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 discordent with his words, then his knowledge is just a repository.' "

114–6. A group of our associates (–) Aḥmad ibn Muhammad ibn Khâlid (–) his father (rafa‘ahu) Amîr al-mu'mînîn (‘Ali - p.b.u.h.) while addressing the people on a pulpit, said:

"O’ people, practice what once you have already learnt, so that you may be the recepient 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 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 Allâh. And he amongst you is the most self-deceived, who is most disobedient to Allâh. Whoever disobeys Allâh is a failure in life and becomes subject to repentance."

115–7. A group of our associates (–) Aḥmad ibn Muhammad ibn Khâlid (–) his father (–) whoever (unknown to us) mentioned by the narrator (–) Muhammad ibn ‘Abd ar-Rahmân ibn Abi Laylâ (–) his father as saying, "I have heard Abu 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 Shaytân (Satan). Whenever Satan quarrels with you, you should face him with the help of the knowledge you have. Verily, the wiles and decepts of
Satan are quite feeble.' Hearing it I (the narrator) inquired, 'What is that knowledge which we should acquire?' The Imãm replied, 'It is the knowledge of the Omnipotence of Allãh manifested to you, with which you should lace Satan (every evil in life).'

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CHAPTER ON ONE WHO LIVES BY AND IS PROUD OF HIS KNOWLEDGE

116-1. Muhammad bin Yahyã (–) Aḥmad ibn Muhammad ibn Ḭassã and ‘Ali ibn Ibrãhîm (–) his father, both of them (–) Ḥammãd ibn Ḩassã (–) ‘Umar ibn Udhaynah (–) Abãn ibn Abî ‘Ayyãsh (–) Sulaym ibn Qays as saying, "I have heard Amîr al-mu'minin (p.h.u.h.) saying:

'The Messenger of Alläh (p.b.u.h.a.h.p.) observed: Two types of hungry person can never be appeased (i) the seeker of the worldly
gains, and (ii) the seeker of knowledge. He who confined himself in respect of his worldly gains within what Allâh has sanctioned for him, achieves the real peace. And he who achieves the worldly gains through what Allâh 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.'"


"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 Allâh the good of this life and the life hereafter."

118–3. ‘Ali ibn Ibrâhîm (–) his father (–) al-Qâsim ibn Muham- mad al-Isbahanî (–) al-Mınqarî (–) Ḥafṣ ibn Ghiyâth (–) Abû ‘Abdillâh (p.b.u.h.) as saying:
"He who intends worldly gain through his knowledge of the traditions, has no share (of Divine rewards) in his life hereafter."

119–4. ‘Ali ibn Ibrãhîm (–) his father (–) al-Qãsim (–) al-Minqari (–) Hafṣ ibn Ghiyãth (–) Abu ‘Abdillãh (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, 'Allãh revealed to Dãwûd (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-Sakkûni (–) Abu ‘Abdillãh (p.b.u.h.) as saying:

"The Messenger of Allãh (p.b.u.h.a.h.p.), has observed, 'The scholars (in religion) are the trustees of the Prophets so long as they..."
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. Muhammad ibn Ismā‘īl (-) al-Fall ibn Shādhān (-) Ḥammād ibn ‘Isā (-) Rib‘ī ibn ‘Abdillāh (-) whoever narrated it to him (-) Abu 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."
122–1. ‘Ali ibn Ibrāhīm ibn Hāshim (–) his father (–) al-Qāsim ibn Muhammad (–) al-Minqari (–) Haft ibn Ghiyāth (–) Abu ‘Abdillāh (p.p.u.h.) as saying:

"O' Hāfṣ! 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, "Abu ‘Abdillāh (p.b.u.h.) has observed, ‘Isā son of Maryam (Jesus, the Prophet - peace be upon him and upon our Prophet and his progeny)
has said, 'Woe to the wicked scholars, how fiercely do the flames of hell fire envelope them.'"

124–3. ‘Ali ibn Ibrãhîm (–) his father and Muhammad ibn Ismã‘î (–) al-Faḍl ibn Shãdhãn, both of them (–) Ibn Abi ‘Umayr (–) Jamîl ibn Darraj as saying, "I have heard Abu ‘Abdillãh (p.b.u.h.) saying:

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

'Verily repentance (acceptable) to Allãh is only for those who do evil ignorantly.' " (an-Nisã’, 4:17)

125–4. Muhammad ibn Yahyã (–) Aḥmad ibn Muhammad ibn ‘Isã (–) al-Ḥusayn ibn Sa‘îd (–) an-Ṣa‘îd ibn Suwayd (–) Yahyã al-Ḥalabi (–) Abî Sa‘îd al-Mukãrã (–) Abî Baṣîr (–) Abu Ja‘far (p.b.u.h.) as saying:

