



BY

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

Volume One

AL-UṢŪL — Part One

1) THE BOOK OF REASON AND IGNORANCE

**WORLD ORGANIZATION FOR ISLAMIC SERVICES
(WOFIS)**

AL-KULAYMI AR-RĀZĪ

AL-KAFĪ

AL-UṢŪL — Part One

666



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الشيخ أبي جعفر محمد بن يعقوب بن إسحاق الكليني الرازي

الجزء الأول

الأصول - القسم الأول

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AL-KĀFĪ

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**A Group of Muslim Brothers,
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فَامْرَبْ جَمَّةَ هَذَا الْجَزْءِ
السَّيِّدَ مُحَمَّدَ بْنَ جَبْرِ رَضَوِي
وَضَعْ تَحْطِيطَ التَّجْمَةِ وَتَحْطِيطَ الْفَهْرِ
وَأَثَرُ عَلَيْهِمَا وَارْجِعْهُمَا مُتَعَلِّقًا وَمُفْرَدًا
السَّيِّدَ مُحَمَّدَ بْنَ رِضَا الْجَعْفَرِيِّ

This part has been translated by:

SAYYID MUHAMMAD HASAN RIZVI

*Design of the book for its translation, indexes, revisions,
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ASH-SHAYKH MUHAMMAD RIḌĀ AL-JA'FARĪ

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

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

* * * * *

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ
مَلِكِ يَوْمِ الدِّينِ إِلَهَ الْعَرْشِ الْعَظِيمِ
أَمْدُ الْعَرْشِ الْعَظِيمِ وَوَلَدِهِ
أَنْفَتَ عَلَيْهِمْ عَمِلَ الْمُصَوِّرَ عَلَيْهِمْ
وَلَا الضَّالِّينَ

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

TRANSLITERATION

ARABIC LETTERS

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

Long Vowels

اى	ā
و	ū
ي	ī

Short Vowels

ا	a
و	u
ي	i

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تشییر

FOREWORD

كانت أمنية تجيش بها صدورنا بأقوى ما تجيش به الصدور ، ونحمد الله على أن وفقنا لان نخطو اولى الخطوات لتحقيقها ...

ان من أعز أمانينا واحلى آمالنا واخلص اهدافنا وأصدقها ، أن نوفق لنقل امهات التراث الاسلامى الاصيل المروى عن ائمة اهل البيت (عليهم السلام) ، وعن طريقهم عن النبى (صلى الله عليه وآله وسلم) ، الى لغات تمكن غير العربى من الاستفادة والاستزادة ، و تفتح امامه ابوابا واسعة على هذا العالم الزاخر والفيض المتدفق ، وتعينه على أن يواجه بنفسه ثانى المصادر الاصيلة والصحيحة - بعد القرآن الكريم - لفهم الاسلام فى صورته الصحيحة، عقيدة وشريعة، تاريخا وسيرا ، خلقا وسلوكا ، احكام ومبادئ وقوانين معاش وتجارة ، منهاجا فرديا وانظمة بيت وأسرة ومجتمع ... تفتح تلك الابواب، المغلقة - بكل أسف - على من لا يحسن اللغة العربية ولا يفقه النصوص فى لغتها الاصلية .

وان من أهم هذا التراث كتاب (الكافى) تاليف الشيخ ابى جعفر محمد بن يعقوب الكلينى الرازى (- ٣٢٨/٣٢٩) ، وقد أغنتنا المقدمة التى جاءت فى فاتحة الكتاب عن التعريف به وبمولفه العظيم و قيمته الدينية والمركز الذى يحتله فى جملة ما وصل اليها من تراث ائمة اهل البيت (عليهم السلام) .

- ٢ -

و نحمد الله سبحانه على أن هذه المحاولة لترجمة (الكافي) الى الانجليزية قد نجحت ونجرت وقد تم منها ترجمة (كتاب العقل والجهل) جندنا كل ما نملك - بحول الله وقوته - لتحقيقها وانجازها . فكم من خطوة خطوناها ثم بدا لنا ان فيها نقصا و لو بعض النقص فننتدرك ، وكم صيغة وضعناها ثم وجدنا ان غيرها قد يكون هو الصحيح ، او الاصح او الاكمل فنستبدلها بها وهكذا الى ان اتخذت شكلها الحاضر . وتأكدنا في حدود ما وسعنا من صحة الترجمة ، و أمانة النقل وسلامة التعبير ، واستعنا في ذلك بكل من أمكنتنا الاستعانة به ، سواء أكان في سلامة لغة الترجمة ، أم في عرضها على النص العربي والتأكد من صدق النقل و أمانة التحويل . ولا ندعى الكمال في ذلك ، و كل ما قمنا به ، و نحمد الله على انجازه ، أننا خطونا الخطوة الاولى ، و نحن واثقون بأنها ستتقربها خطوات - مناسا أو من غيرنا - تصحح فيها الاخطاء ، و يتكامل فيها التعبير ، و تصدق الترجمة ، و يسلم النقل اكثر فاكثر .

و قد ارتأينا أن نسرع الى طبع و نشر كل ما أنجزنا ترجمته و سنصدره تباعا بصورة اجزاء صفار ذات صفحات محدودة ، الى أن تكمل ترجمة كل جزء من اجزاء (الكافي) و يكمل طبعه ، و حينئذ ستنضم هذه الاجزاء بعضها الى البعض الاخر فتكون وحدات تمثل كل وحدة ترجمة كاملة لجزء من اجزاء الكتاب . و قد ارفقنا بالترجمة الانجليزية، النص العربي للكتاب بصورته الكاملة ، فوضعنا منه في أعلى كل صفحة قدر ما يطابق الترجمة التي أدرجت في تلك الصفحة .

- ٣ -

ولا بد لنا من التأكيد على أن كتاب (الكافي) و ان آمنة و آمن معنا ، بقيمته العلمية و قداسته المذهبية و مركز مؤلفه العالي من الثقة والاعتماد ، كل من درس الكافي و مؤلفه و مركزه من التراث الاسلامي الرفيع - و نحن مؤمنون بهذا أعماق الايمان - اقول : لا بد لنا من التأكيد على ان (الكافي) لا تتساوى احاديثه ، وليست اسانيد رواياته و لا رواية احاديثه متساوين في الوثاقة و الصدق ، و لا يجري عليهم كلهم حكم واحد .

ونظرة واحدة في كتاب (مرآة العقول) - الذي هو شرح للكافي - للعلامة الكبير المجلسي محمد باقر (١٠٣٧ - ١١١١ هـ) و هو من أبرز علماء الحديث و من

أخلصهم للكتاب و مؤلفه العظيم وأشهدهم ايماناً واعتقاداً ، ووثوقاً واعتماداً ،
لتكشف للدارس هذه النقطة التي لم نرد أن نستعرضها الا بإشارة مجملة نوكد عليها
دون الدخول في التفاصيل .

ولهذا السبب و غيره احتفظنا بأسانيد الاحاديث كاملة ، كما جاءت في النص
الاصلي ، لم نحذف منها شيئاً ، لا أصل السند ولا حلقة من حلقاته . فلا بد للكشف
عن حال سند أى حديث من الرجوع الى كتب الرجال التي تشرح حال الراوى و تبين
مركزه الدينى والخلقى و تقيمه فيما يروى و يحدث .

و نوكد ثانياً، على أن استخلاص أية عقيدة دينية او مذهبية ، او رأى فقهى من هذه
الاحاديث لا يصح و لا يتم الا بعد عرض الروايات - بأسانيدها - على كتب الرجال ،
و بعد عرض بعضها على البعض الآخر ، و بعد استعراض النصوص التي جاءت في مصادر
أخرى و تحكيم القرآن الكريم فى ذلك ، و الاهم من هذا كله الاحتكام الى قواعد و أسس
وضعها العلماء المختصون ، والتي لا يستغنى عنها فى هذا المجال بأى حال .

اذن لا بد للباحث من الرجوع الى كتب العقيدة و الكلام ، او الرجوع الى كتب
الفقه و الشريعة ، الكتب التي تعنى بالناحية الاستدلالية و تقييم الحجة على أى مبدأ
عقدى او رأى فقهى ، ان اراد الباحث لبحونه و دراساته ان تكون منهجية ، و للنتائج
التي ينتهى اليها ان تكون سليمة صحيحة موثوقة بها ، ترضى ضميره العلمى و تلزم غيره
و تضطره الى الاخذ بها .

و هذه نقطة أغفلها - بعمد أو بغير عمد - كثير من الباحثين ، ننبه عليها هناكى
لا ينزلق غيرهم الى المنحدر الذى انزلقوا اليه و لا يقع فى الاخطاء التي وقعوا فيها .
ولا اعتبارات شتى لم نشأ أن نثقل الكتاب بالهوامش و الشروح ، الا ما وجدناه ضرورياً
الى حد نشذ معه عن هذا المبدأ الذى اتخذناه حينما عزمنا على ترجمة الكتاب و نشره .

- ٤ -

راعينا الصيغة الاسلامية و النطق العربى للاعلام و الاسماء التي وردت فى الاحاديث
و لم نكتف فى الترجمة بصيغها كما جاءت فى العهدين . ف (موسى . عيسى . مريم .
جبريل .) قد ضبطناها فى الترجمة حسب النطق الاسلامى ، خاصة الاعلام التي جاءت
فى القرآن الكريم ، و وضعنا صيغتها (البائبلية) بين قوسين .

والذى دعانا الى هذا حرصنا ، أشد الحرص ، على الاحتفاظ بالطابع الاسلامى
الاصيل حتى فى الاعلام و الاسماء ، و الظهور بمظهر الاصاله ، و الابتعاد - كل الابتعاد -

عن التبعية والذيلية ولو كانت في النطق والتعبير . . .

- ٥ -

وضعنا في مفتتح كل جزء جدولا يعطى معلومات عامة مجدولة عن النبي الاكرم (صلى الله عليه وآله وسلم) والصديقة الطاهرة فاطمة الزهراء (عليها السلام) والائمة الاثنى عشر (عليهم السلام) ولكل واحد من هؤلاء رقم يخصه حسب تسلسلهم . ونستعين بهذا الجدول على تفسير التعابير المبهمة - ولو لغير المختصين - التي ترد في ضمن رواية الحديث .

والحقنا بكل جزء فهرس اربعة :

١ - فهرس لمن رويت عنهم احاديث الجزء ، من النبي (صلى الله عليه وآله وسلم) والائمة (عليهم السلام) يبدأ برقم يطابق الرقم الذي يحمله النبي ، او الامام المروي عنه في الجدول الذي سبق أن اشرنا اليه ، يلي ذلك التعبير الوارد في الحديث ، وبعده ارقام الاحاديث التي رويت عنه .
مثلا : جاء في فهرس هذا الجزء :

(٧) - ابو جعفر ، ١ ، ٧ . . . الخ

فان رقم (٧) الوارد قبل الاسم (ابوجعفر) يشير الى أن المروي عنه انما هو الامام ابو جعفر محمد بن علي الباقر (عليهما السلام) الذي يحمل هذا الرقم في الجدول المذكور والارقام بعد الاسم ، انما هي ارقام احاديث الكتاب (حسب تسلسلها) التي رويت عنه ، فقد روى عنه الحديث الاول ، والحديث السابع . . . وهكذا .

٢ - فهرس يحتوى على رموز وضعناها لمصطلحات في رواية الحديث يستعملها علماء الحديث ، و نشرح في هذا الفهرس ايضا بعض تلك المصطلحات التي لم نجد له صيغة مختصرة في الانجليزية ، فنشرح ذلك المصطلح هنا ، وحينما يأتي في موضعه نذكره بنصه العربي ولكن بالكتابة اللاتينية

راجع - مثلا - (رفعه) في هذا الفهرس

٣ - فهرس للاعلام (اسماء الاشخاص) تلي كل اسم أرقام التسلسل للاحاديث التي جاء فيها ذكره . وقد اكتفينا باعلام التي جاءت في متون الاحاديث واغفلنا اسماء الرواة .

٤ - فهرس لاعلام الاماكن ، واسماء القبائل والطوائف ، والمذاهب .

وبعد فالله سبحانه هو الذي نستعين به ونتوكل عليه ونستهديه ونستمد منه أن يوفقنا

لاكمال ما بدأنا ، و يسددنا لانجاز ما عزمنا عليه ، انه ولى التوفيق و هو سبحانه نعم
المولى و نعم النصير .
(الناشر)
طهران - ايران
ص . ب ٢٢٤٥
١٣٩٨/٢/٦
١٩٧٨/١/١٦

In our continuous effort to propagate Islam through our numerous publications we have had a persistent desire 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 does not only give us great pleasure and pride but it conforms very well with our wishes and our true sincere objectives. No doubt the non-Arab speaking researchers would now have better access to the true Islamic heritage since such books contain the *ahādīth* (traditions) of the holy Imāms (peace be upon them) and the Holy Prophet (peace be upon him and his progeny). Moreover, these books constitute the second source - the holy Qur'ān being the first - whereby one would have better understanding of the Islamic ideology, jurisprudence, history, tradition, manners, Islamic laws pertaining to worship, business, Islamic considerations for the individual, family and society. . .

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

– 2 –

Our gratitude to Allāh, the Almighty, for being able to commence the translation of *al-Kāfi* to English. So far, the translation of the section pertaining to the "Reason and Ignorance" (*'aql* and *jahl*) has been completed. No doubt we had to utilize all the means at our disposal and to rely on Allāh's unlimited strength in order to accomplish this translation. As a matter of fact, we had to do a lot of screening before coming up with this version. Furthermore, we took every possible effort to make sure that the translation is satisfactory and acceptable in terms of accuracy and grammar.

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

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

– 3 –

We believe, and so does everybody who studied it believe, that

(22)

al-Kāfi is both of such a high status as a source of religious knowledge and so holy in the Shi'ah circles and that the author is considered highly honest and highly reliable. However, we should emphasise that neither the *aḥādīth* are equal in value and significance nor are the supporting evidence for the narrations or the persons relating the *aḥādīth* equal in terms of reliability and credibility and in no way can one give them the same appraisal.

A glance at the book entitled *mir'ātu l-'uqūl* (reflection of the minds) would reveal to the researcher this very point in more detail. *Mir'ātu l-'uqūl* is an explanatory book to *al-Kāfi* and is authored by the great scholar Muḥammad Bāqir al-Majlisī (1037/1628 – 1111/1700). al-Majlisī is one of the prominent scholars of *ḥadīth* (tradition) and one of the most loyal and faithful to the book (*al-Kāfi*) and its great author and one of the most faithful and pious scholars of Islam.

Because of this – that is, the question of unequal credibility of the *aḥādīth*, narrations and narrators – and for completeness we have retained the complete supporting evidence of the *aḥādīth* as in the original Arabic text. We have not omitted any original support for any *aḥādīth*, neither have we omitted any of the links in a narration chain. In order to reveal the credibility, or otherwise, of the support for a particular *ḥadīth*, one has to 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-emphasise that the inference of any religious or ritual doctrine or any law pertaining to jurisprudence from these *aḥādīth* is a long process. To start with, the researcher would have to refer the narrations along with their supporting chain of evidence – to the special biographic books referred to above. The narrations would have to be cross-checked against one another. Later the researcher would have to consider all other declarations and citations on the same topic from other references and then use the holy Qur'an as the arbitrator. Of more significance still, one has to abide by the rules and regulations laid down by the specialists and which rules can never be ignored.

Therefore, the researcher would have to go back either to the ideological and linguistic books or to the books of jurisprudence and legislation, that is, those books which cover the inference aspects and the evaluation of various proofs and evidence used to back-up

any ideological principle or jurisprudence. This is the approach to be adopted if he wants his research to be systematic and if he wants the results to be sound, accurate and reliable, thus satisfying his scientific conscience and obliging others to honour and follow such inferences.

This very point has been ignored - intentionally or otherwise - by many researchers and we are stressing it here in order that other researchers would neither make the same mistake of ignoring it nor suffer the same deviation.

And for several considerations we refrained from introducing unnecessary explanatory notes, except where it was absolutely necessary, so as to stick to our original aim of merely translating and publishing the book.

— 4 —

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

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 will completely avoid imitation and reproduction even if it were merely with respect to pronunciation and expression. . .

— 5 —

We have put a table at the beginning of each section giving general particulars and information in tabular form about the Holy Prophet (p.b.u.h.a.h.p.) and Fāṭimat uz-Zahrā' (p.b.u.h.) and the twelve Imāms (p.b.u.t.). For each of them we have assigned a number

(24)

according to their sequence.

It is hoped that this table would help the reader - even the non-specialist - to understand some important expressions encountered in the process of the narration of *ḥadīth*.

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

a) The first index lists the originators of the *aḥādīth* to be found in the section - the Holy Prophet (p.b.u.h.a.h.p.) and the Imāms (p.b.u.t.).

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

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

After that, the serial number/s of *aḥādīth* related to the originator is/are listed.

For example, in the first index of this section:

(7) - Abū Ja'far, 1, 7 . . . etc.

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

b) An index containing symbols for terminology commonly encountered in the process of narration of *ḥadīth*. We have introduced these because scholars of *ḥadīth* often use them. In this index we have also explained some of those terminologies for which no simple English equivalent can be found. We have explained such terminology in the index and when it appears in the text we also mention the Arabic text in the Latinized form: e.g. "*rafa'ahu*" - Ref. Index no.3

c) 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 contexts of the *aḥādīth* proper and ignored the names of narrators.

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

Finally, it is Allāh, the Almighty, from Whom we seek help and guidance and upon Whom we rely for the success of our efforts. Moreover, we pray that He paves the way for us to complete what we have commenced and to redeem us in order to achieve what we have planned. . . We strongly believe that He is the reconciliator and that He is the best guide and the best artisan.

A GROUP OF MUSLIM BROTHERS

Tehran – IRAN.

6/2/1398

16/1/1978

AL-KULAYNĪ and AL-KĀFĪ

**An abstract from the preface by Dr. Ḥusayn 'Alī Maḥfūz, introducing
AL-KULAYNĪ and AL-KĀFĪ, with some additions.**

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

PLACE OF ḤADĪTH (TRADITION) FOR SHI'AH¹

The first book of *ḥadīth* (tradition) compiled in the world of Islam was the book of 'Alī ibn Abī Ṭālib (p.b.u.h.) which was dictated by the Holy Prophet (Muḥammad – p.b.u.h.a.h.p.) himself and which was put down in black and white by 'Alī himself on a sheet of paper. This book contains all the details about what is lawful and what is unlawful.² This book also contains a document regarding blood money and indemnity for bodily injuries and its (document) used to be hung by the scabbard of his sword.³ And al-Bukhārī has quoted from it.⁴

Thereafter, Abū Rāfi' al-Qibṭī ash-Shi'ī the emancipated slave of the Holy Prophet compiled another book named – *Kitāb as-Sunan wa'l-aḥkām wa'l-qaḍāyā*.⁵

Then the great scholars duly acquainted with the categories of the traditionists, assorted and composed various books of traditions and they also composed four hundred books named as *uṣūl*⁶ – the originals, which were, later on, collected, connected and compiled by a group of reliable experts in the art of traditions in the shape of their collections of traditions. The greatest among these collections are the books of:-

1. *al-Kāfi*,⁷ collected and compiled by al-Kulayni (d. 329/941);
2. *Man lā yaḥḍuruḥu al-faqīh*,⁸ compiled by ash-Shaykh aṣ-Ṣadūq, Abū Ja'far Muḥammad ibn 'Alī ibn al-Ḥusayn ibn Bābawayh al-Qummi (306/919 – 381/991);
3. *Tahdhīb al-aḥkām*⁹ and *al-Istibṣār*¹⁰ by ash-Shaykh Abū Ja'far Muḥammad ibn al-Ḥusayn aṭ-Ṭūsī (385/995 – 460/1076);
4. *Jāmi' al-akhbār fī idāh al-istibṣār* by ash-Shaykh 'Abdu'l-Laṭīf ibn Abi Jāmi' al-Ḥārithī al-Hamdānī (d. 1050/1640);
5. *al-Wāfi*¹² by Muḥammad Muḥsin al-Fayḍ al-Kāshānī (1010/1599 – 1091/1690);
6. *Tafṣīl wasā'il ash-Shī'ah ilā taḥṣīl masā'il ash-sharī'ah*¹³ by Muḥammad ibn al-Ḥasan al-Ḥurr al-'Āmili (1033/1625 – 1104/1693);
7. *Biḥār al-anwār al-jāmi'ah li durar akhbār al-a'immaḥ al-aṭḥār*¹⁴ by Muḥammad Bāqir ibn Muḥammad Taqī al-Majlisī (1037/1928 – 1111/1700);
8. *al-'Awālim*¹⁵ (in 100 volumes) by ash-Shaykh 'Abdullāh ibn Nūru'l-lāh al-Bahrānī (contemporary of al-Majlisī);
9. *ash-Shifā fī ḥadīth Āl al-Muṣṭafā*¹⁶ by ash-Shaykh Muḥammad Ridā ibn 'Abdu'l-Laṭīf aṭ-Tabrizī (d. 1158/1745);
10. *Jāmi' al-aḥkām* (in 25 thick volumes)¹⁷ by as-Sayyid 'Abdullāh ibn Muḥammad Ridā Shubbar (1188/1774 – 1242/1827);
11. *Mustadrak al-wasā'il wa mustanbaṭ al-masā'il*¹⁸ by al-Ḥāj Mirzā Ḥusayn ibn Muḥammad Taqī an-Nūrī aṭ-Ṭabarsī (1254/1838 – 1320/1902);
12. *Jāmi' ahādīth ash-Shī'ah* (in a number of volumes) by the Grand Shī'ite Mufti as-Sayyid Āqā Ḥusayn ibn 'Alī ibn Aḥmad aṭ-Ṭabātabā'ī al-Burūjirdī (1292/1875 – 1380/1961). So far, out of this voluminous book, seven volumes have been already published in Iran, and the rest of the volumes are being gradually published.