"Regarding the words of Allãh, 'So they shall be thrown down into it (the hell fire), they are those gone astray.' (ash-Shu‘arã’, 26:94) (The Imãm observed) This is a group of people which praised justice with the tongue and contravened it with its deeds."
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CHAPTER ON
MISCELLANEOUS TRADITIONS

126–1. ‘Ali ibn Ibrāhīm (−) his father (−) Ibn Abi ‘Umayr (−) Ḥafṣ ibn al-Bakhtari (rafa‘ahū) as saying:

"Amīr al-mu'mīnin - 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.'"

heard Abū ‘Abdillāh (p.b.u.h.) saying, 'Amīr al-mu'mīnīn – the Chief of the believers (‘Ali - 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.'

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

'The ablest vizier (wazîr) 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. ‘Ali ibn Muhammad (–) Sahl ibn Ziyâd (–) Ja‘far ibn Muhammad al-Ash‘ari (–) Abdullah ibn Maymûn al-Qaddâḥ (–) Abu ‘Abdillâh (p.b.u.h.) (–) his fore-fathers (the Imãms - p.b.u.t.) as saying:

"A person came to the Messenger of Allâh (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. ‘Ali ibn Ibrâhîm (rafa‘ahû) Abu ‘Abdillâh (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
the type which seeks knowledge for foolishness, stupidity and deception display. The second is the type which seeks it for overbearing 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 Allâh but inwardly his heart is totally devoid of piety and Godliness. Almighty Allâh gives him a punch on his nose and breaks his back bone.

"(Second is the type) who is a case of over-bearing attitude and deception is really a man cheating and flattery. He is the type which seeks to dominate its equals and which is servile before the rich, who are lessen in knowledge. He is the man who tastes from their lavish tables and (with every morsal he takes) he degrades and demolishes his religion. Almighty Allâh 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 burnoose (gown) for worship and stands for the prayers in the darkness of night. He acts in hope and fear. He is fearful, prayerful, guardful 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 Muhammad ibn Mahmūd, Abu ‘Abdillāh al-Qazwīnī (–) a group of our associates among them are Ja‘far ibn Muhammad aš-Šayqal in Qazwīn (–) Aḥmad ibn ‘Isā al-‘Alawī (–) ‘Abbād ibn Suhayb al-Baṣrī (–) Abu ‘Abdillāh (p.b.u.h.).

131–6. ‘Ali ibn Ibrāhīm (–) his father (–) Muhammad ibn Yaḥyā (–) Ṭalḥah ibn Zayd as saying, "I have heard Abu ‘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 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-llusayn ibn Muhammad al-Ash‘ari (–) Mu‘allā ibn Muhammad (–) Muhammad ibn Jumhūr (–) ‘Abd ar-Rahmān ibn Abi Najrān (–) whoever mentioned by the narrator (–) Abu ‘Abdillāh 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 (–) Ahmād ibn Muhammad ibn Khālid (–) his father (–) whoever mentioned by the narrator (–) Zayd ash-Shahhām (–) Abu 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."

"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 (–) Ibrāhīm (–) Ibn Faḍdāl (–) Ibn Bukayr (–) Ḥāmzah ibn aṭ-Ṭayyār who reproduced some extracts from the speeches of the father of Abu ‘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)
136–11. ‘Ali ibn Ibrâhîm (–) his father (–) al-Qâsim ibn Muhammad (–) al-Minqari (–) Sufyân ibn ‘Uyaynah as saying, "I have heard Abu ‘Abdillâh (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 Allâh Who is your Lord and sustainer. The second is the knowledge of what Allâh has made of and for you. The third is the knowledge which Allâh expects of you. The fourth is the knowledge of what expels you from your religion.'"

137–12. ‘Ali ibn Ibrâhîm (–) his father (–) Ibn Abi ‘Umayr (–) Hishâm ibn Sâlim as saying:

'I have inquired of Abu ‘Abdillâh (p.b.u.h.), 'What right does Allâh have over His creation?' The Imâm replied, 'Allâh'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.'"


'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 (−) Muhammad ibn Zakariyya al-Ghalābi (−) Ibn ‘Ā’ishah al-Bāṣri (rafa‘ah) says on the authority of Amīr al-mu’mīnīn (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 Muhammad (−) Mu‘allā ibn Muhammad (−) al-Washshā’ (−) Abān ibn ‘Uthmān (−) ‘Abdullāh ibn Sulaymān as saying:

"I have heard the remarks of Abu Ja‘far (p.b.u.h.) when a man from Basrah 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:
In that case *mu'min āl* Fir‘awn (the believer among the folk of Pharaoh who is highly praised in the Holy Qur'an 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 Nūḥ (Noah, the Prophet - p.b.u.h.) was sent. Ḥasan al-Baṣri 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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CHAPTER ON QUOTING BOOKS AND THE TRADITION.
SIGNIFICANCE OF WRITING AND ADHERING TO THE BOOKS.