The Shī'ite scholars and the narrators of the traditions from the progeny of the Holy Prophet (the twelve Imāms) have consistently made efforts, one after the other, to pay great attention to the narration of the traditions to the keeping of them intact, to their criticism and collection to their regulation, to the acquisition of the knowledge of this art,¹⁹ to the skill of its authentication and to the specialisation

in the research regarding the dates and categories of the narrators.²⁰ They used to issue detailed certificates (to their students) with liberty to quote them in relating the traditions. In this regard voluminous books have been written by some of the Shi'ite scholars, not to speak of the small collections which are countless and which are scattered.²¹

What significance does the tradition (*ḥadīth*) have in the eyes of Shi'ah, can be judged from this example of *ḥadīth*.

Imām Muḥammad al-Bāqir (p. b. u. h.) addressed Jābir (his companion) saying, "O Jābir! by Allāh, a tradition (*ḥadīth*) emerging from an authentic source is infinitely better for you than any thing the sun shines over, till it sets down."²²

Further, Imām Ja'far aṣ-Ṣādiq (p.b.u.h.) has observed (in this regard), "A tradition received from a truthful person regarding what is lawful and what is unlawful is far better than the whole world and whatever wealth like gold or silver it contains."²³

An idea of the importance of the tradition for the Shi'ah is also known from these traditions which indicate the close attention paid by the associates of the Imāms in picking them up from the Imāms,²⁴ in remembering them by heart and also from their eagerness, high esteem and long long journeys they²⁵ undertook to get them from the scholars and narrators of the traditions.

In addition, there are numerous traditions which urge people to acquire the knowledge (of traditions). Other traditions indicate the need of their verification and the need for precaution in matters of faith and also the need to acquire them, to adhere to them and to make deduction from *sunnah* – the sayings and doings of the Prophet and the Imāms (from the progeny of the Holy Prophet - peace be upon him and his progeny).

Imām Muḥammad al-Bāqir (p. b. u. h.) used to say, "When I receive a young person from amongst my followers having no understanding of religion I would like to deal with him very strictly till he acquires the knowledge of religion."²⁶

• • • • •

K U L A Y N

Kulayn was the name of a village under the jurisdiction of 'Ray' – the well known city of Iran. This village is now in ruins which are still to be found near Tehran – the capital city of Iran even this day. This village was the birth place of Muḥammad ibn Ya'qūb Kulayni, the compiler of this book *al-Kāfi*.²⁷

The fact of his belonging to this village Kulayn, can also be proved by his relationship with Ray.²⁸ He was the Shaykh – the religious head of the Shi'ah scholars of Ray in his time.²⁹

Biography of al-Kulayni, the Compiler

Muḥammad ibn Ya'qūb ibn Is'hāq al-Kulayni ar-Rāzi al-Baghdādi belonged to a noble family of Kulayn which has produced a group of outstanding scholars in Islamic Jurisprudence and *ḥadīth*. Among them was his uncle al-'Allāmah al-Kulayni himself was the Shaykh – head of the Shi'ahs and was the most prominent religious figure of his time in Ray (the most important ancient city of Iran). Afterwards he stayed at Baghdad (Iraq) at Bāb Kufa (name of a locality in Baghdad) as the Chief of the Shi'ite Scholars in Islamic Jurisprudence during the reign of al-Muqtadir – the Abbasid Caliph. The unique qualification of al-Kulayni, the compiler of *al-Kāfi*, is that among all other compilers of *ḥadīth*, he alone was the cotemporary of all the four successive representatives and ambassadors of Imām al-Mahdi – the twelfth Imām. Hence he had all the facilities of collecting traditions from the requisite sources. Therefore, *al-Kāfi* is rightly regarded as a unique collection and compilation during the life time of all the four successive ambassadors of Imām al-Mahdi. al-Kulayni compiled this book on the request of the prominent Shi'ite scholars who wanted to have a comprehensive book containing all informations of Islamic literature which would be sufficient for them.

His court was the rendezvous of the great scholars in Islamic studies who used to go in search of knowledge to different places. The great scholars of the time used to present themselves in his court

to discuss, to exchange notes and to confer with him and to acquire full understanding of Islamic problems.

al-Kulaynī was a great scholar, a reliable traditionist and a man of great learning. He was among the outstanding jurist and an authority in traditional science. He was the chief of the Islamic jurists and an outstanding scholar of Islamic literature. He was a man of great abstinence, piety, integrity and holiness.

His book *al-Kāfi* is no doubt an outstanding collection of reliable traditions in the largest measure. It is a treasure of Islamic literature, *Shari'ah* (code), divine commandments inclusive of imperatives, prohibitions, reprimands and *sunan* — the sayings and doings of the Holy Prophet and the twelve Imāms. It is a collection about Islamic education and culture. It contains the record of the sayings and doings of the Holy Prophet and the twelve Imāms.

al-Kulaynī has himself written preface of his book *al-Kāfi* and has also added some needed explanatory notes on some of the chapters which are indicative of his high skill and proficiency in the art of writing and in his knowledge of Arabic literature, its depth and its hidden wisdom. It also indicates his convincing presentation, his fluency, his eloquence and also his high place in the art of Arabic composition.

He was an expert historian and was well versed in categorising the narrators of *ḥadīth* and the traditionists. He is also an author of a book in the art and science of traditions (*ḥadīth*) and was an expert in scrutinising the narrators. He was so great an expert of the science of scholastic theology that he has written a book refuting *al-Qarāmiṭah* (one of the several names applied to the sect of Ismā'īlis who were once very active in their political activities).

Regarding his association with education and literature, it is quite sufficient to point out his two books namely:-

- 1) *Rasā'il al-a'immaḥ* on the letters of the Imāms.
- 2) A book on verse — a compilation of eulogies to the Imāms.

In addition, his book on the interpretation of the dreams is regarded to be the best book in this field.

* * * * *

A WORD IN HIS APPRECIATION

an-Najāshī says: "Amongst our associates, al-Kulaynī was the chief and the most prominent in Ray (Iran). He was the most reliable,³⁰ accredited and the weightiest in *ḥadīth* (tradition).

al-'Allāmah al-Ḥillī³¹ has confirmed this and Ibn Dāwūd³² also did the same with a very minor change.

aṭ-Ṭūsī – the great scholar has regarded him as the most dependable and an expert in *ḥadīth* (tradition).³³ He has also described him as the man of highest esteem and a scholar in *ḥadīth*.³⁴

as-Sayyid Raḍī ad-Dīn ibn Ṭāwūs said, "Muḥammad ibn Ya'qūb al-Kulaynī is universally accepted for his leadership and reliability."³⁵

He has also said:

"Muḥammad ibn Ya'qūb (al-Kulaynī) is the most eloquent and the most truthful in the knowledge of *ḥadīth*."³⁶

Ibn al-Athīr has regarded him "Amongst the outstanding leaders of the Shī'ah and their great scholar."³⁷

He has also described him as "A reformer of the Shī'ahs at the end of the third century, as their leader and as a renowned scholar among them."³⁸

aṭ-Ṭayyibī counted him as the reviver of the *ummah* – the whole Muslim community at the end of that century . . . He was among the most learned in Islamic Jurisprudence.³⁹

Ibn Ḥajar said, "He was one among the Shī'ah Jurists and an author of their school."⁴⁰

He has also added, "Abū Ja'far Muḥammad ibn Ya'qūb al-Kulaynī was among the chief scholars of the Shī'ah world in the days of al-Muqtadir."⁴¹

Says ash-Shaykh Ḥusayn ibn 'Abd as-Ṣamad al-Ḥārithī al-Hamdānī, "Muḥammad ibn Ya'qūb al-Kulaynī was the religious chief of his time and an outstanding, noble minded and high born scholar. He was the most reliable person in the field of tradition, their best critic and the most conversant in it."⁴²

al-Qāḍī Nūru'l-lāh ash-Shūshtarī puts him at the top of the traditionist and regards him as the Chief and their guardian.⁴³

Muḥammad Taqī al-Majlisī – the great scholar says about him,

“The truth is that he is unparalleled amongst all the scholars we have seen. Everyone who ponders over the traditions he has compiled and also the manner of his editing and compiling them, will soon recognise him as the one especially endowed by God Almighty.

“May Allāh bestow upon him the highest rewards reserved for the doers of the good for his services to Islām and the Muslim Community.”⁴⁴

He also regarded him as “The *Shaykh* (the chief) *aṣ-Ṣādiq* (the most truthful) and *Thiqatu'l-Islām* (the most trustworthy in respect of all about Islam), as one accepted by the people of all classes. He has been praised both in general and in particular.”⁴⁵

Mirzā ‘Abdullāh al-Afandī has said :

“The person generally meant by the title ‘*Thiqatu'l-Islām*’ (the trustworthy in Islām) is Muḥammad ibn Ya‘qūb ibn Is’hāq al-Kulayni ar-Rāzi, the compiler of the book *al-Kāfi*. He is the oldest religious chief of the Muslim world by the masses and by the elite alike and the Mufti – the Chief judge for both the groups – the Shi‘ahs and the Sunnis.”⁴⁶

HIS COMPILATIONS

1. Kitāb tafsir ar-ru’yā;⁴⁷
2. Kitāb ar-rijāl;⁴⁸
3. Kitāb ar-radd ‘alā al-Qarāmiṭah;⁴⁹
4. Kitāb ar-rasā’il⁵⁰ – Rasā’il al-a’immah (‘alayhimu’s-salām);⁵¹
5. Kitāb al-Kāfi;⁵²
6. Kitāb mā qila fi al-a’immah (‘alayhimu’s-salām) – mina’l-shi‘r.⁵³



A L – K Ā F I

This book is known after the name of the compiler al-Kulayni⁵⁴ and also by the name of al-Kāfi.⁵⁵ While replying to one of his associates, al-Kulayni himself explained why he compiled this book “*al-Kāfi*.”

He wrote:

“You wanted a book to be handy, to be comprehensive and to be inclusive of all knowledge about your religion (Islām) – a book on which a student of religion could safely rely, to which the seeker of light and guidance should turn and from which a student seeking the knowledge of religion should derive full benefit and act on the traditions of the truthful Imāms (p.b.u.t.).”⁵⁶

The task of compiling this invaluable work has taken twenty years to complete.⁵⁷ It is evident from this quotation that a group of the Shi‘ah community, living in distant cities, requested him to compile a book which would be sufficient to benefit them for purposes of perusal reference and recollection of reliable knowledge of the tradition.⁵⁸

The intellectual stalwarts of his time took down the traditions from his book verbatim and then used to read aloud to him to get them verified. They then used to quote the traditions on the basis of its being duly read and verified by al-Kulayni and also on the basis of his written permission⁵⁹ to quote him. As was by his students like Abu’l-Ḥusayn Aḥmad ibn Aḥmad al-Kūfi al-Kātib,⁶⁰ who was in his turn referred to and quoted by a group of renowned Shi‘ite scholars; Abū ‘Abdillāh Muḥammad ibn Aḥmad ibn ‘Abdillāh aṣ-Ṣafwāni who was a contemporary of al-Kulayni⁶¹ and Abū ‘Abdillāh Muḥammad ibn Ibrāhīm ibn Ja‘far an-Nu‘māni, Ibn Abi Zaynab who was also a contemporary of the author.⁶²

The first and the foremost narrators who quoted him (al-Kulayni), directly or indirectly, on whom the chain of further narrations ends, are:-

1. Abu’l-Qāsim Ja‘far ibn Muḥammad ibn Qulawayh al-Qummi (d. 368/978/979);⁶³
2. Aḥmad ibn Muḥammad ibn Muḥammad ibn Sulaymān ash-Shaybāni, Abū Ghālib az-Zurāri (285/872 – 368/978/979);⁶⁴

3. Abū Ja'far Muḥammad ibn 'Alī ibn al-Ḥusayn ibn Bābawayh aṣ-Ṣadūq (305/917 – 381/991);⁶⁵
4. Abū Muḥammad Hārūn ibn Mūsā ash-Shaybānī at-Talla-'ukbarī (d. 385/995);⁶⁶
5. Abū 'Abdillāh Muḥammad ibn Muḥammad ibn an-Nu'mān al-Baghdādī, ash-Shaykh al-Mufid (336/947/948 – 413/1022);⁶⁷
6. Abū'l-Qāsim 'Alī ibn al-Ḥusayn al-Mūsawī, ash-Sharīf al-Murtaḍā (355/966 – 436/1044);⁶⁸
7. Abū'l-'Abbās Aḥmad ibn 'Alī an-Najāshī (373/982 – 450/1058);⁶⁹
8. Abū Ja'far Muḥammad ibn al-Ḥasan at-Ṭūsī, Shaykh at-Ṭā'ifāh (385/995 – 460/1067);⁷⁰

Distinctive Features

The following are the numerous features of *al-Kāfi* on the basis of which it has been accorded a place of great honour:

1. The first and the foremost feature is that the compiler of this book (al-Kulaynī) was a contemporary of the four successive representatives of Imām al-Mahdī (p.b.u.h.). As as-Sayyid ibn Tāwūs has pointed out, "All the works and the collections (of the traditions) of ash-Shaykh Muḥammad ibn Ya'qūb (al-Kulaynī) had been completed during the life time of the said representatives (of Imām al-Mahdī). Therefore, there is a ground for us to believe the varacity about his collections and narrations."⁷¹
2. Secondly, the compiler of this book has made it compulsory for himself except in the case of a few traditions, to give the whole chain of references through which the tradition has passed between him and the infallible Imām – the real source; although the compiler deletes the first reference of the traditions. This is probably because he himself has already got the original book of the first reference in his possession.⁷²
3. The third distinctive feature of the compiler, as mentioned by some of our great research scholars, is that his method of collecting and grading the traditions in a chapter is according to the order of

the authenticity and the clarity of their meaning. It is therefore the last traditions of every chapter that are always very general, brief and cryptic.⁷³

4. The fourth feature of the book is that the compiler generally drops those traditions which, in any way are contradictory, and confines himself only to the traditions which come under the heading of that chapter. Perhaps, it indicates his giving the traditions he has mentioned a preference to the traditions he has dropped and has not mentioned.⁷⁴

* * * * *

SUB-DIVISIONS OF AL-KĀFĪ

al-Kulayni has sub-divided his book into three parts :-

PART I – AL-UṢŪL

It consists of the traditions on the principles of faith, and the explanation concerning the belief. This part is called by the scholars “*Uṣūl al-Kāfī*” (basic traditions).

The subject matter dealt in this part are under the following titles:-

1. The Book of Reason and Ignorance (*Kitāb al-‘aql wa’l-jahl*);
2. The Book of Excellence of Knowledge (*Kitāb faḍlu’l-‘ilm*);
3. The Book of Divine Unity (*Kitāb at-tawḥīd*);
4. The Book of Proof (*Kitāb al-ḥujjah*);
5. The Book of Belief and Unbelief (*Kitāb al-īmān wa’l-kufr*);
6. The Book of Invocation (*Kitāb ad-du‘ā’*);
7. The Book of Excellence of Qur’ān (*Kitāb faḍlu’l-Qur’ān*);
8. The Book of Social Relations (*Kitāb al-‘ishrah*);

Editions of this part:-

1. Shiraz edition 1278/1861;
2. Tabriz edition 1281/1864 in 494 pages;

3. Tehran edition 1311/1893 in 627 pages;
4. Tehran edition 1311/1893 in 467 pages;
5. Lucknow edition 1302/1885;

The above-mentioned editions were printed by lithography.

PART II – *AL-FURŪ'*:

In this part al-Kulayni has quoted traditions on Islamic Jurisprudence, and explained the order and commandments about the acts of worship (*ʿibādāt*), transactions (*mu ʿāmalāt*), judgment (*qaḍāʾ*), etc.

This part is called "*Furū al-kāfi*" or Branches of Islamic Law, which consists of the following:-

1. The Book of Cleanliness (*Kitāb at-ṭahārah*);
2. The Book of Menstruation (*Kitāb al-ḥayḍ*);
3. The Book of Death Ceremonies (*Kitāb al-janāʿiz*);
4. The Book of Prayer (*Kitāb aṣ-ṣalāt*);
5. The Book of Alms Tax (*Kitāb az-zakāt*);
6. The Book of Fasting (*Kitāb aṣ-ṣiyām*);
7. The Book of Pilgrimage (*Kitāb al-ḥajj*);
8. The Book of Holy War (*Kitāb al-jihād*);
9. The Book of Livelihood (*Kitāb al-maʿīshah*);
10. The Book of Marriage (*Kitāb an-nikāḥ*);
11. The Book of Acts of Children (*Kitāb al-ʿuqūq*);
12. The Book of Divorce (*Kitāb at-ṭalāq*);
13. The Book of Regulations on the Emancipation of Slaves (*Kitāb al-ʿitq waʾl-tadbīr waʾl-mukātabah*);
14. The Book of Hunting (*Kitāb aṣ-ṣayd*);
15. The Book of Animal Slaughtering (*Kitāb adh-dhabāʾih*);
16. The Book of Foods (*Kitāb al-aṭʿimah*);
17. The Book of Beverages (*Kitāb al-ashribah*);
18. The Book of Dresses, Beautifying and the ideal of Manhood (*Kitāb az-zay waʾl-tajammul waʾl-murūʾah*);
19. The Book of Tame Animals (*Kitāb ad-dawājīn*);
20. The Book of Wills (*Kitāb al-waṣāyā*);
21. The Book of Inheritances (*Kitāb al-mawārith*);

22. The Book of (Islamic) Punishments (*Kitāb al-ḥudūd*);
23. The Book of Idemnity for Bodily Injuries (*Kitāb ad-diyāt*);
24. The Book of Evidences (*Kitāb ash-shahādāt*);
25. The Book of Judgment and Decisions (*Kitāb al-qaḍā' wa'l-aḥkām*);
26. The Book of Oathes, Vows and Expiations (*Kitāb al-aymān wa'n-nudhūr wa'l-kaffārāt*);

This part was printed by lithographic process in Tehran in 1315/1897 in two volumes, and in Lucknow (India) in 1302/1885.

PART III – *AR-RAWḌAH*:

With regard to this part, the author has not exhaustively scrutinized the arrangement of the subject matter or names. Although he has quoted many traditions (*ahādīth*), the chapters are not arranged in alphabetic manner in terms of narration or narrators of the traditions.

This part in itself is like an encyclopaedia but not properly arranged where the traditions of the Islamic principles (*uṣūl*) and branches of Islamic Laws (*furū'*) such as acts of worship, transactions, Islamic history and the life sketch of Divine Leaders, e.g. the Holy Prophet (p.b.u.h.a.h.p.) and Imāms (p.b.u.t.) as well as the short history of the enemies of Islām are being dealt without any proper arrangements.

This part is called "*ar-Rawḍah*" (the Garden [of *al-Kāfī*]), printed in Tehran in 1303/1886 combined with other books in one volume, but thereafter, this part was printed separately in Lucknow (India) in 1302/1885.

* * * * *

In 1374/1955 – 1377/1958 the book of *al-Kāfī* was reprinted in Tehran by typographic process in the following arrangements:—

- The first part in two volumes;
- The second part in five volumes; and
- The third part in one volume.

Hereafter, the book was reprinted repeatedly, and the English translation of the same is based on this revised edition.