141–1. ‘Ali ibn Ibrāhīm (–) his father (–) Ibn Abī ‘Umayr (–) Manṣūr ibn Yūnus (–) Abī Baṣīr as saying:

"I have inquired from Abu ‘Abdillāh (p.b.u.h.) regarding the words of Allāh, 'Who hear advice and follow the best thereof, (such
are those whom Allãh guideth and such are men of understanding).' (az-Zumar, 39:18)

"The Imãm observed, 'This is a person who hears the tradition and relates it exactly as he heard it without adding and substracting from it.'"

142–2. Muhammad ibn Yahyã (–) Muhammad ibn al-Þusayn (–) Ibn Abi ‘Umayr (–) Ibn Udhaynah (–) Muhammad ibn Muslim as saying,

"I have inquired of Abu ‘Abdillãh (p.b.u.h.), 'I hear the tradition from you and then (while quoting it to others) I add to and substract something from it.' The Imãm replied, 'It does not matter, if you intend to convey the meaning of the tradition.'"

143–3. From him (–) Muhammad ibn al-Þusayn (–) Ibn Sinãn (–) Dãwûd ibn Farqad as saying;

"I asked Abu ‘Abdillãh (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 Imãm inquired of me, 'Do you deliberately change my words?' I replied, 'No, not at all.' The Imãm further inquired, 'Do you intend to convey my meaning?' I replied, 'Certainly.' At this the Imãm observed, 'Then it does not matter.' "

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144–4. From him (—) Aḥmad ibn Muhammad ibn ‘Isā (—) al-Ḥusayn ibn Sa’īd (—) al-Qāsim ibn Muhammad (—) ‘Ali ibn Abi Ḥamzah (—) Abī Basīr as saying:

"I asked Abu ‘Abdillāh (p.b.u.h.), '(Many a time) I hear tradition from you but related it on the authority of your father (Imām Abu Ja‘far Muhammad 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 Abu ‘Abdillāh (p.b.u.h.) addressed Jamīl and observed, 'Attribute to my father what you hear from me.'"

145–5. From him (—) Aḥmad ibn Muhammad and Muhammad ibn al-llusayn (—) Ibn Maḥbūb (—) Abdullāh ibn Sinān as saying,

"I inquired of Abu ‘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 (—) Aḥmad ibn ‘Umar al-Ḥallal as saying,
"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 Imam 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 Muhammad ibn Khālid (–) an-Nawfali (–) as-Sakkūnī (–) Abu ‘Abdillāh (p.b.u.h.) as saying, "Says Amīr al-mu'mīnīn (‘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.'"


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

149–9. al-Ḥusayn ibn Muhammad (–) Mu‘allā ibn Muhammad (–) al-Ḥasan ibn ‘Ali al-Washshā’ (–) ‘Āṣim ibn Humayd (–) Abī Baṣīr as saying, "I have heard Abū ‘Abdillāh (p.b.u.h.) saying:

'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.'"


'Guard your books (of written traditions). Soon you will stand in acute need of them.'"

151–11. A group of our associates (–) Aḥmad ibn Muhammad ibn Khālid al-Barqi (–) some of his associates (–) Abi Sa‘īd al-Khaybari (–) al-Mufaḍḍal ibn ‘Umar as saying, "Abu ‘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 (–) Muhammad ibn ‘Ali (rafa’ahū) relates on the authority of Abu ‘Abdillāh (p.b.u.h.) as saying:

"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."


'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. 'Ali ibn Muhammad (–) Sa‘īd ibn Ziyād (–) Aḥmad ibn Muhammad (–) 'Umar ibn ‘Abd al-‘Aziz (–) Hishām ibn Sālim. Ḥammād ibn ‘Uthmān and others a, saying, "We have heard Abu ‘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 narratives of my grandfather are the words of (my great-grandfather al-Ḥusayn. And all the narratives of al-Ḥusayn are the words of al-Ḥasan. And all the narratives of al-Ḥasan are the words of his father) Amīr al-mu'minin (‘Ali - p. b. u. h.) ; and all the narratives of Amīr al-mu'minin (‘Ali - p. b. u. h.) are the words of the Messenger of
Allāh (Muhammad, 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 Muhammad (–) Muhammad ibn al-Ḥasan ibn Abī Khālid Shaynulah as saying:

"I inquired of Abu Jaʿfar (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 Abu Jaʿfar (the fifth Imām) and Abu ‘Abdillāh (p.b.u.h.) and (at that time) they had to observe 'taqīyyah' (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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18