Commentaries of al-Kāfi

There are various commentaries written for the book of *al-Kāfi* by different scholars, among which we wish to quote herebelow some famous and well known ones:—

1. *ash-Shāfi fī sharḥ al-kāfi*, by ash-Shaykh Khalil ibn al-Ghāzi al-Qazwini (1001/1595 – 1089/1678);
2. The commentary of al-Mawlā Sadru'd-Din ash-Shirāzi (d. 1050/1640); published in thick volume;
3. The commentary of al-Mawlā Muḥammad Ṣāliḥ al-Māzan-darāni (d. 1081/1670); published in Tehran in twelve volumes in 1382/1962 – 1388/1968;
4. *Mir'āt al-'uqūl fī sharḥ akhbār Āl ar-Rasūl*, by al-Mawlā Muḥammad Bāqir ibn Muḥammad Taqī, al-'Allāmah al-Majlisi (1037/1628 – 1111/1700); published in Tehran in 1321/1903 in four thick volumes.

This book is now under printing in Tehran, out of which eight volumes have already come out from the printing, and the rest are being gradually printed.

The Year of al-Kulayni's Death?

According to an-Najāshi, al-Kulayni (the compiler) died at Baghdad in 329/941,⁷⁵ and according to aṭ-Ṭūsi, he died in 328/940.⁷⁶ But afterwards aṭ-Ṭūsi agreed with an-Najāshi as recorded in his book *ar-Rijāl*⁷⁷ which he compiled later on.

Says as-Sayyid Raḍiyu'd-Din ibn Ṭāwūs, "It was ash-Shaykh Muḥammad ibn Ya'qūb (al-Kulayni) who was a contemporary of (all the four) representatives of Imām al-Mahdi (p.b.u.h.) namely:—

- i) 'Uthmān ibn Sa'īd al-'Amri;
- ii) Abi Ja'far Muḥammad (son of al-'Amri);

- iii) Abi'l-Qāsim Ḥusayn ibn Rawḥ; and
- iv) 'Alī ibn Muḥammad as-Samurī.

as-Samurī died after the death of the compiler (al-Kulayni). He died in the month of Sha'bān 329 A. H. (941 A. D.) and al-Kulayni died in 328/940. Both of them died in Baghdad.⁷⁸

Ibn al-Athīr and Ibn Ḥajar both agree that al-Kulayni died in 328/940.⁷⁹

ash-Shaykh al-Bahā'i al-Āmili says in his book *al-Wajīzah* that al-Kulayni died in 329/941 or 330/942.⁸⁰

To me, the correct date of his death is Sha'bān 329/941 which has also been described by an-Najāshī, who was the closest to the period of al-Kulayni. Further, ash-Shaykh aṭ-Ṭūsī and al-'Allāmah al-Ḥillī have also agreed with the same date.⁸¹ These were the persons who had better knowledge of the life history of the Shi'ite scholars than Ibn al-Athīr and Ibn Ḥajar.

His Shrine in Baghdad

After his death, al-Kulayni (the compiler) was buried in the city of Baghdad near Bāb al-Kūfah.⁸² Today his shrine is found in the eastern part of Baghdad on the bank of the River Tigris (Dajlah) near al-Jisr al-'Atiq — the old bridge.⁸³

* * * * *

NOTES

AL-KULAYNĪ and AL-KĀFĪ

1. For detailed study see *Ta'sis ash-shi'ah*, pp.278–291; *A'yān ash-shi'ah*, vol.I, pp.147–148.
2. *ar-Rijāl*, an-Najāshi, p.255; *A'yān ash-shi'ah*, vol.I, pp.169–170.
3. *Ta'sis ash-shi'ah*, p.278; *Ṣaḥīfat ar-Riḍā*, p.118 (tradition no.135).
4. *al-Jāmi' aṣ-ṣaḥīḥ*, vol.I, p.40; vol.IV, p.289.
5. *ar-Rijāl*, an-Najāshi, first publication p.4; *A'yān ash-shi'ah*, vol.I, pp. 147–148.
6. These are the original books of the traditions. See *al-Wajīzah* by ash-Shaykh al-Bahā'ī, p.183; *adh-Dhari'ah*, vol.II,, pp.125–170; vol.VI, pp. 301–374; *A'yān ash-shi'ah*, vol.I, pp.262–263.
7. Refer to the heading “AL-KĀFĪ” in this very preface.
8. Printed in Tehran in 1324/1906, India in 1306/1890, later in an-Najaf al-Ashraf - (Iraq) and Tehran in 1392/1972 – 1394/1974 in four volumes.
9. Printed in Tehran in 1318/1900 in two volumes and in an-Najaf al-Ashraf (Iraq) and Tehran in 1392/1972 – 1394/1974 in four volumes.
10. Printed in Lucknow (India) in 1308/1890 in two volumes and in an-Najaf al-Ashraf in 1375/1955 – 1376/1956 in four volumes.
11. Refer to *Kashf al-Hujub wa'l-astār*, p.150; *Ta'sis ash-shi'ah*, p.290; *adh-Dhari'ah*, vol.V, pp.37–38.

12. Printed in Tehran in 1310/1892 and in 1324/1906.
13. Printed in Tehran in 1324/1906 in three thick volumes and was also printed earlier, and later in Tehran 1380/1960 – 1389/1968 in twenty volumes.
14. Printed in Iran in twenty-six thick volumes, and later in Tehran in 1376/1957 – 1392/1972 in hundred and ten volumes.
15. *Ta'sīs ash-shī'ah*, p.290.
16. *ibid.* p.291.
17. *ibid.* p.290.
18. Printed in Tehran in 1321 A. H. in three volumes.
19. *Ta'sīs ash-shī'ah*, pp.294–295.
20. *ibid.* pp.232–275.
21. *adh-Dharī'ah*, vol.I, pp.123–266.
22. *al-Maḥāsin*, vol.I, p.227.
23. *ibid.* vol.I, p.229.
24. *Safīnat al-biḥār*, vol.I, p.231.
25. *ibid.* vol.I, pp.532–533.
26. *al-Maḥāsin*, vol.I, p.228.
27. *Khulāṣat al-aqwāl*, p.11; *Tāj al-'arūs*, vol.IX, p.322; *al-Kāmil*, vol.VIII, p.128; *Lisān al-mizān*, vol.V, p.433.
28. *Lisān al-mizān*, vol.V, p.433; *Rawḍāt al-jannāt*, p.551.
29. *ar-Rijāl*, an-Najāshī, p.266.
30. *ibid.* p.266.
31. *Khulāṣat al-aqwāl*, p.71.
32. *ar-Rijāl*, Ibn Dāwūd at the back of the leaf 48.
33. *al-Fihrist*, ash-Shaykh aṭ-Ṭūsī, p.135.
34. *ar-Rijāl*, ash-Shaykh aṭ-Ṭūsī, at the back of the leaf 119.
35. *Kashf al-maḥajjah*, p.158.
36. *Faraj al-mahmūm*, p.90.
37. *al-Kāmil*, Ibn al-Athir, vol.VIII, p.128.
38. *Muntahā al-maqāl*, p.298; *Rawḍāt al-jannāt*, p.551; *Lu'lu'at al-baḥrayn*, p.237; *al-Wajīzah*, al-Bahā'ī al-'Āmili, p.184.
39. *Rawḍāt al-jannāt*, p.551.
40. *Lisān al-mizān*, vol.V, p.433.

41. *Rawḍāt al-jannāt*, p.551, quoted from *aṭ-Ṭabṣīr*.
42. *Wuṣūl al-akhyār*, p.69.
43. *Majālis al-mu'minin*, p.194.
44. *Sharḥ Mashyakhat, Man lā yaḥḍuruhu al-faqīh*, p.267.
45. *Mir'āt al-'uqūl*, vol.I, p.3.
46. *Riyāḍ al-'ulamā'*, p.226.
47. *al-Fihrist*, aṭ-Ṭūsī, p.135; *ar-Rijāl*, an-Najāshī, p.267; *Ma'ālim al-'ulamā'*, p.88.
48. *ar-Rijāl*, an-Najāshī, p.267.
49. *ar-Rijāl*, an-Najāshī, p.268; *al-Fihrist*, aṭ-Ṭūsī, p.125; *Ma'ālim al-'ulamā'*, p.88; *Kashf al-ḥujub wa'l-astār*, p.442.
50. *al-Fihrist*, aṭ-Ṭūsī, p.135; *Ma'ālim al-'ulamā'*, p.88; *Kashf al-ḥujub*, p.291.
51. *ar-Rijāl*, an-Najāshī, p.267.
52. *Kashf al-ḥujub wa'l-astār*, p.418–420.
53. *ar-Rijāl*, an-Najāshī, p.267.
54. *ibid.* p.266.
55. *ar-Rijāl*, an-Najāshī, p.266; *al-Fihrist*, aṭ-Ṭūsī, p.135; *Ma'ālim al-'ulamā'*, p.88.
56. *Uṣūl al-kāfi*, p.8.
57. *ar-Rijāl*, an-Najāshī, p.266.
58. *Rawḍāt al-jannāt*, p.553.
59. *ar-Rijāl*, an-Najāshī, p.167; *al-Istibṣār*, vol.II, p.353.
60. *ar-Rijāl*, an-Najāshī, p.267.
61. *ar-Rijāl*, an-Najāshī, p.279; *al-Fihrist*, aṭ-Ṭūsī, p.159.
62. *ar-Rijāl*, an-Najāshī, p.271; *al-Fihrist*, aṭ-Ṭūsī, p.199.
63. *ar-Rijāl*, an-Najāshī, p.267.
64. *al-Fihrist*, aṭ-Ṭūsī, p.139.
65. *al-Wāfi*, vol.III, part XIV, p.146; *Mustadrak al-wasā'il*, vol.III, p.666; *Wasā'il ash-shi'ah*, vol.III, p.516.
66. *al-Fihrist*, aṭ-Ṭūsī, p.136.
67. *Wasā'il ash-shi'ah*, p.519.
68. *Maqābis al-anwār*, p.7.
69. *ar-Rijāl*, an-Najāshī, p.267.
70. *Tahdhīb al-aḥkām*, vol.II, p.480; *al-Istibṣār*, vol.II, p.353; *Wasā'il ash-shi'ah*, vol.III, p.519; *Khulāṣat al-aqwāl*, p.136.

71. *Kashf al-mahajjah*, p.159; *Mustadrak al-wasā'il*, vol.III, pp.532,533,546.
72. *al-Wāfi*, vol.I, part I, p.13.
73. *Rawḍāt al-jannāt*, p.553; *Nihāyat ad-dirāyah*, p.222.
74. *Rawḍāt al-jannāt*, pp.219,222.
75. *ar-Rijāl*, an-Najāshī, p.267; *Khulāṣat al-aqwāl*, p.71.
76. *al-Fihrist*, at-Ṭūsī, p.126.
77. *ar-Rijāl*, at-Ṭūsī, p.495.
78. *Kashf al-mahajjah*, p.159.
79. *al-Kāmil*, Ibn al-Athir, vol.VIII, p.128; *Lisān al-mizān*, vol.V, p.433.
80. *al-Wajīzah*, p.184.
81. *ar-Rijāl*, at-Ṭūsī, p.496; *ar-Rijāl*, an-Najāshī, p.267; *Khulāṣat al-aqwāl*, p.71, *Lu'lu'at al-baḥrayn*, p.237; *Nukhbat al-maqāl*, p.98.
82. *ar-Rijāl*, an-Najāshī, p.267; *al-Fihrist*, at-Ṭūsī, p.136; *Khulāṣat al-aqwāl*, p.71.
83. *Maqābis al-anwār*, p.7; *Lu'lu'at al-baḥrayn*, pp.236—237; *Rawḍāt al-jannāt*, p.553; *Aḥsan al-wadī'ah*, vol.2, pp.226—228; *Muntahā al-maqāl*, p.298.

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C A U T I O N

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

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

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

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

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

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

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

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

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

Sl. No.	Designation	Aganomen (Kunyah)	Name	Father's Name	Title (Laqab)	Date of Birth	Date of Death	Martyred by means of	Place of Burial
1.	The Last Prophet of Allah	Abu'l-Qāsim	Muhammad	'Abdullah	Rasulu'l-Lah, an-Nabi.	17th Rabi' I, in the Year of Elephant. (25.8.570 A.D.)	28th Safar, 11 A.H. (24.5.632 A.D.)	Natural	Holy Medina, Saudi Arabia
2.	--	Umm Abihā	Fāṭimah	Muhammad	as-Zahra', as-Siddiqah, al-Batul.	20th Jumada II, in the fifth Year after the declaration of the Prophethood. (2.1.615 A.D.)	3rd Jumada II, 11 A.H. (26.8.632 A.D.)	Injured	"
3.	1st Imām	Abu'l-Ḥasan	'Ali	Abū Ṭalib	Amīr al-mu'minin	13th Rajab, 10 Years before the declaration of the Prophethood, (25.5.60 A.D.)	21st Ramadan, 40 A.H. (28.1.661 A.D.)	Sword - while he was engaged in prayers.	Holy an-Najaf al-Ashraf, Iraq
4.	2nd Imām	Abū Muhammad	al-Ḥasan	'Ali	al-Mujtabā, as-Sibt.	15th Ramadan, 3 A.H. (1.3.625 A.D.)	7th Safar, 50 A.H. (4.3.670 A.D.)	Poison	Holy Medina, Saudi Arabia
5.	3rd Imām	Abū 'Abdillah	al-Ḥusayn	'Ali	Sayyidu'l-Shuhadā', as-Sibt.	3rd Sha'ban, 4 A.H. (8.1.626 A.D.)	10th Muḥarram, 61 A.H. (10.10.680 A.D.)	Sword - in the Battle of 'Ashura	Holy Karbalā', Iraq
6.	4th Imām	Abū Muhammad	'Ali	al-Ḥusayn	Zaynu'l-'Abidin, Sayyidu's-Sajjadin, as-Sajjad.	5th Sha'ban, 38 A.H. (6.1.659 A.D.)	25th Muḥarram, 64/65 A.H. (31.10.712 or 20.10.713 A.D.)	Poison	Holy Medina, Saudi Arabia

7.	5th Imām	Abū Ja'far	Muhammad	'Alī	al-Baqir	3rd Šafar, 57 A.H. (16.12.676 A.D.)	7th Dhi'l-ḥijjah, 114 A.H. (28.1.733 A.D.)	"	"
8.	6th Imām	Abū 'Abdillāh	Ja'far	Muhammad	aṣ-Šādiq	17th Rabi' I, 83 A.H. (20.3.702 A.D.)	25th Shawwāl, 148 A.H. (14.12.765 A.D.)	"	"
9.	7th Imām	Abu'l-Ḥasan (al-Awwal)	Mūsā	Ja'far	al-Kāzim	7th Šafar, 128 A.H. (8.1.745 A.D.)	25th Rajab, 183 A.H. (1.8.799 A.D.)	"	Holy al-Kāzimiyah, Iraq
10.	8th Imām	Abu'l-Ḥasan (ath-Thāni)	'Alī	Mūsā	ar-Riḍā	11th Dhu'l-qī'dah, 148 A.H. (29.12.765 A.D.)	17th Šafar, 203 A.H. (24.8.818 A.D.)	"	Holy Mash'had, Iran
11.	9th Imām	Abū Ja'far (ath-Thāni)	Muhammad	'Alī	at-Taqi, al-Jawād	10th Rajab, 195 A.H. (9.4.811 A.D.)	30th Dhi'l-qī'dah, 220 A.H. (25.11.835 A.D.)	"	Holy al-Kāzimiyah, Iraq
12.	10th Imām	Abu'l-Ḥasan (ath-Thālith)	'Alī	Muhammad	an-Naqi, al-Ḥādī	2nd Rajab, 212 A.H. (27.8.827 A.D.)	3rd Rajab, 254 A.H. (28.6.868 A.D.)	"	Holy Sāmarrā', Iraq
13.	11th Imām	Abū Muhammad	al-Ḥasan	'Alī	al-'Askari	10th Rabi' II, 232 A.H. (4.12.846 A.D.)	8th Rabi' I, 260 A.H. (1.1.874 A.D.)	"	"
14.	12th Imām	Abu'l-Qāsim	Muhammad	al-Ḥasan	al-Mahdi, al-Qā'im, al-Ḥujjah, al-Gha'ib, Šāhibu 'z-zamān, Šāhibu'l-amr.	15th Sha'bān, 256 A.H. (9.8.868 A.D.)	Still alive but in occultation.	---	---

LIST OF

Technical terms and special signs used in the Traditions.

اخبّرنا - انبأنا = means informed us or told to us.

روی = means narrated to us.

حدثنا = means related or reported to us.

رفعه - يرفعه = means that a narrator mentions the name/s of person/s from whom he narrated, but the later narrator/s omit his/their name/s.

(-) = عن = means "quoted from," signified by the sign (-).

مرسلا - ارسله = means quoting from the Prophet or Imām without describing the linking sources between the narrator and the Prophet or Imām.

* = means starting of the new chain of narration.

UṢŪL AL-KĀFĪ

خُطْبَةُ الْكِتَابِ

INTRODUCTION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله المحمود لنعمته ، المعبود لقدوته ، المطاع في سلطانه ، المرهوب لجلاله ، المرغوب إليه فيما عنده ، النافذ أمره في جميع خلقه ، علا فاستعلى و دنا فتعالى ، وارتفع فوق كل منظر ، الذي لا بدء لا وليته ، ولا غاية لأزليته ، القائم قبل الأشياء ، والدائم الذي به قوامها ، والقاهر الذي لا يؤوده حفظها ، والقادر الذي بعظمته تفرّد بالملكوت ، وبقدوته توحد بالجبروت ، وبحكمته أظهر حججه على خلقه ؛ اخترع الأشياء ، إنشاءً ، وابتدعها ابتداءً ، بقدوته و حكمته ، لا من شيء .

In the Name of Allāh, the Beneficent, the Merciful

All praise be to Allāh Who is praised for His bounties, worshipped for His Might, obeyed in His reign, feared for His Majesty. He possesses all things that allure, His commands pervade all through His creation. He is elevated to the extent He liked. He is too near to find, too high for everyone to see, Whose beginning has no beginning and Whose eternity has no end, Who existed before the existence of all things and Who is an eternal supporter of all things. The Conqueror Whom the preservation of the things does not tire. The Almighty Who is in a class by Himself in His sublimity throughout His realm, the unique in His Might because of His power. Who, out of His Wisdom, manifested His signs (proofs) and mercy for His creation. Who out of His Might and

فبيطل الاختراع ولا لعلّة فلا يصحّ الابتداء، خلق ماشاء كيف شاء ، متوحّداً بذلك لاظهار حكمته، وحقيقة تروبيّته ، لا تضبطه العقول ، ولا تبلغه الأوهام ، ولا تدركه الأبصار، ولا يحيط به مقدار ، عجزت دونه العبارة ، وكلّت دونه الأبصار، وضلّ فيه تصاريف الصفات .

احتجب بغير حجاب محجوب ، واستتر بغير ستر مستور ، عُرف بغير رؤية ، ووصف بغير صورة ، ونُعت بغير جسم ، لا إله إلا الله الكبير المتعال ، ضلّت الأوهام عن بلوغ كنهه ، وذهلت العقول أن تبلغ غاية نهايته ، لا يبلغه حدّوهم ، ولا يدركه نفاذ بصر ، وهو السميع العليم ، احتجّ على خلقه برسله، وأوضح الأمور بدلائله، وابتعث الرسل مبشرين ومنذرين ، ليهلك من هلك عن بينة ويحيى من

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Wisdom originated all things anew from the very beginning. Nothing existed (at that time) to falsify His being the originator (of all things), nor did any other cause (of creation) exist to nullify His being the (first) originator. All alone He created what He liked and as He liked to manifest His Wisdom and the truth of His being the Nourisher. Reason cannot grasp Him. Imagination cannot reach Him. Eyes cannot see Him. Measurement cannot encompass Him. Every explanation fails in His description. Eyes are blurred in seeing Him. Attributing different qualities to Him goes astray in His description.

He is veiled without any veil and is concealed without any covering. He is recognised without being seen and has been described as being formless. He is described as having no corporal form. There is no God save Him, the great the elevated. Imagination goes astray in trying to reach the reality about Him (Godhood). Thoughts get confounded in trying to reach His finality. No flight of fancy can touch Him. He is all knowing, all hearing. He (Allāh) has offered proofs (of truth and reality) through His messengers (peace be upon them) and has explained things through reasons. He has sent His messengers with glad tidings and due warnings. So that, if, thereafter one comes to

حيّ عن يمينه ، وليعقل العباد عن ربهم ما جهلوه ، فيعرفوه برؤيته بعدما أنكروه ،
ويوحّدوه بالإلهية بعدما أضدّوه ، أحمده حمداً يشفي النفوس ، ويبلغ رضاه ،
ويؤدّي شكر ما وصل إلينا ، من سوابغ النعماء ، وجزيل الآلاء وجميل البلاء .
وأشهد أن لا إله إلا الله وحده لا شريك له ، إلهاً واحداً صمداً لم يتخذ
صاحبة ولا ولداً وأشهد أن محمداً صلى الله عليه وآله عبداً انتجبه ، ورسول ابتعثه ، على حين فتره
من الرسل ، وطول هجعة من الأمم وانبساط من الجهل ، واعتراض من الفتنة
وانتقاض من المبرم وعمى عن الحق ، واعتساف من الجور وامتحاق من
الدين

وأنزل إليه الكتاب ، فيه البيان والتبيان ، قرآناً عربياً غير ذي عوج لعلمهم

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grief it will be on his own account and if he comes to success it will also be on his own account, so that people should understand what they do not know about their Lord and they should recognise God's Lordship after their having denied it. And, so that people should believe in His unity after believing in His plurality. To Him (Allāh) do we accord such a praise as is the solace of the souls, as secures God's pleasure and as will acquit us of our gratitude for His perfect bounties, abundant favours and graceful tests.

I am a witness to there being no God save Him. Who has no partner, the one, the eternally Besought and Who has taken no wife nor a son. And I have been witness to Muḥammad (peace be upon him and his progeny), His select slave, and to his being sent as a messenger when the coming of such messengers had been suspended. The period when the nations were in deep slumber, when ignorance prevailed, distress and affliction were rampant, firm pledges were being violated, people were blinded against all truth, when oppression was in great vogue and honesty was being obliterated.

So (under the circumstances such as these) did Allāh send His book to him (Muḥammad, the prophet) containing description and explanation (of all good), a book readable (Qur'ān) in Arabic language totally free from all slant, so that mankind may guard itself against

يتقون ؛ قد بينه للناس و نهجه ، بعلم قد فصله ، ودين قد أوضحه ، و فرائض قد أوجبها ، و أمور قد كشفها الخلقه وأعلنها ، فيها دلالة إلى النجاة ، و معالم تدعو إلى هداة .

فبلغ ﷺ ما أرسل به ، و صدع بما أمر ، و أدى ما حمل من أثقال النبوة ، و صبر لربه ، و جاهد في سبيله ، و نصح لأمته ، و دعاهم إلى النجاة ، و حشهم على الذكر و دلهم على سبيل الهدى من بعده بمناهج و دواع أسس للعباد أساسها و منائر رفع لهم أعلامها ، لكيلا يضلوا من بعده ، و كان بهم رؤوفاً رحيماً .

فلما انقضت مدته ، و استكملت أيامه ، توفاه الله و قبضه إليه ، و هو عند الله مرضيٌ عمله ، وافر حظّه ، عظيم خطره ، فمضى ﷺ و خلف في أمته كتاب الله

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every evil. This book (Qur'an) describes clearly before the people the distinct path (of truth) with reason and knowledge. It also elucidates the (divine) religion, describing the imperatives imposed on them by Allāh, the things which God has revealed and announced for the people. This book contains guidance for salvation, and is a milestone leading towards the right path.

The Prophet delivered what he received (from God) and acknowledged whatever was ordained. He bore the weight of the responsibilities of prophethood on him. He exercised patience to please His Lord. He strove in the way of God and consulted his people and called them towards their salvation. He roused them to the remembrance of God and guided them towards the right path. Afterwards he built the highways and erected the light house for the guidance of mankind and raised minarates, the flags of which fluttered high for the people to watch. All this He did so that people should not go astray, since he (the Prophet) was very kind and merciful to them.

When his (Prophet's) period of life ended and his days were done, God took out his soul and brought it to Himself. Now he is with God in a state where God is pleased with each of his actions. He is venerable and his share of divine rewards is the greatest. He departed (from the

ووصيته أمير المؤمنين ، وإمام المتقين صلوات الله عليه ، صاحبين مؤتلفين ، يشهد كل واحد منهما لصاحبه بالتصديق ، ينطق الامام عن الله في الكتاب ، بما أوجب الله فيه على العباد ، من طاعته ، وطاعة الامام وولايته ، وواجب حقه ، الذي أراد من استكمال دينه ، وإظهار أمره ، والاحتجاج بحججه ، والاستنابة بنوره ، في معادن أهل صعوته ومصطفى أهل خيرته .

فأوضح الله بأئمة الهدى من أهل بيت نبيّنا صلى الله عليه وآله عن دينه ، وأبلغ بهم عن سبيل مناهجه وفتح بهم عن باطن ينابيع علمه ، وجعلهم مسالك لمعرفة ، ومعالم لدينه ، وحججاً بآبائه وبين خلقه ، والباب المؤدي إلى معرفة حقه ،

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world) and has left behind him the book of Allāh and his deputy (nominated executor, 'Alī ibn Abī Ṭālib) the chief of the believers and the guide (Imām) for those who guard themselves against evil. May peace of Allāh be upon him. Both of them (the Prophet and 'Alī, his executor) were comrades and close associates. Each one of whom bore witness to the integrity of the other. ('Alī) the Imām spoke for God about (the import) of His book (Qur'ān) in respect of the imperatives, God has imposed upon the people for His obedience and the obedience of the Imām (the divinely appointed guide). He also spoke (towards God), about the rule and rights of the Imām, through whom God intended perfecting His religion, expressing His commands, offering His reasons and arguments and (finally) His effulgence (guidance).

He did all this through those who were the fountain spring of all divinely chosen, the unique, the righteous, belonging to the house (progeny) of our Prophet Muḥammad, may peace of Allāh be upon him and upon his progeny. God the Almighty explained His religion through them and lighted through them the path that leads to Him and through them He unearthed the deep springs of divine knowledge. God appointed them as the milestones on the highways of God consciousness, sign posts for His religion and ushers between Himself and His

وأطلعهم على الممكنون من غيب سرّه .

كلّما مضى منهم إمامٌ، نصب لخلقه من عقبه إماماً بيتاً، وهادياً نيراً، وإماماً قيماً، يهدون بالحقّ وبه يعدلون، حجج الله ودعائه، ورعايته على خلقه، يدين بهديهم العباد، ويستهلّ بنورهم البلاد، جعلهم الله حياة للأنام، ومصابيح للظلام ومفاتيح للكلام، ودعائم للإسلام، وجعل نظام طاعته وتماّم فرضه التسليم لهم فيما علّم، والردّ إليهم فيما جهل، وحظر على غيرهم التهجّم على القول بما يجهلون ومنعهم جحد ما لا يعلمون، لما أراد تبارك وتعالى من استنقاذ من شاء من خلقه، من ملّمات

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creation. He made them the doorways which lead to divine rights, secrets and the realisation of obligations of God consciousness. Further, God informed them His secrets and mysteries.

Whoever among the Imāms died, he used to nominate after him his successor as a declared luminous, righteous guide (Imām). Who would guide people (towards the Truth) and would be constant in his guidance. These guides (Imāms) called the people towards Allāh as His demonstrators and are designated by God as the patrons for His creation. Because of their guidance the people adopt religion and Godliness and due to them the cities get illuminated (with Truth and guidance). God the Almighty designated them as the life and soul of the people, becon lights in darkness, keys to the fort of knowledge and as the bedrock of His religion (Islām). God determined obedience and submission to the Imams as obedience and acme of submission to Himself and His religion, in respect of the commands known to them. Regarding God's commands unknown to them, God wanted them to refer to Imām (to know the Truth), forbidding all other people to pass hasty verdicts. God also forbade them from rejecting them and not accepting the verdicts passed by the Imāms in respect of those divine commands they do not know. God did all this at the time He intended redeeming the people, He liked, from the curse of darkness (of misguidance), from

الظلم و مغشيات البهم . و صلى الله على محمد وأهل بيته الأخيار الذين أذهب الله عنهم الرجس [أهل البيت] وطهرهم تطهيراً .

أما بعد ، فقد فهمت يا أخي ما شكوت من اصطلاح أهل دهرنا على الجهالة وتوازرهم وسعيهم في عمارة طرقها ، ومباينتهم العلم وأهله ، حتى كاد العلم معهم أن يآزر كله وينقطع مواده ، لما قد رضوا أن يستندوا إلى الجهل ، ويضيعوا العلم وأهله . وسألت : هل يسع الناس المقام على الجهالة و التدين بغير علم ، إذا كانوا داخلين في الدين ، مقرين بجميع أموره على جهة الاستحسان ، والنشوء عليه ، والتقليد للأباء ، والأسلاف والكبراء ، والالتكال على عقولهم في دقيق الأشياء . وجليلها ، فأعلم يا أخي رحمك الله أن الله تبارك وتعالى خلق عباده خلقة متفصلة من

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the rampant ambiguity (in faith). May peace of Allāh be upon Muḥammad and upon the folk of his house, the righteous, from whom Allāh wish as to wipe out uncleanness away from them (the folk of the house) and cleanse them with thorough cleansing.

To come to the point, I have fully comprehended your complaint about the people of our time how proverbially they are accustomed to ignorance and how they assist and help each other in rehabilitating its ways and means and in getting farther away from learnings and from the men of learning. Until the plant of learning not only gets dried up but is also completely uprooted from their life. It is because they have all helped in elevating the state of ignorance in wiping off learning and the men of learning.

And you have asked me whether it is proper for the people to take up a stand in ignorance and to adopt religion without knowing religion, behaving all its theories and concepts in all excellence, and also following it in every way. But they are doing it all blindly in following their fore-fathers, ancestors and their chiefs, completely relying upon their thoughts and reasons in matters (of religion) small or big.

Know thou, my brother, may God be merciful to you, verily, God the Almighty has brought human beings into existence as distinct

البهائم في الفطن والعقول المرتبة فيهم ، محتملة للأمر والنهي ، وجعلهم جل ذكره صنفين: صنفاً منهم أهل الصحة والسلامة، وصنفاً منهم أهل الضرر والزمانة ، فخصّ أهل الصحة والسلامة بالأمر والنهي ، بعدما أكمل لهم آلة التكليف ، ووضع التكليف عن أهل الزمانة والضرر ، إذ قد خلقهم خلقة غير محتملة للأدب والتعليم وجعل عزّ وجلّ سبب بقاءهم أهل الصحة والسلامة ، وجعل بقاء أهل الصحة والسلامة بالأدب والتعليم ، فلو كانت الجحالة جائزة لأهل الصحة والسلامة لجاز وضع التكليف عنهم ، وفي جواز ذلك بطلان الكتب والرسل والآداب ، وفي رفع الكتب والرسل والآداب فساد التدبير ، والرجوع إلى قول أهل الدهر ، فوجب في عدل الله عزّ وجلّ وحكمته

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from the animals, in respect of intelligence and understanding of which they are compounded, and has imposed upon them the load of imperatives and preventives. Afterwards Allāh of the highest praised, has divided them into two categories – the healthy, the sound and the second the unhealthy and disable. God has singled out the former category for the enforcement of His imperatives and preventives after perfecting in them the (intelligence and understanding) the instrument of His (ardous) responsibility, and has relieved the disabled and the unhealthy of this heavy task of responsibility, as they have been created as beings quite unfit for the task of discipline and education. God has made the people of sound health the instrument of safety and preservation of the later category. And has made discipline and education as the instrument of safety and preservation of the former. Should ignorance have been made permissive for the former, the very responsibility (of imperatives and preventives) would have been taken away from them. Once this is made permissible, the entire structure of divine books, prophet and education falls to the ground. In this case, the divine books, the prophets and their education would have been nullified and the whole set up would have come to naught. In that case we would have had to turn to the beliefs and concepts of atheism. Hence, Providence in its justice and wisdom

أن يخصّ مَنْ خلق من خلقه خلقة محتملة للأمر والنهي، بالأمر والنهي، لئلا يكونوا سدى مهملين، وليعظّموه ويوحّدوه، ويقرّوا له بالربوبية، وليعلموا أنه خالقهم ورازقهم، إذ شواهد ربوبيّته دالّة ظاهرة، وحججه نيّرة واضحة، وأعلامه لائحة تدعوهم إلى توحيد الله عزّ وجلّ، وتشهد على أنفسها لصانعها بالربوبية والإلهية، لما فيها من آثار صنعه، وعجائب تدبيره، فندبهم إلى معرفته لئلا يبيع لهم أن يجهلوه ويجهلوا دينه وأحكامه، لأنّ الحكيم لا يبيع الجاهل به، والانكار لدينه، فقال جلّ ثناؤه: «ألم يؤخذ عليهم ميثاق الكتاب أن لا يقولوا على الله إلّا الحق»^١، وقال: «بل

١- الأعراف، ١٦٩/٧

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requires from men (of sagacity) that they should, in view of their nature and the very purpose of their creation, single themselves out to shoulder the burden of certain imperatives and prohibitions, lest their existence may not be regarded as in vain and purposeless. And so that they should glorify God, regard Him as one, and acknowledge His Lordship. And so that they should know God to be the creator and their All-giver, since the evidence of His Lordship is manifest, His arguments are self-evident and His symbols are unmistakable. They (people of health, peace and sagacity) should invite mankind towards Unity of Allāh, the Almighty. They themselves bear witness, on the basis of their own existence that they have their creator, Who is their Lord, Who is worshipped. It is because there are wonderful signs of His Providence within themselves. Allāh Himself accorded to them God consciousness since, for Him it was not proper for such people to remain without His awareness and in ignorance of (His) religion and His commandments. It is because Allāh in His Wisdom deems ignorance about Him and the denial of His religion highly improper, as He Himself has said:

“Has not the compact of the Book been taken touching them, that they should say concerning God nothing but the truth? . . .” (*al-A ‘rāf*, 7:169).

كذبوا بما لم يحيطوا بعلمه^١ ، فكانوا محصورين بالأمر والنهي ، مأمورين بقول الحق ، غير مرخص لهم في المقام على الجهل ، أمرهم بالسؤال ، والتفقه في الدين فقال : « فلولوا نفر من كل فرقة منهم طائفة ليتفقهوا في الدين ولينذروا قومهم إذا رجعوا إليهم^٢ » وقال : « فاسألوا أهل الذكر إن كنتم لا تعلمون^٣ »
فلو كان يسع أهل الصحة والسلامة ، المقام على الجهل ، لما أمرهم بالسؤال . ولم يكن يحتاج إلى بعثة الرسل بالكتب والآداب ، وكادوا يكونون عند ذلك بمنزلة

٢- التوبة ، ٩ / ١٢٢

١- يونس ، ١٠ / ٣٩

٣- النحل ، ١٦ / ٤٣

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Allāh has (also) said:

“ . . . No; but they have cried lies to that whereof they comprehended not the knowledge, . . . ” (Yūnūs, 10:39)

So mankind has been earmarked for (divine) imperatives and prohibitions and it has been ordained to speak the truth. Men have not been allowed to remain in ignorance (regarding the ultimate truth and the divine imperatives and prohibitions). Hence Allāh has ordained mankind to be interrogative (in this connection) and to acquire understanding in the religion (of Allāh) saying:

“ . . . but why should not a party of every section of them go forth, to become learned in religion, and to warn their people when they return to them . . . ” (at-Tawbah, 9:122)

Allāh has further said: “ . . . Question the people of the remembrance, if it should be that you do not know . . . ” (an-Nahl, 16:43).

If it had been proper for the people of health and peace to remain ignorant, then God would have never ordered them to be interrogative, and the need for sending the prophets with the books and the codes would never have arisen. In that case all mankind would have been

البهائم ، ومنزلة أهل الضرر والزمانة ، ولو كانوا كذلك لما بقوا طرفة عين ، فلمّا لم يجز بقاؤهم إلّا بالأدب والتعليم ، وجب أنّه لابدّ لكلّ صحيح الخلقة ، كامل الآلة من مؤدّب ، ودليل ، ومشير ، وآمر ، وناه ، وأدب ، وتعليم ، وسؤال ، ومسألة .

فأحقّ ما اقتبسّه العاقل ، والتمسّه المتدبّر الفطن ، وسعى له الموفق المصيب ، العلم بالدين ، ومعرفة ما استعبد الله به خلقه من توحيد ، وشرائعه وأحكامه ، وأمره ونهيه وزواجره وآدابه ، إذ كانت الحجّة ثابتة ، والتكليف لازماً ، والعمر يسيراً ، والتسوية غير مقبول ، والشرط من الله جلّ ذكره فيما استعبد به خلقه أن يؤدّ واجميع فرائضه بعلم ويقين وبصيرة ، ليكون المؤدّي لها محموداً عند ربّه ، مستوجباً لثوابه ، وعظيم

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maimed and disabled and would have remained on the animal plane. Had all this been so, then all mankind would have been set at naught within the twinkling of an eye. When there is no justification for its (mankind) existence without a code and education, then it is incumbent on each and every perfectly sound individual to have a teacher, a guide, a director, a preventer, a code, an education and interrogation to discharge his responsibilities. The privilege of a sage and a lucky rightful and a brilliant statesman, is to endeavour in the acquisition of the knowledge of religion and God consciousness on account of which God is worshipped by His creation, which (in essence) is God's unity, divine code, divine commandments, divine imperatives and preventives. His admonitions and His etiquette. If it is established that the divine proofs are there, that our responsibilities are evident, that our life span is very short, that evasion and procrastination are unacceptable, then the divine condition, on account of which God is worshipped by His creatures, is to discharge all divine obligations consciously, in true belief and with due insight, so that (the divine obligations) performer be deemed praiseworthy in the eye of God and be entitled to divine rewards in high compensation. Since the one who performs divine obligations

جزائه، لأنّ الذي يؤدّي بغير علم وبصيرة، لا يدرى ما يؤدّي، ولا يدرى إلى من يؤدّي، وإذا كان جاهلاً لم يكن على ثقة بما أدّى، ولا مصدّقاً، لأنّ المصدّق لا يكون مصدّقاً حتّى يكون عارفاً بما صدّق به من غير شك ولا شبهة، لأنّ الشاكّ لا يكون له من الرغبة والرهبة والخضوع والتقرب مثل ما يكون من العالم المستيقن، وقد قال الله عزّ وجلّ: «إلا من شهد بالحق وهم يعلمون»^١، فصارت الشهادة مقبولة لعلّة العلم بالشهادة، ولولا العلم بالشهادة، لم تكن الشهادة مقبولة، والأمر في الشاكّ المؤدّي بغير علم وبصيرة، إلى الله جلّ ذكره، إن شاء، تطوّل عليه فقبل عمله، وإن شاء. ردّ عليه، لأنّ الشرط عليه من الله أن يؤدّي المفروض بعلم وبصيرة ويقين، كيلا

١- الزخرف، ٤٣/ ٨٦

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without knowledge and insight, does not really know what he has performed and in whose obedience he has done so; and because the ignorant can neither have any confidence in what have they done in the performance of divine obligations, nor can he truly believe in his deeds, for the simple reason that the believer can never believe unless he is the knower of the things he believes in, without the least doubt; and because of this reason, neither can the sceptic be like those who in all submission long for and fear God, nor can they have that nearness to God which a sage with true belief has. Thus has God observed:

“... Save such as have testified to the truth and that knowingly”
(az-Zukhruf, 43:86).

Evidence is acceptable on the basis of the knowledge of what is witnessed. Evidence without the knowledge of what is witnessed is not at all acceptable. In the case of a person performing divine duties in a state of doubt and uncertainty without the knowledge of insight (into them) is left to Allāh's Will either to accept it in His grace, or to reject it totally since the indispensable condition laid by God on the person for whom they (divine duties) are made imperative, is to act upon them with knowledge, insight and conviction, so that such people

يكونوا آمنين وصفه الله فقال تبارك وتعالى : « ومن الناس من يعبد الله على حرف فإن أصابه خيرٌ اطمأن به وإن أصابته فتنة انقلب على وجهه خسر الدنيا والآخرة ذلك هو الخسران المبين ^١ » ، لأنه كان داخلاً فيه بغير علم ولا يقين ، فلذلك صار خروجه بغير علم ولا يقين ، وقد قال العالم عليه السلام : « من دخل في الإيمان بعلم ثبت فيه ، ونفعه إيمانه ، ومن دخل فيه بغير علم خرج منه كما دخل فيه » ، وقال عليه السلام : « من أخذ دينه من كتاب الله وسنة نبيه صلوات الله عليه وآله زالت الجبال قبل أن يزول ومن أخذ دينه من أفواه الرجال ردت أركانهم » ، وقال عليه السلام : « من لم يعرف أمرنا من القرآن لم يتنكب الفتن » .

١ - الحج ، ٢٢ / ١١

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may not be included among those whom God has described with the following words:

“And among men there is such a one as worships God upon the very edge — if good befalls him he is at rest in it, but if a trial befalls him he turns completely over; he loses this world and the world to come; that is indeed the manifest loss” (*al-Hajj*, 22:11).

For this reason, the entrance of such a type of man in religion without knowledge and belief in it and his exist also therefrom, is without knowledge and belief. The ‘Ālim (the Imām) has observed:

“The faith of a man accepted knowingly remains steadfast, and is of profit for him. Whoever enters the house of faith without knowledge, makes his exit from that house in the same way in which he entered it.” The Imām (peace be upon him) has said, “Whoever derives his faith from the knowledge of the Book of Allāh and the precepts of the Prophet of God (peace be upon him and his progeny) is more difficult to be dislodged from his faith than the mountains are, from their places. And the faith of a person derived from the words of the mouth of the people is repudiated by the people themselves.”