CHAPTER ON
BLIND FOLLOWING

156–1. Some of our associates (—) Āḥmad ibn Muhammad ibn Khālid (—) ‘Abdullāh ibn Yaḥyā (—) Ibn Muskan (—) Abī Basīr 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 worshipped them unconsciously.'"
157–2. ʿAli ibn Muhammad (−) Sahl ibn Ziyād (−) Ibrāhīm ibn Muhammad al-Hamdānī (−) Muhammad ibn ‘Ubaydah as saying, "(Imām) Abu'l-Ḥasan (p.b.u.h.) addressed me thus:

'O' Muhammad are you (Shiʿites) stronger in following your Imāms or the Murjiʿites?' (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 (Shiʿites) 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, Murjiʿites 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 Shiʿites have accepted a person (as your Imām – divinely appointed guide) whose obedience has been made obligatory on you (by Allāh). Notwithstanding, this, you (Shiʿites) do not follow him (the Imām completely). Hence they (Murjiʿites) are stronger than you in their following.'"

158–3. Muhammad ibn Ismāʿīl (−) al-Fadl ibn Shādhān (−) Ḥammād ibn ‘Isā (−) Ribʿi ibn Abdillāh (−) Abi Baṣīr (−) Abu ‘Abdillāh (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 Allâh." (at-Tawbah, 9:31)

The Imam observed:

"By Allâh, 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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19

CHAPTER ON

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

associates (–) Aḥmad ibn Muḥammad (–) Ibn Faḍḍāl, both of them (–) ibn Ḥumayd (–) Muḥammad ibn Muḥammad (–) Abu Jaʿfar (p.b.u.h.) as saying, "Amīr al-muʾminīn (ʿAlī) 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 (Qurʾān). Through such practices people make others subservant 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 false-hood 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 (–) Muʿallā ibn Muḥammad (–) Muḥammad ibn Jumḥūr al-ʾAmī (rafaʿahū), 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 the learned if he does not declare (the truth)."

161–3. According to the same authorities (named above) (–) Muhammad ibn Jumuḥūr (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 Jumuḥūr (rafa'ahu) the Messenger of Allâh (p.b.u.h.a.h.p.) as saying:

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

163–5. Muhammad ibn Yaḥyâ (–) Aḥmad ibn Muhammad ibn ʻIsâ (–) al-Hasan ibn Maḥbūb (–) Mu‘āwiyah ibn Wahb as saying: "I have heard Abu ʻAbdillâh (p. b. u. h.) saying that the Messenger of Allâh (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 (Imâm) from my progeny, being in charge of the belief to challenge it, to defend it. He will speak under divine inspiration
from Allâh, 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 Allâh.'"

164–6. Muhammad ibn Yaḥyâ (–) some of his associates and ‘Ali ibn Ibrâhîm (–) his father (–) Hârûn ibn Muslim (–) Mas‘adah ibn Şadqâq (–) Abu ‘Abdillâh (p.b.u.h.) and ‘Ali ibn Ibrâhîm (–) his father (–) Ibn Maḥbûb (rafa‘ahû) (–) Amîr al-mu‘minîn (‘Ali - p.buh.) as saying:

"The two most hated persons in the eye of Allâh are:

1) The person whom Allâh 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 the ignorant, preoccupied with the facinations which blind the eyes. People resembling to human beings named him as a scholar, although any a day knowledge has ever been pure in him. Every morning he has 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 seat 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 enegmatic 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 repriseable 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 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 Allâh 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 him-self. He winnows the traditions and narrations (of the Prophet and the Imãms), 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-Husayn ibn Muhammad (–) Mu‘allâ ibn Muhammad (–) al-Hasan ibn ‘Ali al-Washshâ’ (–) Abân ibn ‘Uthmân (–) Abi Shaybah al-Khurâsâni as saying, "I have heard Abu 'Abdillâh (p.b. u.h.) saying: 

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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 Allâh can never be realised through such conclusions and judgments.'

166–8. ‘Ali ibn Ibrâhîm (-) his father (-) Muhammad ibn Ismâ‘îl (-) al-Fâdîl ibn Shâdhân (rafa‘ahu) (-) Abu Ja‘far and Abu ‘Abdillâh (p.b.u.t.) as saying:

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

167–9. ‘Ali ibn Ibrâhîm (-) his father (-) Ibn Abi ‘Umayr (-) Muhammad ibn Hukaym as saying:

"I inquired of Abu'l-Ḥasan Mûsâ (p.b.u.h.), 'May my life be sacrificed for you, it is through your blessings and guidance, we (the Shiites) have learnt religion (Islâm) 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 Allâh 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 traditions which are related from..."
your fore-fathers (the Imãms). 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 Imãm 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 Imãm added, 'Curse of Allãh may fall upon Abu Ḥanîsfah who used to say, "Ali (p.b.u.h.) has said so and so, but I say so and so.'"