The Imām added, “He, who does not recognize our (Imāms from

ولهذه العلة انبثقت على أهل دهرنا بثوق هذه الأديان الفاسدة ، والمذاهب المستشعنة^(*) التي قد استوفت شرائط الكفر والشرك كلها ، وذلك بتوفيق الله تعالى وخذلانه ، فمن أراد الله توفيقه وأن يكون إيمانه ثابتاً مستقراً ، سبب له الأسباب التي تودّيه إلى أن يأخذ دينه من كتاب الله وسنة نبيه صلوات الله عليه وآله يعلم ويقين وبصيرة ، فذاك أثبت في دينه من الجبال الرواسي ، ومن أراد الله خذلانه وأن يكون دينه معارداً مستودعاً - نعوذ بالله منه - سبب له أسباب الاستحسان والتقليد والتأويل من غير علم وبصيرة ، فذاك في المشيئة إن شاء الله تبارك وتعالى أتم إيمانه ، وإن شاء سلبه إياه ، ولا يؤمن عليه أن يصبح مؤمناً ويمسي كافراً ، أو يمسي مؤمناً

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the progeny of Prophet Muḥammad - p.b.u.h.a.h.p.) case in the light of Qur'ān, will not be able to turn the errors aside."

For this reason false and detestable faiths fulfilling all the conditions of infidelity and polytheism hold their sway over the people of our time. All this, (the recognition and non-recognition of our position) depends upon the favour and disfavour of God. Whomsoever God grants His favour of keeping his faith steady, He also creates such conditions for him as will lead to derive his faith from the Book of Allāh and the precepts of Prophet (Muḥammad) with knowledge, belief and insight. It is such people that are firmer in their faith than the high mountains in their places. Should God intend alienating Himself from a person, then, the faith He lends him is rendered superficial and temporary - may God protect us all from this situation. God provides such a person with ways and means on account of which he begins perceiving only the superficial beauty of every thing. He takes to following every thing blindly, and he starts interpreting (the scriptures) without knowledge and insight. The case of such a person entirely rests on the Will of God the Almighty whether to rectify his faith or to forfeit it from him altogether. Such a person cannot remain in peace when he is a believer in the morning and infidel in the evening or vice versa. All this is because

ويصبح كافراً، لأنه كلما رأى كبيراً من الكبراء مال معه ، وكلما رأى شيئاً استحسن ظاهره قبله ، وقد قال العالم عليه السلام : «إن الله عز وجل خلق النبيين على النبوة ، فلا يكونون إلا أنبياء ، وخلق الأوصياء على الوصية ، فلا يكونون إلا أوصياء ، وأعارقوا إيماناً فإن شاء تممه لهم ، وإن شاء سلبهم إياه ؛ قال : وفيهم جرى قوله : مستقرٌ ومستودع» .^١

وذكرت أن أموراً قد أشكلت عليك ، لا تعرف حقائقها لاختلاف الرواية فيها ، وأنت تعلم أن اختلاف الرواية فيها لاختلاف عللها وأسبابها ، وأنت لا تجد بحضرتك من تذاكره و تفاوضه معين تثق بعلمه فيها ، و قلت : إنك تحب أن

١- الأنعام ، ٦ / ٩٨

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he falls in for everything that appears great to him and accepts everything with a glittering appearance. The 'Ālim (the Imām) - peace be upon him - has observed: "God, the Almighty has so created His prophets as to infuse prophethood into their blood and so they cannot remain except as prophets (peace be upon them all). He has also created their vicegerents in the same mode; so they cannot remain except as the vicegerents (of the prophets). He lent faith temporarily to another group of people, so that should He so like, He may perfect it into them or forfeit it from them altogether. These words of Allāh hold true in the case of such people: "... And then a lodging-place, and then a repository, ..." (*al-An'ām*, 6:98).

You (the interrogator) have spoken of matters that are difficult for you. Your main difficulty is that you do not know the truth because of the conflicting versions of traditions coming from different narrators. And you know that conflicting versions of traditions have their own causes and effects. Further, your problem is that you do not find whether any expert knowledge (of the authenticity of

يكون عندك كتاب كافٍ يجمع [فيه] من جميع فنون علم الدين، ما يكفي به المتعلم، ويرجع إليه المسترشد، ويأخذ منه من يريد علم الدين والعمل به بالآثار الصحيحة عن الصادقين عليهم السلام والسنن القائمة التي عليها العمل، وبها يؤدي فرض الله عز وجل سنة نبيه صلى الله عليه وآله، وقلت: لو كان ذلك رجوت أن يكون ذلك سبباً يتدارك الله [تعالى] بمعونه وتوفيقه إخواننا وأهل ملتنا ويقبل بهم إلى مرادهم.

فاعلم يا أخي أرشدك الله أنه لا يسع أحداً تمييز شيء مما اختلف الرواية فيه عن العلماء عليهم السلام برأيه، إلا على ما أطلقه العالم بقوله عليه السلام: «اعرضوها على كتاب الله فما وافى كتاب الله عز وجل فخذوه، وما خالف كتاب الله فردوه»، و

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narrators) can be relied upon and whom you can approach, talk to and have your problem solved. And for all this you earnestly want to have a book with you, inclusive of all branches of the science of religion, which could wholly satisfy all the students of religion and which seekers of guidance could turn to, and from which they could derive the specific knowledge of religion they intend to, and they could act thereon with genuine traditions from the truthful Imāms, (the divinely appointed guides) which (Book) ensures the practice on the codified divine law. And finally by means of which (Book) the divine obligations and the precepts of the prophet could be implemented. And you have said, "In case such a book is compiled then I can hope by God that with His grace and help it will lead our brethren in faith their and our (Muslim) community to their truthful guides – the Imāms."

O' brother! may God guide you. It is upto no person to discriminate between different versions of the traditions of the Imāms according to his own light and except on the basis of the verdicts (criterion) laid down by the Imām himself. The verdict of the Imām is:

"Check it up with the text of the Book of God (Qur'ān), accept it if it agrees with the text and reject it if it does not."

قوله ﷺ : «دعوا ما وافق القوم فإن الرشد في خلافهم» وقوله ﷺ : «خذوا بالمجمع عليه ، فإن المجمع عليه لا ريب فيه» ونحن لا نعرف من جميع ذلك إلا أقله ولا نجد شيئاً أحوط ولا أوسع من ردّ علم ذلك كله إلى العالم ﷺ وقبول ما وسّع من الأمر فيه بقوله ﷺ : «بأيّما أخذتم من باب التسليم وسعكم» .

وقد يسّر الله - وله الحمد - تأليف ما سألت ، وأرجو أن يكون بحيث توخّيت فمهما كان فيه من تقصير فلم تقصر نيّتنا في إهداء النصيحة ، إذ كانت واجبة لاخواننا وأهل ملّتنا ، مع ما رجونا أن نكون مشاركين لكل من اقتبس منه ، وعمل بما فيه في دهرنا هذا ، وفي غابره . إلى انقضاء الدنيا ، إذ الربّ جلّ وعزّ

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The verdict further lays down, "Let alone the agreeing with what is on the lips of general people since the truth is just the opposite." The third verdict lays down: "Accept what is held in common by all the narrators quoting us. Since there can be no doubt about what is unanimously held by 'all.' (The narrators of our traditions - *aḥādīth*.) But, to our knowledge, very few such contradicting traditions can be solved on the basis of the above described criterion. In the case of such (contradicting) traditions the best, the simpler and the more comprehensive solution is to leave all knowledge (regarding contradicting traditions) to the Imām himself. Imām has given us the easiest solution to choose and follow any of the version among such contradicting traditions. The Imām has said, "Whatever you have accepted and followed with the intention of obeying (the Imām) is valid for you."

Thus has Allāh made (the task of selecting and collecting the traditions) easy. All praise is due to Allāh, that He has enabled me to compile the book you have requested for. I hope this book will be after your liking. There may be some deficiency (in this work of mine) but there is none in the sincerity of intention to counsel my people, which is essential (especially) in the case of our brethren and co-religionists. Simultaneously we ourselves earnestly desire to be among the participants deriving benefits (from this book) and among

واحد* و الرسول محمد خاتم النبيين صلوات الله و سلامه عليه و آله واحد، والشرعة واحدة وحلال محمد حلال وحرامه حرام إلى يوم القيامة ، ووسعنا قليلاً كتاب الحجّة و إن لم نكمّله على استحقاقه ، لأننا كرهنا أن نبخس حظوظه كلّها .
وأرجو أن يسهّل الله جلّ وعزّ إمضاء ما قدّمنا من النية ، إن تأخر الأجل صنفنا كتاباً أوسع وأكمل منه ، نوفيّه حقوقه كلّها إن شاء الله تعالى و به الحول والقوّة وإليه الرغبة في الزيادة في المعونة والتوفيق . والصلاة على سيّدنا محمد النبي وآله الطاهرين الأختار .

وأول ما أبدأ به وأفتتح به كتابي هذا كتاب العقل ، وفضائل العلم ، وارتفاع درجة أهله ، وعلوّ قَدْرهم ، ونقص الجهل ، وخساسة أهله ، وسقوط منزلتهم ، إذ كان

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those who act upon it in this age and in the ages hereafter coming, till the Day of Judgment. God the Almighty is one, His Prophet Muḥammad (peace be upon him and his progeny) the last of the prophets, is one and the divine code is also one. What Muḥammad, the Prophet (p.b.u.h.a.h.p.) declared to be unlawful is unlawful till the Day of Judgment. The chapter on divine proofs has slightly been expanded although the expansion is not in the measure the chapter deserves, since it was distasteful for us to reducing any portion thereof.

We hope that Allāh, the great and the Almighty, will make it easy for us and will grant us further span of life for the fulfillment of our objective of making this chapter widest and fullest, in the manner it deserves, provided Allāh wills since all power and might is His. With Him are all our longings for increased help and favour. May Allāh's peace and blessings be upon our chief, Muḥammad the Prophet and upon his progeny — the purified, the excellent.

I have commenced and inaugurated this book of mine with the chapter on reason, the greatness of knowledge, the great status of those who possess it, their high worth, the defectiveness of ignorance, the

العقل هو القطب الذي عليه المدار و به يحتج وله الثواب ؛ وعليه العقاب ، [والله
الموفق] .

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baseness of its possessor, and their lowered rank. Since reason is the axis on which every thing revolves, it is on the reason that all the argument rests. All divine rewards and punishments are in accordance with it. (It is Allāh that grants the favour of reason.)

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UṢŪL AL-KĀFĪ

کتاب العنق والجهد

**The Book of
REASON and IGNORANCE**



١ - أخبرنا أبو جعفر محمد بن يعقوب قال : حدثني عدة من أصحابنا منهم محمد بن يحيى العطار ، عن أحمد بن محمد ، عن الحسن بن محبوب ، عن العلاء بن رزين ، عن محمد بن مسلم ، عن أبي جعفر عليه السلام قال : لما خلق الله العقل استنطقه ثم قال له : أقبل فأقبل ثم قال له : أدبر فأدبر ثم قال : وعزتي وجلالي ما خلقت خلقاً هو أحب إلي منك ولا أكملتك إلا فيمن أحب ، أما إني إياك أمر ، وإياك أنهى وإياك أعاقب ، وإياك أثيب .

In the Name of Allāh the Beneficent, the Merciful.

1. Abū Ja'far Muḥammad ibn Ya'qūb (al-Kulayni, the compiler of this book *al-Kāfi*) informed us (al-Kulayni's disciples) saying: "A group of our (al-Kulayni's) associates handed down this tradition. Muḥammad ibn Yaḥyā al-'Aṭṭār quoted Aḥmad ibn Muḥammad who quoted from al-Ḥasan ibn Maḥbūb who quoted from al-'Alā' Razin who quoted from Muḥammad ibn Muslim on the authority of Abū Ja'far (Muḥammad al-Bāqir — peace be upon him), as saying:

'When Almighty Allāh created reason, He tested it. Then He ordered it to come forward and it came forward. Then He ordered it to go back and it went back. On this A'nighty God said: I swear by my power and majesty that no creation of Mine is dearer to Me than you are, and I have only made you perfect in those whom I love.

٢ - علي بن محمد ، عن سهل بن زياد ، عن عمرو بن عثمان ، عن مفضل بن صالح ، عن سعد بن طريف ، عن الأصمغ بن نباته ، عن علي بن أبي طالب قال : هبط جبريل على آدم عليه السلام فقال : يا آدم إنني أمرت أن أختيرك واحدة من ثلاث فاخترها ودع اثنتين فقال له آدم : يا جبريل وما الثلاث ؟ فقال : العقل والحياء والدين ، فقال آدم : إنني قد اخترت العقل فقال جبريل للحياء والدين : انصرفا ودعاه فقالا : يا جبريل إننا أمرنا أن نكون مع العقل حيث كان ، قال : فشأنكما وخرج .

٣ - أحمد بن إدريس ، عن محمد بن عبد الجبار ، عن بعض أصحابنا رفعه إلى أبي عبد الله عليه السلام قال : قلت له : ما العقل ؟ قال : ما عبد به الرحمن واكتسب به الجنان

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Lo! To you are My orders and prohibitions addressed. And for you are My rewards and retributions reserved.' ”

2. ‘Ali ibn Muḥammad (—) Sahl ibn Ziyād (—) ‘Amr ibn ‘Uthmān (—) Mufaḍḍal ibn Ṣāliḥ (—) Sa’d ibn Ṭarīf (—) al-Aṣḥabī ibn Nubātah (—) ‘Ali (ibn Abi Ṭālib - p.b.u.h.) as saying :

“Jibril (Gabriel) came to Adam, and informed him: ‘O Adam! I have been ordered to let you choose one out of three things. Therefore, choose one and leave the other two.’ Adam asked: ‘What are the three things?’ He replied, ‘Reason, modesty and religion (dīn).’ Then Adam said: ‘I choose reason.’ So Jibril ordered modesty and faith to withdraw and leave reason but they said: ‘O Jibril! we both have been instructed (by God) to remain with reason wherever it may be.’ Jibril answered: ‘Then that is your situation,’ and he ascended towards Heaven.”

3. Aḥmad ibn Idrīs (—) Muḥammad ibn ‘Abd al-Jabbār (—) some of his associates (rafa’ahu) who made a reference climaxing into Abū ‘Abdillāh (p.b.u.h.) that the narrator inquired of the Imām:

“What is reason?” The Imām replied: “Reason is that by which God is worshipped and a place in Paradise earned.” The Imām was then asked: “What did Mu‘āwiyah have?” The Imām replied: “That

قال: قلت : فالذي كان في معاوية ؟ فقال : تلك النكراء ! تلك الشيطنة ، وهي شبيبة بالعقل ، وليست بالعقل .

٤- محمد بن يحيى ، عن أحمد بن محمد بن عيسى ، عن ابن فضال ، عن الحسن بن الجهم قال : سمعت الرضا عليه السلام يقول : صديق كل امرء عقله ، وعدوه جهله .

٥- وعنه ، عن أحمد بن محمد ، عن ابن فضال ، عن الحسن بن الجهم قال : قلت لأبي الحسن عليه السلام : إن عندنا قوماً لهم محبة ، وليست لهم تلك العزيمة يقولون بهذا القول ؟ فقال : ليس أولئك ممن عاتب الله إنما قال الله : فاعتبروا يا أولي الأبصار !

٦- أحمد بن إدريس ، عن محمد بن حسان ، عن أبي محمد الرازي ، عن سيف بن

١- الحشر ، ٥٩ / ٢

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was just wickedness and cunning, which seemed like reason, but it was not reason.”

4. Muḥammad ibn Yaḥyā (—) Aḥmad ibn Muḥammad ibn ‘Isā (—) Ibn Faḍḍāl (—) Ḥasan ibn al-Jahm, as saying:

“I have heard ar-Riḍā (p.b.u.h.), as saying: ‘The friend of every man is his reason and his foe is his ignorance.’”

5. Muḥammad ibn Yaḥyā (—) Aḥmad ibn Muḥammad (—) Ibn Faḍḍāl (—) al-Ḥasan ibn al-Jahm, as saying:

“I asked Abu’l-Ḥasan (p.b.u.h.) about a group of people that were among us who had love (for prophet and his progeny) but had not the resolution of will to confess the belief in your Imāmate. The Imām replied: ‘Such men are not among those whom God will blame (for their failure in finding truth) verily, Allāh has said: ‘. . . therefore take heed, O you have eyes.’” (*al-Ḥashr*, 59:2)

6. Aḥmad ibn Idris (—) Muḥammad ibn Ḥasan (—) Abi Muḥammad ar-Rāzi (—) Sayf ibn ‘Amayrah (—) Is’hāq ibn ‘Ammār (—) Abū

عَمِيرَة ، عن إسحاق بن عمار قال : قال أبو عبدالله عليه السلام : من كان عاقلاً كان له دين ، ومن كان له دين دخل الجنة .

٧ - عدة من أصحابنا ، عن أحمد بن محمد بن خالد ، عن الحسن بن علي بن يقطين ، عن محمد بن سنان ، عن أبي الجارود ، عن أبي جعفر عليه السلام قال : إنما يداق الله العباد في الحساب يوم القيامة على قدر ما آتاهم من العقول في الدنيا .

٨ - علي بن محمد بن عبدالله ، عن إبراهيم بن إسحاق الأحمري ، عن محمد بن سليمان الديلمي ، عن أبيه قال : قلت لأبي عبدالله عليه السلام : فلان من عبادته ودينه وفضله؟ فقال : كيف عقله؟ قلت : لا أدري ، فقال : إن الثواب على قدر العقل ، إن رجلاً من بني إسرائيل كان يعبد الله في جزيرة من جزائر البحر ، خضراء نضرة ، كثيرة

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‘Abdillāh (p.b.u.h.) as saying:

“One who has reason has faith. And he who has faith will have a place in Paradise.”

7. A group of our (compilers') associates (—) Aḥmad ibn Muḥammad ibn Khālid (—) al-Ḥasan ibn ‘Alī ibn Yaqtīn (—) Muḥammad ibn Sinān (—) Abī al-Jārūd (—) Abū Ja‘far (p.b.u.h.) as saying:

“On the Day of Judgment, Almighty Allāh will exact a detailed account from His servants, in exact proportion to the reason with which He had endowed them in the worldly life.”

8. ‘Alī ibn Muḥammad ibn ‘Abdillāh (—) Ibrāhīm ibn Is’hāq al-Aḥmar (—) Muḥammad ibn Sulaymān al-Daylāmī (—) his father, who said:

“I told Abū ‘Abdillāh (p.b.u.h.), ‘Such and such a person is praiseworthy for his devotion and religious practice.’ The Imām inquired, ‘How his reason is?’ I replied, ‘I know nothing about his reason.’ Upon this, the Imām explained, ‘The Divine reward is in relation to one’s reason. There was a person from Bani Isrā’īl

الشجر ظاهرة الماء وإن ملكاً من الملائكة مرّ به فقال : يا ربّ أرني ثواب عبدك هذا ، فأراه الله [تعالى] ذلك ، فاستقلّه الملك ، فأوحى الله [تعالى] إليه : أن اصحبه فأتاه الملك في صورة إنسيّ فقال له : من أنت ؟ قال : أنا رجل عابد بلغني مكانك وعبادتك في هذا المكان فأتيتك لأعبد الله معك ، فكلن معه يومه ذلك فلمّا أصبح قال له الملك : إنّ مكانك لنزه ، وما يصلح إلّا للعبادة ، فقال له العابد : إنّ لمكاننا هذا عيباً فقال له : وما هو ؟ قال : ليس لربنا بهيمة فلو كان له حمار رعيناه في هذا الموضع ، فإنّ هذا الحشيش يضيع ، فقال له [ذلك] الملك : وما لربك حمار ؟ فقال : لو كان له حمار ما كان يضيع مثل هذا الحشيش ، فأوحى الله إلى الملك : إنّما أثيبه على قد عقله .

٩ - عليّ بن إبراهيم ، عن أبيه ، عن النوفليّ ، عن السكونيّ ، عن أبي عبد الله

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who used to worship God devotedly in an island full of lush green and clear water. An angel happened to watch that person, asked God, 'Kindly show me the rewards meant for that person.' When the angel was shown the rewards by God, they appeared to be very little to him. Upon this God suggested to him to go and stay with that person (for some time). The angel appeared before that man in human guise. The man asked the angel, 'Who are you?' The angel replied, 'I am also one of the devotees of God and I have heard about this place and your worship in it. Therefore, I have come to you so that I can also pray to Almighty God with you.' So the angel stayed with him for a day. When it was morning, the angel remarked, 'This is a pleasant place; no place could be better than this for worshipping God.' Then the devotee replied, 'There is only one defect in this place.' The angel asked what it was and the man replied, 'My Lord has no animal. If He had a donkey, we could pasture it in this place, for the grass is going waste.' The angel remarked, 'Your Lord has no donkey?' The man further said, 'If He (Allāh) had a donkey such a quality of grass would not be wasted.' Then Almighty God revealed to the angel, 'My rewards are in relation to a person's reason.' "

عَنْ رَسُولِ اللَّهِ ﷺ : إِذَا بَلَغَكُمْ عَنْ رَجُلٍ حَسَنَ حَالٍ فَانظُرُوا فِي حَسَنِ عَقْلِهِ ، فَإِنَّمَا يُجَازَى بِعَقْلِهِ

١٠ - محمد بن يحيى ، عن أحمد بن محمد ، عن ابن محبوب ، عن عبد الله بن سنان قال : ذكرت لأبي عبد الله ﷺ رجلاً مبتلىً بالوضوء والصلاة وقلت : هو رجل عاقل ، فقال : أبو عبد الله وأيّ عقل له وهو يطيع الشيطان ؟ فقلت له : وكيف يطيع الشيطان ؟ فقال سلمه هذا الذي يأتيه من أي شيء ، هو ؟ فانه يقول لك من عمل الشيطان

١١ - عدة من أصحابنا ، عن أحمد بن محمد بن خالد ، عن بعض أصحابه ، رفعه قال : قال رسول الله ﷺ : ما قسم الله للعباد شيئاً أفضل من العقل ، فنوم العاقل أفضل من سهر الجاهل ، وإقامة العاقل أفضل من شغوص الجاهل ولا بعث الله

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9. 'Ali ibn Ibrāhīm (—) his father (—) an-Nawfali (—) as-Sakūni (—) Abū 'Abdillāh (p.b.u.h.) as saying:

"The Holy Prophet said, 'Whenever you hear about the good act and behaviour (*ḥāl*) of a man, you should consider the goodness of his reason, since the divine rewards are based upon ones reason.'"

10. Muḥammad ibn Yaḥyā (—) Aḥmad ibn Muḥammad (—) Ibn Maḥbūb (—) 'Abdillāh ibn Sinān as saying:

"I praised before (Imām) Abū 'Abdillāh (p.b.u.h.), the reason of a person who was wrought with anxiety about ritual ablutions and prayer. The Imām remarked, 'What reason has he got when he is actually obeying the Devil?' I inquired of the Imām, 'How, is he obeying Shayṭān (Satan)?' The Imām replied, 'Ask him from where this anxiety comes to him. Surely he will tell you that (it comes) from the work of Shayṭān.'"

11. A group of our (al-Kulayni's) associates (—) Aḥmad ibn Muḥammad ibn Khālid (—) some of his companions (*rafa'ahu*) the Holy Prophet (p.b.u.h.a.h.p.), saying:

"Almighty God has endowed upon mankind nothing better than reason. The slumber of the man of reason is better than the waking

نبيّاً ولا رسولاً حتّى يستكمل العقل ، ويكون عقله أفضل من جميع عقول أُمّته وما يضرّ النبي ﷺ في نفسه أفضل من اجتهاد المجتهدين ، وما أدّى العبد فرائض الله حتّى عقل عنه ، ولا بلغ جميع العابدين في فضل عبادتهم ما بلغ العاقل ، والعقلاء هم أولوالألباب ، الذين قال الله تعالى : «وما يذكّر إلا أولوالألباب ١» .

١٢- أبو عبد الله الأشعريّ ، عن بعض أصحابنا ، رفعه عن هشام بن الحكم قال : قال لي أبو الحسن موسى بن جعفر عليه السلام : يا هشام إن الله تبارك وتعالى بشر أهل العقل والفهم في كتابه فقال : فبشر عباد الله الذين يستمعون القول فيتبعون أحسنه أولئك الذين هداهم الله وأولئك هم أولوالألباب ٢» .

١- البقرة، ٢٦٩/٢، آل عمران ٧/٣

٢- الزمر، ٣٩/١٧-١٨

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hours of the ignorant. Comforts of the stationary life of the man of reason is better than the movement of the ignorant. God has sent no prophet nor messenger without first perfecting his reason. And his reason stands superior to all the reasons of (the people of) his community. What the Prophet has hidden in his heart is better than all the striving after knowledge of those who strive after it. No creature of God can ever discharge his obligations to God unless he comprehends them consciously. All the worshippers taken together cannot reach that height of excellence in their devotion to God as the man of reason does. The men of reason who are the possessors of understanding minds about whom God has said, '... But none mindeth save the possessors of understanding minds.'” (*al-Baqarah*, 2:269; *Āl ‘Imrān*, 3:7)

12. Abū ‘Abdillāh al-Ash‘ari (—) some of our (Shi‘ite) narrators, (*rafa‘ahu*) Hishām ibn al-Ḥakam who states that Abū’l-Ḥasan Mūsā ibn Ja‘far (peace be upon them), addressed him thus:

“O’ Hishām! Almighty God has given good news to the people of reason and understanding to this effect, ‘... So bear thou the glad

يا هشام إن الله تبارك وتعالى أكمل للناس الحجج بالعقول ، ونصر النبيين^١ بالبيان، ودلهم على ربوبيته بالأدلة ، فقال : «والهم إله واحد ، لا إله إلا هو الرحمن الرحيم» إن في خلق السموات والأرض واختلاف الليل والنهار والفلك التي تجري في البحر بما ينفع الناس، وما أنزل الله من السماء من ماء فأحيا به الأرض بعد موتها وبث فيها من كل دابة وتصريف الرياح والسحاب المسخر بين السماء والأرض ، لايات لقوم يعقلون»^١ .

يا هشام قد جعل الله ذلك دليلاً على معرفته بأن لهم مدبراً ، فقال : « وسخر

(١- البقرة، ٢ / ١٦٣-١٦٤)

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tidings unto My servants. Those who hearken unto the word and follow the best of it; those are they whom God has guided and those they are men possessed of mind.' (az-Zumar, 39:17-18)

“O’ Hishām! It is through reason and understanding that God has completed evidence and proof (in respect of Himself and His religion) for mankind. He has helped His prophets and messengers by endowing them with the gift of elocution and guided them to comprehend His overlordship through reason and understanding. As He Himself has said: ‘And your God is one God! There is no god but He, the All-merciful, the All-compassionate. Surely in the creation of the heavens and the earth and the alternation of night and day and the ship that runs in the sea with profit to men, and the water God sends down from heaven therewith reviving the earth after it is dead and His scattering abroad in it all manner of crawling thing, and the turning about of the winds and the clouds compelled between heaven and earth — surely there are signs for a people having understanding.’ (al-Baqarah, 2:163-164)

“O’ Hishām! This consciousness (that there is some Master mind working behind this cosmos) has been presented by God as a proof

لكم الليل والنهار والشمس والقمر والنجوم مسخرات بأمره ، إن في ذلك
 لآيات لقوم يعقلون ^١ . « وقال : « هو الذي خلقكم من تراب ثم من نطفة ثم
 من علقه ثم يخرجكم طفلاً ثم لتبلغوا أشدكم ثم لتكونوا شيوخاً ومنكم من يتوفى
 من قبل ولتبلغوا أجلاً مسمى ولعلكم تعقلون ^٢ »

وقال : « إن في اختلاف الليل والنهار وما أنزل الله من السماء من رزق فأحيا به
 الأرض بعد موتها وتصريف الرياح آيات لقوم يعقلون ^٣ » وقال : « يحيي الأرض
 بعد موتها ، قد بينا لكم الآيات لعلكم تعقلون ^٤ » . وقال : وجنات

١- النحل ، ١٦ / ١٢	٢- المؤمن ، ٤٠ / ٦٧
٣- الجاثية ، ٤٥ / ٥	٤- الحديد ، ٥٧ / ١٧

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and demonstration for His recognition as He Himself has declared:
 'And He subjected to you the night and day and the sun and moon;
 and the stars are subjected by His command. Surely in that are signs
 for a people who understand.' (*an-Nahl*, 16:12)

"And He has further said, 'It is He who created you of dust
 then of a sperm-drop, then of a blood-clot, then that you may come
 of age, then that you may be old men – though some of you there
 are who die before it – and that you may reach a stated term;
 haply you will understand.' (*al-Mu'min*, 40:67)

"He has again said: 'And in the alternation of night and day, and
 what God sendeth down from heaven, of the provision and therewith
 revives the earth after its death, and the turning about of the winds,
 there are signs for a people who understand.' (*al-Jāthiya*, 45:5)

"And He argued further, '... God revives the earth after it
 was dead, we have indeed made clear for you that haply you will
 understand.' (*al-Ḥadīd*, 57:17)

"And He (God) argues still further: '... And gardens of vines,

من أعناب وزرع ونخيل ، صنوان وغير صنوان يسقى بماء واحد و تفضل بعضها على بعض في الأكل ، إن في ذلك لآيات لقوم يعقلون ^٢ . وقال : « ومن آياته يرثكم البرق خوفاً وطمعاً وينزل من السماء ماء فيحيي به الأرض بعد موتها . إن في ذلك لآيات لقوم يعقلون ^٢ . وقال : « قل تعالوا أتت ما حرّم ربكم عليكم ألا تشركوا به شيئاً وبالوالدين إحساناً ولا تقتلوا أولادكم من إملاق ، نحن نرزقكم وإياهم ولا تقربوا الفواحش ما ظهر منها وما بطن ولا تقتلوا النفس التي حرّم الله إلا بالحق ، ذلكم وصيكم به لعلكم تعقلون ^٣ . وقال : « هل لكم من ما ملكت أيما نكم من شركاء فيما رزقناكم فأنتم فيه سواء تخافونهم كخيفتكم أنفسكم ، كذلك تفضل

٢- الروم ، ٣٠ / ٢٤

١- الرعد ، ١٣ / ٤

٣- الأنعام ، ٦ / ١٥٢

and fields sown, and palms in pairs, and palms single, watered with one water; and some of them We prefer in produce above others. Surely in that are signs for a people who understand.' (*ar-Ra'd*, 13:4)

'And of His signs He shows you lightning, for fear and hope, and that He sends down out of heaven water and he revives the earth after it is dead. Surely in that are signs for a people who understand.' (*ar-Rûm*, 30:24)

'Say: Come, I will recite what your Lord has forbidden you; that you associate not anything with Him, and to be good to your parents, and not to slay your children because of poverty; We will provide you and them; and that you approach not any indecency outward or inward, and that you slay not the soul God has forbidden, except by right. That then He has charged you with; haply you will understand.' (*al-An'ûm*, 6:152)

'... do you have, among that your right hands own, associates in what We have provided for you so that you are equal in regard to it, you fearing them as you fear each other? So We distinguish the signs

الآيات لقوم يعقلون^١ .
 يا هشام ثم وعظ أهل العقل ورغبهم في الآخرة فقال : « وما الحياة الدنيا
 إلا لعب ولهو وللدأر الآخرة خير للذين يتقون أفلا تعقلون^٢ » .
 يا هشام ثم خوف الذين لا يعقلون عقابه فقال تعالى : « ثم دمرنا الآخرين
 وإنكم لتمرتون عليهم مصبحين و بالليل أفلا تعقلون^٣ » . وقال : « إنا منزلون
 على أهل هذه القرية رجزاً من السماء بما كانوا يفسقون ولقد تركنا منها آية بيّنة
 لقوم يعقلون^٤ » .

١- الروم ، ٣٠ / ٢٨
 ٢- الأنعام ، ٦ / ٣٢
 ٣- الصافات ، ٣٧ / ١٣٦-١٣٨
 ٤- العنكبوت ، ٢٩ / ٣٤-٣٥

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for a people who understand.' (*ar-Rûm*, 30:28)

"O' Hishâm! God has counselled the people of reason and has drawn their attention towards the life hereafter with the words:

'And the life of this world is naught but play and vain sport; certainly the abode of the hereafter, is the best for those who guard (themselves against evil). Do you not then understand.' (*al-An'âm*, 6:32)

"O' Hishâm! God has put fear of His chastisement in the hearts of the people who do not act with reason and understanding to the affect, 'Then We destroyed the others. And you pass by them in the morning and in the night; will you not understand?' (*aş-Şāfāt*, 37: 136-138)

"And He declared once again: 'Verily, We are bringing down upon the people of this town a punishment from heaven for what they were transgressing. And indeed We have left a clear sign of it for a people to understand.' (*al-'Ankabût*, 29:34-35)

"O' Hishâm! remember that reason is in alliance with knowledge, as God has said: 'And those similitudes We strike them for the people, but none understands them save those who know.' (*al-'Ankabût*,

يا هشام إن العقل مع العلم فقال : « وتلك الأمثال نضربها للناس وما يعقلها إلا العالمون ^١ ». يا هشام ثم ذمّ الذين لا يعقلون فقال : « وإذا قيل لهم اتبعوا ما أنزل الله قالوا بل نتبع ما ألفينا عليه آباءنا أولو كان آباؤهم لا يعقلون شيئاً ولا يهتدون ^٢ » ، وقال : « ومثل الذين كفروا كمثل الذي ينعق بما لا يسمع إلا دعاءً ونداءً صمٌّ بكم عمي ^٣ فهم لا يعقلون ^٤ » . وقال : « ومنهم من يستمعون إليك أفأنت تسمع الصمّ ولو كانوا لا يعقلون ^٥ » ، وقال : « أم تحسب أن أكثرهم يسمعون أو يعقلون إن هم إلا كالأنعام بل هم أضلّ سبيلاً ^٥ » . وقال : « لا يقاتلونكم جميعاً إلا في قرى محصنة

٢- البقرة، ٢ / ١٧٠

١- العنكبوت، ٢٩ / ٤٣

٤- يونس، ١٠ / ٤٢

٣- البقرة، ٢ / ١٧١

٥- الفرقان، ٢٥ / ٤٤

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29:43)

“O’ Hishām! God has further censured those who do not exercise their reason with the words: ‘And when it is said unto them, Follow what God has sent down. They say: No! but will follow such things as we found our fathers doing. What? And if their fathers had no understanding of anything, and if they were not guided?’ (*al-Baqarah*, 2:170)

“And God has said: ‘The likeness of those who disbelieve is as the likeness of one who shouts to that which hears nothing, save a call and a cry; deaf, dumb, blind – they do not understand.’ (*al-Baqarah*, 2:171)

“And God has said, ‘And some of them give ear to thee; what, wilt thou make the deaf to hear, though they understand not?’ (*Yūnus*, 10:42)

“And God has said, ‘Or deemest thou that most of them hear or understand? They are but as the cattle; nay, they are further astray from the way.’ (*al-Furqān*, 25:44)

“And God has further declared: ‘They will not fight against you

أو من وراء جند بأسهم بينهم شديد تحسبهم جميعاً وقلوبهم شتى ذلك بأنهم قوم لا يعقلون ^١ . « وقال : « وتنسون أنفسكم وأنتم تتلون الكتاب أفلا تعقلون ^٢ . «
 يا هشام ثم ذمّ الله الكثرة فقال : « وإن تطع أكثر من في الأرض يضلّوك
 عن سبيل الله ^٣ . « وقال : « ولئن سألتهم من خلق السموات والأرض ليقولنّ الله
 قل الحمد لله بل أكثرهم لا يعلمون ^٤ . « وقال : « ولئن سألتهم من نزل من السماء
 ماءً فأحى به الأرض من بعد موتها ليقولنّ الله قل الحمد لله بل أكثرهم لا
 يعقلون ^٥ . «

١- الحشر، ٥٩ / ١٤	٢- البقرة، ٢ / ٤٤
٣- الأنعام، ٦ / ١١٦	٤- لقمان، ٣١ / ٢٥
٥- العنكبوت، ٢٩ / ٦٣	

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all together except in fortified cities, or from behind walls. Their valour is great, among themselves; you think of them as a host; but their hearts are scattered; that is because they are a people who have no sense.' (*al-Hashr*, 59:14)

"And God has further said: '... And (you) forget yourselves while you recite the Book? Do you not understand?' (*al-Baqarah*, 2:44)

"O' Hishām! God has censured majority as a criterion of truth with the words, 'And if thou obeyest the most part of those on earth they will lead thee astray from the path of God; ...' (*al-An'ām*, 6:116)

'And if thou askest them: Who created the heavens and the earth? Certainly they will say: God. Say: All praise belongs to God. Nay, but most of them have no knowledge.' (*Luqmān*, 31:25)

'And if thou askest them: Who sends down out of heaven water, and therewith revives the earth after it is dead? Certainly (they) will say: God. Say: All praise belongs to God. Nay, but most of them have no understanding.' (*al-Ankabūt*, 29:63).

يا هشام ثم مدح القلة فقال : « و قليل من عبادي الشكور ^١ » . وقال : « و قليل ما هم ^٢ » . وقال : « وقال رجل مؤمن من آل فرعون يكتم إيمانه أتقتلون رجلاً أن يقول دبي الله ^٣ » . وقال : « ومن آمن وما آمن معه إلا قليل ^٤ » . وقال : « ولكن أكثرهم لا يعلمون ^٥ » . وقال : « وأكثرهم لا يعقلون ^٦ » . وقال : « ولكن أكثرهم ^٧ لا يشكرون ^٨ » .

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| ١- سبأ ، ٣٤ / ١٣ | ٢- ص ، ٣٨ / ٢٤ |
| ٣- المؤمن ، ٤٠ / ٢٨ | ٤- هود ، ١١ / ٢٠ |
| ٥- الأنعام ، ٦ / ٣٧ ، الأعراف ، ٧ / ٣١ ، الأنفال ، ٨ / ٣٤ ، يونس ، ١٠ / ٥٥ ، النمل ، ٢٧ / ٦١ ، القصص ، ٢٨ / ٥٧ ، الزمر ، ٣٩ / ٤٩ ، الدخان ، ٤٤ / ٣٩ ، الطور ، ٥٢ / ٤٧ | |
| ٦- المائدة ، ٣ / ١٠ | |
| ٧- في المطبوع من الكافي : « لا يشعرون » | |
| ٨- يونس ، ١٠ / ٦٠ ، النمل ، ٢٧ / ٧٣ | |

“O’ Hishām! on the contrary, God has praised the minority with the words: ‘Few of My bond men are thankful.’ (*Sabā*, 34:13) ‘. . . And few are they!’ (*Ṣād*, 38:24)

‘Then said a (*certain*) man, a believer of Pharaoh’s folk that kept hidden his belief: What, will you slay a man because he says: My Lord is God.’ (*al-Mu’min*, 40:28)

‘. . . and those who believed. And there believed not with him (*Noah*) but a few.’ (*Hūd*, 11:40)

‘. . . but most of them know it not.’ (6:37; 7:131; 8:34; 10:55; 27:61; 28:57; 39:49; 44:39; 52:47)

‘. . . and most of them have no understanding.’ (*al-Māidah*, 5:103)

‘. . . but most of them are not thankful.’ (*Yūnus*, 10:60; *an-Naml*, 27:73)

يا هشام ثم ذكر أولي الألباب بأحسن الذكر، وحلّاهم بأحسن الحلية ، فقال : « يؤتي الحكمة من يشاء ومن يؤت الحكمة فقد أوتي خيراً كثيراً وما يذكر إلا أولو الألباب ^١ » . وقال : « والراسخون في العلم يقولون آمنا به كل من عند ربنا وما يذكر إلا أولو الألباب ^٢ » . وقال : « إن في خلق السموات والأرض واختلاف الليل والنهار لآيات لأولي الألباب ^٣ » . وقال : « أفمن يعلم أنما أنزل إليك من ربك الحق كمن هو أعمى إنما يتذكر أولو الألباب ^٤ » . وقال : « آمن هو قانت آناه الليل ساجداً وقائماً يحذر الآخرة ويرجو رحمة ربه قل هل

٢- آل عمران ، ٣/٧

١- البقرة ، ٢/٢٦٩

٤- الرعد ، ١٣/١٩

٣- آل عمران ، ٣/١٩

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“O’ Hishām! Almighty God has mentioned about the people of reason in high terms and has adorned them with the finest ornaments as per his own words:

‘He gives the Wisdom to whomsoever He will, and whoso is given the Wisdom, has been given much good; yet none remembers but men possessed of minds.’ (*al-Baqarah*, 2:269)

‘... And those firmly rooted in knowledge say: ‘We believe in it; all is from our Lord; yet none remembers, but men possessed of minds.’ (*Āl ‘Imrān*, 3:7)

‘Surely, in the creation of the heavens and the earth and in the alternation of night and day, there are signs for men possessed of minds.’ (*Āl ‘Imrān*, 3:190)

‘What, is he who knows what is sent down to thee from thy Lord is the truth, like him who is blind (*void of knowledge*)? Only men possessed of minds will remember.’ (*ar-Ra’d*, 13:19)

‘What (*this*) he who is prayerful during the hours of the night, prostrating in obedience and standing, he being afraid of the world to come and hoping for the mercy of his Lord! Say: Are they equal

يستوي الذين يعلمون والذين لا يعلمون إنما يتذكر أولو الألباب^١ . وقال :
 « كتاب أنزلناه إليك مبارك ليدبروا آياته وليتذكر أولو الألباب^٢ » . وقال :
 « ولقد آتينا موسى الهدى وأورثنا بني إسرائيل الكتاب هدى وذكرى لأولي
 الألباب^٣ » ، وقال : « وذكر فإن الذكرى تنفع المؤمنين^٤ » .