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

168–10. Muhammad ibn Abi 'Abdillãh (rafa’ahi) (–) Yûnus ibn 'Abd ar-Raḥmân as saying, "I inquired of Abu'l-Ḥasan, the first (p.b.u.h.), 'How should I believe the Oneness of Allãh?' The Imãm replied: 'O' Yûnus'. 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 Imãms) has gone
astray, and whoever has forsaken the Book of Allāh and the sayings of the Prophet has actually indulged in infidelity.' "

169–11. Muhammad ibn Yaḥyā (–) Aḥmad ibn Muhammad (–) al-Washshā' (–) Muthanna al-Ḥannāt (–) Abī Başīr, as saying:

"I inquired of Abu ‘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 Al-mighty, the Great.' "


'Every innovation in religion is misguidance and every misguidance leads into hell fire.'"

Yûnus ibn `Abd ar-Rahmân (–) Samã‘ah ibn Mihrân (–) Abu'l-Hasan Mûsâ (al-Kâdhîm - p.b.u.h.). Samã‘ah, the narrator relates;

"I addressed Imâm (Abu'l-Hasan Mûsâ) saying, 'I pray Allâh 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 do direct reference (solution) in your traditions. In such cases, can we perceive, examine and conclude on the basis of your similar traditions, following 'qiyãs' the guess work of the highest quality?"

"The Imâm replied, 'How are you concerned with such qiyãs superficial conclusions and guess work on the basis of similar traditions? He, who met his doom before you, met so because of qiyãs'. Then the Imâm instructed, 'Say what you have received from us. But if you face what you don't know,' then the Imâm pointed to his lips, that is, (our words will solve your problem). The Imâm further added, 'Curse of Allâh may fall on Abu Ḥanîfah 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 Imâm inquired from me (the narrator), 'Have you ever been in the company of Abu Ḥanîfah?' I replied, 'No, but these are, no doubt, the words of Abu Ḥanîfah.' I further inquired
of the Imām, 'Had the Messenger of Allāh (Muhammad - p.b.u.h.a.h.) 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 (–) Muhammad (–) Yūnus (–) Abãn (–) Abi Shaybah as saying, "I have heard Abu ‘Abdillāh (p.b.u.h.) saying:

'The knowledge of Ibn Shubrumah is defective and misleading regarding the book al-Jāmi‘ah which ‘Ali (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. Muhammad bin Ismā‘īl (–) al-Fāqīl bin Shādhãn (–)
Şafwân ibn Yahyâ (–) ‘Abd ar-Rahmân ibn al-Ḥajjâj (–) Abân ibn Taghlib (–) Abu ‘Abdillâh (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 Ramadan) but they have not to perform their daily prayers after their menstruation period. (Although offering prayers stands at a higher level than fasting.) O’ Abân! If as-Sunnah – are manipulated on the basis of semblances and appearances, the religion of Allâh (dîn) will totally be annihilated."

174–16. A group of our associates (–) Aḥmad ibn Muhammad (–) ‘Uthmân ibn ‘Isâ as saying, "I inquired of Abu'l-Ḥasan Mûsâ (p.b.u.h.) about qiyâs deriving the conclusions on the basis of appearances and similarities regarding divine commands. The Imãm replied, 'What concern do you have with such conclusions? Verily, Allâh will never ask you how and why certain things have been made lawful and others unlawful.'"

175–17. ‘Ali ibn Ḥibrîm (–) Hârûn ibn Muslim (–) Masʿadah ibn Sadaqah as saying: "Jaʿfar (p.b.u.h.- the Imãm) narrated to me on the authority of his (grand) father ‘Ali (p.b. u.h.) saying:

He who puts all his efforts in qiyâs such superficial thinking and deriving conclusions on the basis of similarities and semblances (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.'

"Abu 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 hid religion in such a manner, has actually contradicted Allãh, since he has declared something lawful and something unlawful without knowing it.'"

176–18. Muhammad ibn Yahyā (–) Ahmad ibn Muhammad (–) al-Hasan ibn ‘Ali ibn Yaqūtīn (–) al-Hasayn ibn Mayyāh (–) his father (–) Abu ‘Abdillāh (p.b.u.h.) as saying:

"Iblīs (Satan) judged himself by qiyās comparing the appearances of Adam (the Prophet) with himself and said, '(O Allãh!) 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 (Iblīs) had compared the essence and the quintessence with which Allãh 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."

The Imâm replied:

'What Muhammad (p.b.u.h.a.h.p.) declared to be lawful is eternally lawful till the Day of Judgment. And what Muhammad (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.'"