يا هشام إن الله تعالى يقول في كتابه : « إن في ذلك لذكرى لمن كان له
 قلب^٥ » ، يعني : عقل : وقال : « ولقد آتينا لقمان الحكمة^٦ » . قال : الفهم والعقل .
 يا هشام إن لقمان قال لابنه : تواضع للحق تكن أعقل الناس ، وإن

٢- ص، ٢٩ / ٣٨	١- الزمر، ٩ / ٣٩
٤- الذاريات، ٥١ / ٥٥	٣- المؤمن، ٥٣ / ٤٠ - ٥٤
٦- لقمان، ٣١ / ١٢	٥- ق، ٥٠ / ٣٧

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- those who know and those who know not? Only men possessed of minds remember.' (az-Zumar, 39:9)

'(O' Our apostle Muḥammad!) A Book We have sent down to thee, Blessed, that men possessed of minds may ponder its signs and so remember.' (Ṣād, 38:29)

'We also gave Moses the guidance and We bequeathed upon the Children of Isrā'il the Book for a guidance and for a reminder to men possessed of minds.' (al-Mu'min, 40:53-54)

'And remind; surely the Reminder profits the believers.' (adh-Dhāriyāt, 51:55)

"O' Hishām! Almighty God has said in His Book: 'Surely in that there is a reminder to him who has a heart . . .' (Qāf, 50:37). Heart means reason. And, God has further said: 'Indeed We gave Luqmān wisdom' (Luqmān, 31:12). Wisdom means (the capacity of) understanding and reasoning.

"O' Hishām! Luqmān the sage counselled his son: 'If you bow before the Truth and the Inevitable, you will be the wisest among

الكيّس لدى الحقّ يسير ، يا بنيّ إنّ الدنيا بحر عميق ، قد غرق فيها عالم كثير
فلتكن سفينتك فيها تقوى الله ، وحشوها الايمان وشراعها التوكل ، وقيّمها العقل
ودليلها العلم ، وسكّانها الصبر :

يا هشام إنّ لكلّ شيء دليلًا ودليل العقل التفكّر ، ودليل التفكّر الصمت ، و
لكلّ شيء مطيّة ومطيّة العقل التواضع وكفى بك جهلاً أن تر كبحمانهيت عنه .
يا هشام ما بعث الله أنبياءه ورسله إلى عباده إلّا ليعقلوا عن الله ، فأحسنهم
استجابة أحسنهم معرفة ، وأعلمهم بأمر الله أحسنهم عقلاً ، وأكملهم عقلاً أرفعهم
درجة في الدنيا والآخرة .

يا هشام إنّ الله على الناس حجتين: حجة ظاهرة وحجة باطنة ، فأما الظاهرة

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men, since a wise man treats himself as of little account before the Truth and the Inevitable. O' my son! this world is like an unfathomable ocean in which many a creation had drowned. Make therefore the fear of God your boat in this ocean; your faith, the main plank of the boat; reliance on God as its sails; the reason as its rower; knowledge as its captain, and patience as its anchor.'

"O' Hishām! everything has its indicator. Man's thoughtfulness is the hall-mark of his reason. The symbol of thoughtfulness is silence. Everything has its climax and the climax of reason is humility. It is enough to prove your ignorant and unwise if you act in contravention of what has been prohibited by God.

"O' Hishām! God has deputed the prophets as His messengers to make the people wise and mindful of God. The more they accept and believe in these messengers the greater is their God-consciousness. The wisest among men is he who knows about Godliness most. And he who is the most perfect in his reasoning enjoys the highest status among men, in this life and the life hereafter.

"O' Hishām! God has given two proofs for the guidance of mankind — the explicit and the implicit. The explicit and the external

فأترسل وآلا نبياء، والآئمة - عليهم السلام - ، وآمّا الباطنة فالعقول .
 يا هشام إنّ العاقل الذي لا يشغل الحلال شكره ، ولا يغلب الحرام صبره .
 يا هشام من سلّط ثلاثاً على ثلاث فكأنّما أعان على هدم عقله : من أظلم نور
 تفكّره بطول أمله ، ومحا طرائف حكمته بفضول كلامه ، وأطفأ نور عبرته بشهوات
 نفسه ، فكأنّما أعان هواه على هدم عقله ، ومن هدم عقله ، أفسد عليه دينه ودنياه ،
 يا هشام كيف يزكو عند الله عملك ، وأنت قد شغلت قلبك عن أمر ربّك
 وأطعت هواك على غلبة عقلك .
 يا هشام الصبر على الوحدة علامة قوّة العقل ، فمن عقل عن الله اعتزل أهل

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proof is in the form of prophets, divine messengers and the Imāms (divinely appointed guides); and, the implicit and the internal proof is in the form of reasoning and understanding.

“O’ Hishām! a man of reason is not only grateful to God for his lawful (means of living) nor does the (attraction of) unlawful gains wear out his patience. (A man of reason is also grateful to God for His spiritual bounties.)

“O’ Hishām! one who allows a set of three things to be dominated by another set of three things has actually undone his reason. The first thing is to allow the reason to be dominated by excessive hopes and expectations. The second thing is to allow highest of wisdom to be dominated by excessive utterances. The third thing is to allow his admonition light to be extinguished (to be dominated) by carnal desires. In fact, such a person undoes his reason by his carnal desires. And one who destroys his reason (as illustrated in the three cases) also destroys both his worldly life and his faith.

“O’ Hishām! how could your conduct be clean in the eyes of God when you have alienated your heart from God and His commandments and when you have been subservient to your carnal desires to the point of your reason being dominated by them (carnal desires).

“O’ Hishām! to be patient in loneliness is a sign of the power of

الدنيا والراغبين فيها ، ورغب فيما عند الله ، و كان الله أنسه في الوحشة ، و صاحبه
 في الوحدة ، وغناه في العيلة ، و معزّه من غير عشيرة ..
 يا هشام نصب الحقّ لطاعة الله ، ولا نجاة إلا بالطاعة ، والطاعة بالعلم
 والعلم بالتعلّم ، والتعلّم بالعقل يعتقد ، ولا علم إلا من عالم ربّانيّ ، و معرفة
 العلم بالعقل .
 يا هشام قليل العمل من العالم مقبول مضاعف ، وكثير العمل من أهل الهوى
 والجهل مردود .
 يا هشام إنّ العاقل رضي بالدون من الدنيا مع الحكمة ، ولم يرض بالدون

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reason. One who acquires reason from God (i.e., from His Book and His prophets and their vicegerents — the Imāms) has succeeded in keeping himself aloof from people of the world and from those who are lost in worldly life. Such a man turns his attention to what God holds instead of what people have. The result of all this is that God Himself becomes his solace in his discomfiture, and ally in his loneliness, wealth in his poverty, and his honour without the backing of any tribe.

“O’ Hishām! truth is a sign for obeying God (truth leads to obey God). And there is no salvation except through obedience to God. Obedience to Him can only be performed by means of knowledge. And knowledge is a matter of acquisition, and this acquisition is through reason and intellect. And there can be no knowledge except through the learned in divinity. And the consciousness of knowledge is through reason and intellect.

“O’ Hishām! virtuous conduct of a learned man, though limited, is acceptable (to God) at many times its value. On the contrary, virtuous conduct of a greedy, lustful, and ignorant person is totally rejected.

“O’ Hishām! limited material possessions with sound wisdom are perfectly acceptable to a man of reason. Whereas unlimited material possessions with little wisdom are not at all acceptable to him. This is

من الحكمة مع الدنيا ، فلذلك ربحت تجارتهم.
يا هشام إنَّ العقل، تركوا فضول الدُّنيا فكيف الذنوب ، وترك الدُّنيا من
 الفضل ، وترك الذنوب من الغرض .
يا هشام إنَّ العاقل نظر إلى الدنيا وإلى أهلها فعلم أنَّها لا تنال إلاَّ بالمشقة
 ونظر إلى الآخرة فعلم أنَّها لا تنال إلاَّ بالمشقة ، فطلب بالمشقة أبقاهما .
يا هشام إنَّ العقل، زهدوا في الدنيا ورغبوا في الآخرة ، لأنَّهم علموا أنَّ
 الدنيا طالبة مطلوبة والآخرة طالبة ومطلوبة ، فمن طلب الآخرة طلبته الدنيا
 حتَّى يستوفي منها رزقه ، ومن طلب الدنيا طلبته الآخرة فيأتيه الموت ، فيفسد عليه

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why such people have actually earned profit in the trade (of their life).

“O’ Hishām! what to speak of the sinful life when the people of reason abandon even its superfluity! Forsaking its superfluity is excellence and honour while forsaking the sinful life is obligatory.

“O’ Hishām! Lo! A man of reason pondered over the world and its people. He realised that he could not get the success in worldly life without hard struggle. Then he pondered over the life hereafter and again realised that the success in life hereafter would not also be secured without hard struggle. Thereupon the man of reason decided in favour of the struggle which brought eternal success, as compared with the temporary one of the worldly life.

“O’ Hisham! The wise people remain detached from the worldly possessions and its attractions, and they remain attached to life hereafter. It is because they have realised that the world lures and is lured by the people. In the same way, the life hereafter also lures and is lured. But the world itself runs after the man who struggles for the life hereafter to the extent that he receives in full what share is allotted to him from his worldly life. On the contrary, one who spend his life and struggles for the worldly gains till such time as the life hereafter demands his own share in the form of death; it is then that he realises that he is the loser of both, the life here and the

دنياه وآخرته .

يا هشام من أراد الغنى بلا مال، وراحة القلب من الحسد ، والسلامة في الدين
فليتضرّع إلى الله عزّ وجلّ في مسألته بأن يكملّ عقله ، فمن عقل قنع بما يكفيه،
و من قنع بما يكفيه استغنى ، و من لم يقنع بما يكفيه لم يدرك الغنى أبداً .

يا هشام إنّ الله حكى عن قوم صالحين : أنّهم قالوا: «ربّنا لا تزغ قلوبنا
بعد إذ هديتنا وهب لنا من لدنك رحمة إنّك أنت الوهاب ، حين علموا أنّ القلوب
تزيع وتعود إلى عماها ورداها .

إنّّه لم يخف الله من لم يعقل عن الله ، ومن لم يعقل عن الله لم يعقد قلبه على
معرفة ثابتة يبصرها و يجد حقيقتها في قلبه ، ولا يكون أحد كذلك إلّا من كان قوله

١ - آل عمران ، ٣ / ٨

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life hereafter.

“O’ Hishām! whoever seeks contentment without wealth and desires solace free from jealousy and security for his faith, must implore God from the bottom of his heart for making his reason perfect.

Since one who acts with reason remains contented over what suffices his genuine needs and whoever is contented over what suffices his needs becomes actually rich and without want. And he who is not satisfied with what is enough for him can never be contented.

“O’ Hisham! Almighty God has related about a group of virtuous people who used to pray:

‘Our Lord, make not our hearts to swerve after that Thou hast guided us; and give us mercy from Thee; Thou art the Giver.’ (Āl ‘Imrān, 3:8)

In offering this prayer, they realised that human hearts could be deflected and could retrograde towards blindness and lowness. Secondly, they also learnt that those who don’t seek guidance and

لعله مصدقاً ، و سرّه لعلايته موافقاً ، لأنّ الله تبارك اسمه لم يدلّ على الباطن الخفيّ من العقل إلّا بظاهر منه ، وناطق عنه .

يا هشام كان أمير المؤمنين عليه السلام يقول : ما عبد الله بشيء أفضل من العقل ، وما تمّ عقل امرء حتّى يكون فيه خصال شتّى : الكفر والشرّ منعماً ، و الرشد والخير منه مأمولان ، وفضل ماله مبذول ، وفضل قوله مكفوف ، و نصيبه من الدنيا القوت ، لا يشبع من العلم دهره ، الذلّ أحبّ إليه مع الله من العزّ مع غيره ، و التواضع أحبّ إليه من الشرف ، يستكثر قليل المعروف من غيره ، و يستقلّ كثير المعروف

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reason from God, are the people who are not afraid of God's (punishments) at all; and, whoever is deprived of reason by God can never be firm and steady in God consciousness in a way as to enable him to see and find the truth about God in his own heart. No one can reach this stage unless his deeds corroborate his words and what is within him is in full accord with what is without him. Since God the Almighty never guides the inside of the reason, except what comes out of it through deeds and the words.

“O’ Hishām! ‘Alī (the first Imām), Amīr al-mu’minin (p.b.u.h.) the Chief of the believers, used to say: ‘Of all the observance and devotions offered to God the best one is of and by (the people of) reason. Reason of a person does not reach perfection unless it possesses some specific characteristics. The Characteristics are:- (1) It gives immunity against disbelief and evil; (2) Virtue and true guidance is expected to flow from such a man (of reason); (3) He expends his superfluous wealth in good deeds; (4) He protects himself from irresponsible gossips; (5) His share in the worldly life amounts to what is needed for his subsistence; (6) He is never fed up with knowledge throughout his life; (7) Humiliation in pursuit of (belief, obedience and favour of) God is dearer to him than any honour in pursuit of things other than God; (8) Humility is dearer to him than any dignity; (9) He regards the little good of others to him as much and the good from him to others as little; (10) He regards all the people as better

من نفسه ، ويرى الناس كلهم خيراً منه ، وأنه شرّهم في نفسه ، وهو تمام الأمر
يا هشام إنّ العاقل لا يكذب وإن كان فيه هواء .
يا هشام لا دين لمن لا مروءة له ، ولا مروءة لمن لا عقل له ، وإنّ أعظم
الناس قدراً الذي لا يرى الدنيا لنفسه خطراً أما إن أبدانكم ليس لها ثمن إلا
الجنة^(٤) فلا تبيعوها بغيرها .
يا هشام إن أمير المؤمنين عليه السلام كان يقول : إن من علامة العاقل أن يكون
فيه ثلاث خصال : يجيب إذا سُئل ، وينطق إذا عجز القوم عن الكلام ، ويشير بالرأي
الذي يكون فيه صلاح أهله ، فمن لم يكن فيه من هذه الخصال الثلاث شيء فهو أحمق .
إن أمير المؤمنين عليه السلام قال : لا يجلس في صدر المجلس إلا رجل فيه هذه
الخصال الثلاث أو واحدة منهن ، فمن لم يكن فيه شيء منهن فجلس فهو أحمق .

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than himself and regards himself in the heart of his heart as of little consequence.' This is the climax.

"O' Hishām! the wise man never lies in spite of his desire to do so.

"O' Hishām! he who has no manliness, has no religion and he who has no reason has no manliness. The greatest man is he who never deems himself equal in value to the worldly life. (He deems himself very high in value to worldly material possessions.) Verily, your bodies cannot be sold except in exchange for Paradise. Hence, don't sell for any thing below Paradise – God's supreme and eternal bounties.

"O' Hishām! Amīr al-mu'minīn 'Alī (p.b.u.h.) used to say: 'Of the signs of a man of reason, one is that he has got three characteristics: (i) He replies only when he is questioned; (ii) Speaks when all others fail; and (iii) Advises what is suitable for the good of a person. One who has none of these three said qualities is stupid.'

"Amīr al-mu'minīn ('Alī - p.b.u.h.) further added:

'No one should preside over a meeting except when he possesses either all the three or at least one of the above qualities. If a person without having the three or (at least) any one of the three said qualities presides over a meeting then he is just stupid.'

وقال الحسن بن علي عليه السلام : إذا طلبتم الحوائج فاطلبوها من أهلها ، فيل
يا ابن رسول الله من أهلها ؟ قال : الذين قص الله في كتابه وذكرهم ، فقال : «إنما
يتذكر أولو الألباب» قال : هم أولو العقول .

وقال علي بن الحسين عليه السلام : مجالسة الصالحين داعية إلى الصلاح ، وآداب
العلماء زيادة في العقل ، وطاعة ولاية العدل تمام العز ، واستثمار المال تمام المروءة
وإرشاد المستشير قضاء لحق النعمة ، وكف الأذى من كمال العقل ، وفيه راحة
البدن عاجلاً وآجلاً .

يا هشام إن العاقل لا يحدث من يخاف تكذيبه ، ولا يسأل من يخاف منعه

١- الرعد ، ١٣ / ١ ، الزمر ، ٣٩ / ٩

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“Imâm Ḥasan ibn ‘Ali (p.b.u.t. – the second Imâm) has said, ‘Whenever you seek fulfilment of your needs, seek them from those who are competent to do so.’ The interrogator asked, ‘O’ son of the Prophet! Who are those competent people?’ Imâm Ḥasan replied, ‘They are those whom Almighty God has described and has remembered them with the words: “But only men of understanding heed” (*ar-Ra‘d*, 13:19; *az-Zumar*, 39:9).’ The Imâm further explained that the competent people (referred to above) are the people of reason and understand.

“Imâm ‘Ali ibn al-Ḥusayn (p.b.u.t. – the fourth Imâm) has said, ‘Being in the company of the virtuous people is a source of good. And to trouble the learned (being in their company and being interrogative with them) improves our reason and understanding. Obedience to the just rulers enhances our power. Expending money (in virtuous deeds) is the climax of manliness. Directing properly a person who asks for your advice is the due discharge of one’s obligations on God’s bounties received to him. It is the climax of intellect and reason to restrain yourself from doing harm to others. In this lies the happiness of both the life here and the life hereafter.’

“O’ Hishâm! the man of reason does not speak in the presence of

ولا يعد ما لا يقدر عليه ، ولا يرجو ما يعنف برجائه ، ولا يقدم على ما يخاف
فوته بالعجز عنه .

١٣ - علي بن محمد، عن سهل بن زياد رفعه قال : قال أمير المؤمنين (عليه السلام) : العقل
غطاء ستير ، والفضل جمال ظاهر فاستر خلل خلقك بفضلك و قاتل هواك
بعقلك ، تسلم لك المودّة ، وتظهر لك المحبّة .

١٤ - عدّة من أصحابنا، عن أحمد بن محمد ، عن علي بن حديد ، عن سُماعة بن مهران
قال : كنت عند أبي عبد الله (عليه السلام) وعنده جماعة من مواليه فجري ذكر العقل والجهل
فقال أبو عبد الله (عليه السلام) : اعرّفوا العقل وجنده والجهل وجنده تهتدوا ، قال سُماعة : فقلت :

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a person who he fears will falsify his statement. Never does he ask for anything from a person who he fears will refuse it. Never does a man of reason make a promise which he thinks he cannot fulfil. Never does he entertain any hope for a thing which he fears he will be reprimanded for. And never does he take any initiative in a task in which, he fears, he will fail because of his disability.”

13. ‘Ali ibn Muḥammad (—) Sahl ibn Ziyād (*rafa’ahu*) [related the following tradition without mentioning the source] quoted Amir al-mu’minin, the Chief of the believers, as saying:

“Reason is the best covering curtain, while accomplishment is an external beauty. Then cover your flaws by your accomplishment and eliminate your evil desires with your reason. This will compel you to such an extent that it (love for you) will manifest itself openly.”

14. A group of our associates (—) Aḥmad ibn Muḥammad (—) ‘Ali ibn Ḥadīd (—) Samā’ah ibn Mihrān as saying:

“I was in the presence of (Imām) Abū ‘Abdillāh (p.b.u.h.). Once, he (the Imām) was in the company of his followers and his disciples. And there ensued a discussion about Reason and Ignorance.

“(Imām) Abū ‘Abdillāh observed: ‘Recognise Reason and its paraphernalia, and also recognise Ignorance and its paraphernalia. If you do so, you will receive guidance.’”