"Abu 1-lanîfah (the great scholar of Islamic Jurisprudence of his time) came to see Abu ‘Abdillâh (p.b.u.h.). The Imâm (Abu ‘Abdillâh) inquired of him, 'O' Abu Ḥanîfah it has come to my knowledge that you indulge in qiyâs concluding on the basis of similar divine commands.' Abu Ḥanîfah replied, 'Yes, I do so.' The Imâm thereupon instructed him, 'Never resort to judging the religious issues by semblance, appearances and superficialities. Since it was Iblîs (Satan) who first judged in this manner (qiyâs), when he said, '(O' Allâh) You have created me from fire and Adam from clay.' (al-‘A’râf, 7:12). So he (Iblîs) judged by comparing fire with the earth. If he had corn pared the quintessence and elegance

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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 ‘Isã (–) Yũnus (–) Qutaybah as saying:

"A person once asked (Imãm) Abu ‘Abdillãh (p.b.u.h.) a question, of which the Imãm gave an answer. The man further asked, 'If the matter had been such and such, what would your opinion have been?' Hearing this, the Imãm 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 Imãms) in any matter whatsoever?"

180–22. A group of our associates (–) Ahmãd ibn Muhammad ibn Khãlid (–) his father (Mursalan) as saying:

"(Imãm) Abu Ja‘far (p.b.u.h.) observed, 'Except Allãh, 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'ãn (the Book of Allãh) has established.'
CHAPTER ON TAKING (EVERY CASE) BACK TO THE QUR'AN 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 ALLAH) AND AS-SUNNAH INCLUDES IT.

181–1. Muhammad ibn Yahyā (−) Aḥmad ibn Muhammad ibn ‘Isā (−) ‘Ali ibn Ḥadīd (−) Murazim (−) Abu ‘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."
182–2. ‘Ali ibn Ibrâhîm (−) Muhammad ibn ‘Isâ (−) Yûnûs (−) Ḥusayn ibn al-Mundhir (−) ‘Umar ibn Qays (−) Abu Ja‘far (p.b.u.h.) as saying:

"Verily, Allâh 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 (−) Muhammad (−) Yûnûs (−) Abân (−) Sulaymân ibn Hârûn as saying, "I have heard Abu ‘Abdillâh (p.b.u.h.) saying:

'Allâh 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 (−) Muhammad ibn ‘Isâ (−) Yûnûs (−) Ḥammâd
(-) Abu ‘Abdillãh (p.b.u.h.) as saying:

"Nothing exists but it has been described in the Book (of Allãh, i.e. Qur’ãn) and as-Sunnah."

185–5. ‘Ali ibn Ibrãhîm (–) his father (–) Muhammad ibn ‘Isã (-) Yûnus (-) Hûmmãd (–) ‘Abdullãh ibn Sinãn (–) Abîl-Jârûd, as saying:

"Abu Ja‘far has said, 'Whenever I say anything to you, do demand from me its reference from the Holy Book of Allãh.' Then the Imãm added, 'It has been mentioned in certain traditions that the Messenger of Allãh (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, son of the Prophet, where is the relevant reference in the Book of Allãh?' At this, the Imãm observed: 'Allãh 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-Nisã ', 4:114)

'Allãh has also said:

'And give not away to the weak in mind, your property which Allãh hath made for you (a means of) your subsistence.' (an-Nisã', 4:5).
'And, Allâh has further said:

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

186–6 Muhammad ibn Yahyâ (–) Aḥmad ibn Muhammad (–) Ibn Faḍîl (–) Tha’labah ibn Maymûn (–) whoever has narrated to him (unknown) (–) al-Mu‘allâ ibn Khunays as saying, "Abu ‘Abdillâh (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 Allâh, the Almighty, however, the intelligence of the people is not sharp enough to reach it.' "

187–7. Muhammad ibn Yahyâ (–) some of his associates (–) Hârûn ibn Muslim (–) Mas‘adah ibn Şadaqah (–) Abu ‘Abdillâh (p.b. u.h.), as saying, "Amîr al-mu‘minîn (‘Ali - the Chief of the Believers) has observed:

'O’ people, Allâh 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.
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 hope-less 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 Allâh 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 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 Allâh and what was unlawful. This (prescription) is none other than the holy Qur'ân itself. And from it only ask whatever you have to ask. However the Qur'ân 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'ân itself. Verily, there is in this Book (of Allâh) 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'ân).'

188–8. Muhammad ibn Yahyã (–) Muhammad ibn ‘Abd al-Jabbãr (–) Ibn Fa‘dñal (–) Hammãd ibn ‘Uthmãn (–) ‘Abd al-‘A‘lã ibn A‘yan, as saying, "I have heard Abu ‘Abdillãh (p. b. u. h.) saying:

'I have been given birth by the Messenger of Allâh (p.b.u.h.a.h.p.) , I know of the Book of Allâh. How the Creator originated and what will happen till the Day of Judgment, all is to be found in this holy Book of Allâh. 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 in the palm of my hand. Lo, Allâh, the Almighty has Himself pro-claimed about His book. 'It contains descriptions of all things.' (an-Nahîl, 16:89)


"The Book of Allâh 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 Imâms) are in the know of it all."

190–10. A group of our associates (–) Aḥmad ibn Muhammad ibn Khâlid (–) Ismâ‘îl ibn Mîhrân (–) Sayf ibn ‘Amirah (–) Abi ’l-Maghrâ (–) Samâ‘ah (–) Abu’l-Hasan Mûsâ (p.b.u.h.), as replying, when the narrator asked him:

"In each and every thing to be found in the Book of Allâh and as-Sunnah of the Prophet? Or is this merely a statement of you?" The Imâm replied, "Certainly, the Book of Allâh and as-Sunnah of the Prophet contain each and every thing."
CHAPTER ON
CONFLICTING TRADITIONS

191–1. ‘Ali ibn Ibrāhīm ibn Hāshim (-) his father (-) Ḥammād ibn ‘Isā (-) Ibrāhīm ibn ‘Umar al-Yamānī (-) Abān ibn Abī ‘Ayyāsh (-) Sulaym ibn Qays al-Hilālī as saying:

"I told Amīr al-mu' mínīn, 'I have heard from Salmān (al-Fārsī) and al-Miqdād (ibn al-Aswād al-Kindī) as well as Abu Dharr (al-Ghīffārī) 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 traditions 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 Allâh (p.b.u.h.a.h.p.) and interpret the Qur'ân 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 at-tribute 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 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. Allah 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. Allah 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, false-hood 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 Allah 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 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 Allâh and reverence for the Prophet. He never forgets anything from what he had heard from the Prophet. 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'ān which consist of the superseded and the superseding (general and the specific) precise (muhkam) and the ambiguous and multi meaning (mutashâbih). Like Qur'ān, 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-Hasr, 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.
Prophet'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'ān, 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 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 Muhammad
(–) ‘Uthmān ibn ‘Isā (–) Abi Ayyūb al-Kharrāz (–) Muhammad ibn Muslim as saying :

"I inquired of Abu ‘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 Tiers. Still what comes from you runs counter to their narrations?' The Imām replied, 'Truly, the traditions are superseded just as the verses are.' "


"I have inquired of Abu ‘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 of deficiency (according to the circumstances).'(The narrator says), I further asked the Imām, 'Explain me whether the companions of the Prophet were hold true or hold 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 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 Muhammad (–) Sahl ibn Ziyād (–) Ibn Maḥbūb (–) ‘Ali ibn Ri‘āb (–) Abi ‘Ubaydah, as saying "Abu 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.'

A'yan as saying:

"I asked of Abu 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 Shiites). If you all (the Shiites) 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 Abu ‘Abdillāh (p.b.u.h.) 'Your followers (the Shiites) 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. Muhammad ibn Yahyā (–) Aḥmad ibn Muhammad ibn
‘Isâ (–) Muhammad ibn Sink]. (–) Naṣr al-Kath‘amī, as saying: "I have heard Abu ‘Abdilläh (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 (–) ‘Uthmân ibn ‘Isâ and al-Ḥasan ibn Maḥbūb both of them (–) Samâ‘ah, as saying:

"I inquired of Abu ‘Abdilläh (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 Imãm 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 (–) ‘Uthmân ibn ‘Isâ (–) al-Ḥusayn ibn al-Mukhtar (–) some of our associates (–) Abu
‘Abdillâh (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 you, 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 Imãm observed, "May Allãh be merciful to you."

199–9. From him (–) his father (–) Ismã‘îl ibn Marra' (–) Yûnus (–) Dâwûd ibn Farqad (–) Mu’allâ ibn Khunays as saying:

"I inquired of (Imãm) Abu ‘Abdillâh (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 Imãm replied, 'You should go on acting upon the first tradition, till such time as you get enlighten from the living Imãm (of the time). You should then act according to this enlightenment.' Then Abu ‘Abdillâh (p.b.u.h.) added, 'By Allãh, we guide you in such a way as to make things easy for you.'"

Another tradition says, "Accept the latest tradition."

200–10. Muhammad ibn Yaḥyâ (–) Muhammad ibn al-Ḥusayn
I inquired of Abu 'Abdillah (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 for the ruler for decision. Is this lawful for them?' The Imam replied, 'Whoever had his disputes settled by the ruler or his judge, whether right or wrong, has actually got his disputes settled by ṭaḡḥūt (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 ṭaḡḥūt, while Allāh has enjoined him to falsify and to reject him (ṭaḡḥūt). Allāh the Almighty, the Sublime has said: 'They intend to resort to the judgment of (ṭaḡḥūt) 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 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 Allâh 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 Imãm 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 clone 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 Imãm 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 which is rare and is not famous among your associates will be passed by. Since there can be no doubt about
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 manifestly false and should be left out; and

iii) is the type which comprises ambiguous things. These things should be referred to Allâh 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 Imâm replied, 'In such a case that tradition will prevail which accords (most) with the Book of Allâh and as-Sunnah and which differs from the common people (al- Ammah ). The other tradition, which differs in its contents from the contents of the Book of Allâh and as-sunnah and which accords with the contents and accepted by the common people will be overlooked.'
"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 Allâh) 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 Imâm 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 Imâm 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 Imâm replied, 'In such a case you should wait and see till such time as you meet your Imâm, since in a case of ambiguity standing still is better than falling into fatal error.' "

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CHAPTER ON
TAKING HOLD OF AS-SUNNAH AND THE EVIDENCES FROM THE BOOK OF ALLAH

201-1. ‘Ali ibn Ibrāhīm (–) his father (–) an-Nawfālī (–) as-Sakkūnī (–) Abu ‘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 righteousness), 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.'


"Aban says, 'Ḥusayn ibn Abī l-‘Alā' related to me that Ibn Abī Ya‘fūr who is present in this meeting says, 'I inquired of Abu
‘Abdillâh (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 Imâm replied:

'Whenever you receive a tradition which is borne out by any verse from the Book of Allâh 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 Muhammad ibn Khâlid (–) his father (–) an-Nadr ibn Suwayd (–) Yâhûyâ al-Ḥâlabî (–) Ayyûb ibn al-Hurr, as saying, "I have heard Abu ‘Abdillâh (p.b.u.h.) saying:

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


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

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but) forge."

205–5. Muhammad ibn Ḣisām-ī (–) al-Faḍl ibn Shādhān (–) Ibn Abī ‘Umayr (–) Hishām ibn al-Ḥakam and others (–) Abu ‘Abdillāh (p.b.u.h.) as saying:

"The Prophet while addressing at Minā (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 Abu ‘Abdillāh (p.b.u.h.) saying:

'Whoever opposes the Book of Allāh and as-Sunnah (of Muhammad - p.b.u.h.a.h.p.) turns into a heathen forthwith.'"

207–7. ʿAli ibn Ibrāhīm (–) Muhammad ibn ‘Isā ibn ‘Ubayd (–) Yūnus (rafa‘ahū) as saying:

" ʿAli 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 (–) Ahmad ibn Muhammad ibn Khālid (–) Ḥisām-ī ibn Mihrān (–) Abī Sa‘īd al-Qammāṭ and
Sālih ibn Sa‘īd (–) Abãn ibn Taghlib as saying:

"Abu 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 Imãm 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 (–) Ahmãd ibn Muhammad ibn Khâlid (–) his father (–) Abi Ismã’īl Ibrâhîm ibn Ishâq al-Azdi (–) Abi ‘Uthmãn al-‘Abdi (–) Ja‘far (–) his fore-fathers (–) Amîr al-mu'mînîn (‘Ali – the Chief of the Believers - peace be upon all of them), as saying:

"The Messenger of Allâh (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 Allâh 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. ‘Ali ibn Ibrâhîm (–) his father (–) Ahmãd ibn an-Na’dr
‘Amr ibn Shimr (-) Jābir (-) Abu Ja‘far (p.b.u.h.) as saying:

"There is no one but has a greediness and emotional like (the period of activity and animation); and also a lassitude, tranquility and peace, (the period in which his activity is ended and is in an unchangeable fixed position). If during his tranquility and peace he is relying upon as-Sunnah, then surely he is the recipient of (true) guidance.

"Should he however be relying upon irreligiousness and innovations in religion, in the period of his tranquility and peace, then he is certainly misguided."


"Whoever transgresses as-Sunnah should be brought back within its bounds."

212–12. ‘Ali ibn Ibrāhīm (-) his father (-) an-Nawfali (-) as-Sakkūni (-) Abu ‘Abdillāh (-) his fore-fathers (the Imāms - p. b.u.t.) as saying, "Amīr al-mu'minīn (‘Ali - 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. The second category of \(\text{as-Sunnah}\) is non-obligatory, the practicing 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)

\(\text{Praise belongs to Allâh, the Lord of all Being, and Blessings of Allâh be upon Muhammad and his purified progeny}\)