جعلت فداك لا نعرف إلا ما عرفنا ، فقال أبو عبد الله عليه السلام : إن الله عز وجل خلق العقل وهو أول خلق من الروحانيين عن يمين العرش من نوره فقال له : أدبر فأدبر ؛ ثم قال له : أقبل فأقبل ؛ فقال الله تبارك وتعالى : خلقتك خلقاً عظيماً وكرمتك على جميع خلقي ، قال : ثم خلق الجهل من البحر الأجاج ظلماتياً فقال له : أدبر فأدبر ؛ ثم قال له : أقبل فلم يقبل فقال له : استكبرت فلعله ، ثم جعل للعقل خمسة وسبعين جنداً فلم يرأى الجهل ما أكرم الله به العقل وما أعطاه أضر له العداوة فقال الجهل : يارب هذا خلق مثلي خلقتة وكرمتة وقويته وأنا ضده ولا قوة لي به فأعطني من الجند

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Samā'ah (one of the audience) said, "May my life be sacrificed for you, we know not except what you have taught us." Upon this (Imām) Abū 'Abdillāh (p.b.u.h.) explained: "Lo, Almighty God created the Reason out of His Own Light on the right side of His throne and it was the first creation among the spirits. After its creation Almighty God commanded it to go back (to life in this world) the intellect (Reason) obeyed the order. Then God commanded it to come forward (towards) Him. The intellect did accordingly. Upon this, God addressed it with the words, 'I have created you in all your glory and bestowed upon you the honour and preferences over all of My creatures.' Afterwards, Almighty God created Ignorance out of the dark and saltish ocean and ordered it to go back (to life in this world). Ignorance did accordingly. Then God ordered it to come to Him (life hereafter). Ignorance did not obey the command. Therefore, God addressed it thus: 'You are conceited,' and then God cursed it.

"Afterwards Almighty God bestowed seventy-five armies on Reason. When Ignorance observed how God has honoured Reason and how God bestowed upon it the armies, feeling of hostility sprang in its breast; and Ignorance addressed God, 'O' my Lord! Reason is a creation as I am, you have created it, honoured it, and also strengthened it with the armies of capabilities, and I am exactly the opposite of it. I have not been strengthened (to compete with it). Hence bestow

مثلما أعطيته فقال : نعم فإن عصيت بعد ذلك أخرجتك وجندك من رحمتي قال : قد رضيت فأعطاه خمسة وسبعين جنداً فكان مما أعطى العقل من الخمسة والسبعين الجند : الخير وهو وزير العقل وجعل ضده الشر وهو وزير الجهل ؛ والإيمان وضده الكفر ؛ والتصديق وضده الجحود ؛ والرجاء وضده القنوط ؛ والعدل وضده الجور ؛ والرضا وضده السخط ؛ والشكر وضده الكفران ؛ والطمع وضده اليأس ؛ والتوكل وضده الحرص ؛ والرفقة وضدها القسوة ؛ والرحمة وضدها الغضب ؛ والعلم وضده الجهل ؛ والفهم وضده الحمق ؛ والعفة وضدها التهاك ؛ والزهد وضده الرغبة ؛ والرفق وضده الخرق ؛ والرغبة وضده الجرأة ؛

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upon me the armies (capabilities) as you have done on Reason.' The Almighty God accepted its request and said, 'Should you defy My orders again I shall dismiss you and your allies from My clemency.' Ignorance said, 'I accept (the condition).' The Almighty God bestowed upon it seventy-five forces."

Good which has been appointed as the *wazîr* (vizier) of Reason is the opposite of Evil which, in its turn, is the *wazîr* of Ignorance; Faith and Belief, opposite of which is Disbelief; Confirmation, the opposite of which is Repudiation; Hope, the opposite of which is Frustration; Justice, the opposite of which is Oppression; Divine Pleasure, the opposite of which is (divine) displeasure; Gratitude, the opposite of which is Ingratitude; Optimism (in respect of all good in this life and the life hereafter), the opposite of which is Pessimism; Complete Reliance on God, the opposite of which is Lust and greed (which is the result of distrust in God); Kind heartedness, the opposite of which is Hard heartedness; Mercifulness, the opposite of which is Indignation; Knowledge, the opposite of which is Ignorance; Wisdom, the opposite of which is Stupidity; Chastity, the opposite of which is Shamelessness; Renunciation (from what God has declared to be unlawful), the opposite of which is Temptation; Friendliness and Sociability, the opposite of which is Stupidity and

والصمت وضدّ الهذّ؛ والاستسلام وضدّ الاستكبار؛ والتسليم وضدّ الشك؛
والصبر وضدّ الجزع؛ والصفح وضدّ الانتقام؛ والغنى وضدّ الفقر؛
والتذكّر وضدّ السهو؛ والحفظ وضدّ النسيان؛ والتعطف وضدّ القطيعة؛
والقنوع وضدّ الحرص؛ والمؤااسة وضدّ المنع؛ والمودة وضدّ العداوة؛
والوفاء وضدّ الغدر؛ والطاعة وضدّ المعصية؛ والخضوع وضدّ التناول؛
والسلامة وضدّ البلاء؛ والحبّ وضدّ البغض؛ والصدق وضدّ الكذب؛
والحقّ وضدّ الباطل؛ والأمانة وضدّ الخيانة؛ والاخلاص وضدّ الشوب؛

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Awkwardness (which doesn't enable a man to adjust himself to the society); Divine Fear, the opposite of which is Audacity; Humility, the opposite of which is Conceit; Ease, the opposite of which is Hastiness; Forbearance, the opposite of which is Insolence and shallowness of mind; Silence, the opposite of which is Garrulity; Resignation to God, the opposite of which is Conceit and defiance; Acceptance, the opposite of which is Scepticism. Patience, the opposite of which is Impatience and restlessness; Forgiveness, the opposite of which is Vengeance; Contentment, the opposite of which is Neediness; Remembrance (of God and the life hereafter), the opposite of which is Forgetfulness and indifference; Keeping (in mind), the opposite of which is Forgetfulness and oblivion; Sympathy (with others), the opposite of which is Estrangement and alienation; Contentment, the opposite of which is Greed; Consolation, the opposite of which is Forbistance; Amity, the opposite of which is Enmity; Fidelity, the opposite of which is Treachery; Obedience (to God and His prophets), the opposite of which is Defiance and disobedience (to them); Submission, the opposite of which is Domination; Safety and Security, the opposite of which is Calamity and peril; Love, the opposite of which is Hatred and detestation; Truthfulness, the opposite of which is Falsehood; Right, the opposite of which is Wrong; Discharge of Trust, the opposite

والشهامت و ضدّها البلاة ؛ و الفهم و ضدّه الغباوة ؛ و المعرفة و ضدّها الانكار ؛
 و المداراة و ضدّها المكاشفة ؛ و سلامة القلب و ضدّها المساكرة ؛ و الكتمان و ضدّها الإفشاء ؛
 و الصلاة و ضدّها الإضاعة ، و الصوم و ضدّه الإفطار ، و الجهاد و ضدّه النكول ؛
 و الحجّ و ضدّه نبذ الميثاق ؛ و صون الحديث و ضدّه النميمة ؛ و بر الوالدين و ضدّه العقوق ؛
 و الحقيقة و ضدّها الرياء ؛ و المعروف و ضدّه المنكر ؛ و السر و ضدّه التبرّج ،
 و التقية و ضدّها الإذاعة ؛ و الإنصاف و ضدّه الحميّة ؛ و التبيّة و ضدّها البغي ؛

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of which is Defalcation; Sincerity (purity of motives), the opposite of which is Hypocrisy (mixed motives); Gallantry, the opposite of which is Cowardices; (Understanding, the opposite of which is Stupidity; Knowledge [of God and His religion], the opposite of which is [their] denial).

Affability and Toleration (which leads to the keeping of secrets of others), the opposite of which is Exposure and Betrayal; Soundness and, good faith for others behind their back, the opposite of which is Cunning and Double-talk. Covering the secrets (of others), the opposite of which is their exposure; Observance of prayers, the opposite of which is the neglect of prayers; Observance of Fast, the opposite of which is Gluttony; Struggle (in propagating truth), the opposite of which is the withdrawal from it. Performance of Pilgrimage at Mecca, which means the observance of pledge made to God before creation (i.e. not to worship any one except Allāh), the opposite of which is Violation of that Pledge; Concealing the tales of others, the opposite of which is tale-bearing; Doing good to Parents, the opposite of which is disobeying and disregarding their rights; Reality as against display; Good as against being bad; Self-concealment and Self-restraint (in respect of one's capabilities) as against self-adornment and self-aggrandisement; Guarding the secret of religion from the enemies to save life as a measure of strategy as against its senseless disclosure involving loss of prestige and life; Doing justice as against partiality; Organisation in human society (i.e. cordiality of social relations) as

والنظافة وضدّها القند ؛ والحياء وضدّها الجلع ؛ والقصد وضدّه العدوان ؛
والراحة وضدّها التعب ؛ والسهولة وضدّها الصعوبة ؛ والبركة وضدّها المحق ؛
والعافية وضدّها البلاء ؛ والقوام وضدّه المكثرة ؛ والحكمة وضدّها الهوا ؛
والوقار وضدّه الخفة ، والسعادة وضدّها الشقاوة ؛ والتوبة وضدّها الإصرار ؛
والاستغفار وضدّه الاغترار ؛ والمحافظة وضدّها التهاون ؛ والدعاء وضدّه الاستنكاف ،
والنشاط وضدّه الكسل ؛ والفرح وضدّه الحزن ؛ والألفة وضدّها الفرقة ؛ والسخاء
وضدّه البخل .

فلا تجتمع هذه الخصال كلّها من أجناد العقل إلّا في نبيّ أو وصيّ نبيّ ،
أو مؤمن قد امتحن الله قلبه بالإيمان ، و أمّا سائر ذلك من موالينا فإنّ أحدهم

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against iniquity and injustice; Purity and refinement as against impurity
and coarseness; Modesty as against immodesty; Moderation as against
extravagance; Cheerfulness and freshness of heart as against fatigue and
depression; Facility as against adversity; Blessing and enrichment as
against wretchedness and eradication; [Safety and Good Health as
against calamity and affliction;] Steadfastness as against garrulity;
Wisdom as against worldly possessions;

Prestige and reverence as against lowness and lightness; Happiness
and felicity as against unhappiness and misery; Repentance and peni-
tence as against persistence, in sinful life; Repentance (i.e. asking
God for forgiveness) as against deception and guile over one's sins;
Preservation (of one's capabilities and possessions) as against negli-
gence and carelessness; Prayerfulness to God as against turning away
from Him; Liveliness with briskness as against dullness with sloth;
Delightfulness as against sadness; Friendship, intimacy and union
against separation and disunion; Generosity as against miserliness.

All the said high qualities which serve as a powerful army of
Reason are never concentrated in any single individual except in a
Prophet, his vicegerent and a believer whose faith has duly been tried

لا يخلو من أن يكون فيه بعض هذه الجنود حتى يستكمل ، وينقى من جنود الجهل فعند ذلك يكون في الدرجة العليا مع الأنبياء والأوصياء ، وإنما يدرك ذلك بمعرفة العقل وجنوده ، و بمجانبة الجهل وجنوده ؛ وفقنا الله وإيّاكم لطاعته ومرضاته .
 ١٥ - جماعة من أصحابنا ، عن أحمد بن محمد بن عيسى ، عن الحسن بن علي ابن فضال ، عن بعض أصحابنا ، عن أبي عبد الله عليه السلام قال : ما كنتم رسول الله صلى الله عليه وآله العباد بكنه عقله قط ؛ وقال : قال رسول الله صلى الله عليه وآله : إنا معاشر الأنبياء أمرنا أن نكلّم الناس على قدر عقولهم .

١٦ - علي بن محمد ، عن سهل بن زياد ، عن النوفلي ، عن السكوني ، عن جعفر ، عن أبيه عليه السلام قال : قال أمير المؤمنين عليه السلام : إن قلوب الجهّال تستغزها

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and tested by the Almighty God. And there is no friend of ours (divinely appointed Imām) who does not possess any of these qualities but also possess at the same time some of the disabilities allotted to ignorance until he develops his Reason to perfection and eradicates the disability accruing from ignorance. It is at this stage that he is installed in the high ranks at par with the prophet and his vicegerents. This higher status is achieved through the recognition of Reason and its formidable army and after keeping aloof from ignorance and its allies. May God grant us the ability to obey God and earn His pleasures.

15. A group of our (al-Kulayni's) associates (—) Aḥmad ibn Muḥammad ibn 'Isā (—) al-Ḥasan ibn 'Alī ibn Faḍḍāl (—) some of our associates (—) Abū 'Abdillāh (p.b.u.h.) as saying:

“Never did the Prophet of Islam address the people according to the full extent and depth of his own reason. (On the contrary) the Prophet used to say, ‘We the group of prophets have been ordained (by God) always to speak to the people according to their mental capacity.’”

16. 'Alī ibn Muḥammad (—) Sahl ibn Ziyād (—) an-Nawfali (—) as-Sakūni (—) Ja'far (aṣ-Ṣādiq) (—) his father (Muḥammad al-Bāqir - p.b.

الاطماع ، وترتبتها المنى ، وتستعلقها الخدائع .

١٧ - علي بن إبراهيم ، عن أبيه ، عن جعفر بن محمد الأشعري ، عن عبد الله الدهقان ، عن درُست ، عن إبراهيم بن عبد الحميد قال : قال أبو عبد الله عليه السلام أكمل الناس عقلاً أحسنهم خلقاً .

١٨ - علي ، [عن أبيه] ، عن أبي هاشم الجعفري قال : كنّا عند الرضا عليه السلام فتذاكرنا العقل والأدب فقال : يا أبا هاشم العقل حباء من الله والأدب كلفة ، فمن تكلف الأدب قدّر عليه ، ومن تكلف العقل لم يزد بذلك إلا جهلاً .

١٩ - علي بن إبراهيم ، عن أبيه ، عن يحيى بن المبارك ، عن عبد الله بن جبلة ، عن إسحاق بن عمار ، عن أبي عبد الله عليه السلام قال : قلت له : جعلت فداك إن

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u.h.) (—) Amir al-mu'minin ('Ali - p.b.u.h.), as saying :

“Hearts (emotions) of the rustic are instigated by lust. Their longings imprison them and their hearts are trapped into illusions and deceptions (of life).”

17. 'Ali ibn Ibrāhīm (—) his father (—) Ja'far ibn Muḥammad al-Ash'ari (—) 'Ubaydillāh al-Dihqān (—) Durust (—) Ibrāhīm ibn 'Abdī'l-Ḥamid (—) Abū 'Abdillāh (p.b.u.h.) as saying :

“In point of reason the most perfect man is he who has the noblest bearing.”

18. 'Ali (—) his father (—) Abī Hāshim al-Ja'fari said:

“We were in the company of (Imām) 'Alī ar-Riḍā (p.b.u.h.), when a discussion about reason, education and culture ensued. The Imām observed, 'O' Abā Hāshim! Reason and Intellect is a free gift of Allāh, but education and culture are a laborious acquisition. One who takes pains in their acquisition acquires them. And one who takes pains in acquiring intellect promotes nothing but his own ignorance.'”

19. 'Ali ibn Ibrāhīm (—) his father (—) Yaḥyā ibn al-Mubārak (—) 'Abdullāh ibn Jabalah (—) Is'hāq ibn 'Ammār (—) Abū 'Abdillāh

لي جاراً كثير الصلاة ، كثير الصدقة ، كثير الحج لا بأس به قال : فقال : يا إسحاق كيف عقله ؟ قال : قلت له : جعلت فداك ليس له عقل ، قال : فقال : لا يرتفع بذلك منه .

٢٠ - الحسين بن محمد ، عن أحمد بن محمد السيارى ، عن أبي يعقوب البغداديّ قال : قال ابن السكيت لأبي الحسن عليه السلام لما ذا بعث الله موسى بن عمران عليه السلام بالعصا وبيده البيضاء ، وآلة السحر ؟ وبعث عيسى بآلة الطب ؟ وبعث محمد صلى الله عليه وآله وعلى جميع الأنبياء - بالكلام والخطب ؟ فقال أبو الحسن عليه السلام : إن الله لما بعث موسى عليه السلام كان الغالب على أهل عصره السحر ، فأتاهم من عند الله بما لم يكن في وسعهم مثله ، وما أبطل به سحرهم ، وأثبت به الحجّة عليهم ، وإن الله بعث

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

“My neighbour is the most devout in his prayers, in giving alms and in performing pilgrimages. Nor is there anything bad in his composition.” The Imām asked (‘Ammār) about the kind of intellect and reason he has. ‘Ammār (the reporter) replied, “May my life be sacrificed for you, he has not (exploited his) intellect and reasoning power in religion.” Hearing this the Imām remarked: “His status (in the eye of Allāh) will not be any the higher just because of his devout performances.”

20. al-Husayn ibn Muḥammad (—) Aḥmad ibn Muḥammad as-Sayyārī (—) Abi Ya‘qūb al-Baghdādī, as stated:

“Ibn as-Sikkit (the great scholar of his time) inquired from Imām Abu’l-Ḥasan (‘Alī al-Hādī) the reason why Almighty Allāh sent Mūsā (Moses — the prophet) along with the staff, the luminous palm and with instruments (to dispel) magic. And why ‘Isā (Jesus — the prophet) was sent with the medical miracles. And why the Prophet Muḥammad, peace be upon him and upon all the prophets, was sent with the gift of oration.” (Imām) Abu’l-Ḥasan (p.b.u.h.) replied, ‘It is because when Moses (p.b.u.h.), was sent it was the time when magic had its sway over the people. Hence Moses (p.b.u.h.) brought with him such divine power as the people (scientists) of that time did not possess,

عيسى عليه السلام في وقت قد ظهرت فيه الزمانات واحتاج الناس إلى الطبّ، فأتاهم من عند الله بما لم يكن عندهم مثله، وبما أحياى لهم الموتى، وأبرأ الأكمه والأبرص بإذن الله، وأثبت به الحجّة عليهم.

وإن الله بعث محمداً عليه السلام في وقت كان الغالب على أهل عصره الخطب والكلام - وأظنه قال : الشعر - فأتاهم من عند الله من مواعظه وحكمه ما أبطل به قولهم، وأثبت به الحجّة عليهم؛ قال : فقال ابن السكيت : تالله ما رأيت مثلك قطّ فما الحجّة على الخلق اليوم؟ قال : فقال عليه السلام : العقل، يعرف به الصادق على الله

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power which completely rendered their magic powerless. Thus, the divine power gifted to Moses clearly demonstrated the divine truth to those magic-mad people.

‘Jesus (p.b.u.h.) was sent at the time when the people were under the grip of chronic diseases. Hence Jesus brought from God such medical powers as the people of that time did not possess. Jesus (p.b.u.h.) brought the dead back to life and healed the people born blind and leperous by the will of Allāh. Thus the divine reason and justification was demonstrated to the people.

‘Almighty Allāh sent Prophet Muḥammad (p.b.u.h.a.h.p.) at the time when oratory and speech had a tremendous sway over the people.’

“I (the narrator) think that the Imām used the word “poetry” (i.e. he added “poetry” to the “oratory and speech”). (Then the Imām continued):

‘In view of this trend of the time, Prophet Muḥammad (p.b.u.h.a.h.p.) was gifted by God with such sublime sermons, admonitions, and such eloquent discourses of wisdom which clearly demonstrated the divine truth to them (by defeating them on their own ground, the field of oratory and poetry).’

“Hearing this highly learned and scholarly statement, Ibn as-Sikkit (the great scholar) exclaimed, ‘By God, I have never seen any scholar like you.’ Then Ibn as-Sikkit inquired of the Imām, ‘Who is the

فيصدّقه والكاذب على الله فيكذّبه ؛ قال : فقال ابن السكّيت : هذا والله هو الجواب .
 ٢١ - الحسين بن محمد ، عن معلى بن محمد ، عن الوشاء . عن المثنى الحنط ،
 عن قتيبة الأعشى ، عن ابن أبي يعفور ، عن مولى لبني شيبان ، عن أبي جعفر عليه السلام
 قال : إذا قام قائمنا وضع الله يده على رؤوس العباد فجمع بها عقولهم وكملت به
 أحلامهم .

٢٢ - علي بن محمد ، عن سهل بن زياد ، عن محمد بن سليمان ، عن علي بن إبراهيم
 عن عبد الله بن سنان ، عن أبي عبد الله عليه السلام قال : حجة الله على العباد النبي ، والحجة
 فيما بين العباد وبين الله العقل .

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man personifying this divine proof and demonstration for the people of this time?" The Imām replied, 'It is through intellect and reason one can recognise and corroborate the truthful divine demonstrator. And it is through reasoning one can falsify the pretender who claims divine representation as a divine demonstrator.' Hearing this, Ibn as-Sikkit exclaimed, 'By Allāh this is the one and the only reply.'

21. al-Husayn ibn Muḥammad (—) Mu'allā ibn Muḥammad (—) al-Washshā' (—) Muthannā al-Hannāt (—) Qutaybah al-A'shā (—) Ibn Abi Ya'fūr (—) the slave of Banī Shaybān (—) Abū Ja'far (p.b.u.h.) as saying:

"At the time when Imām al-Mahdī (the twelfth Imām in the lineage of Prophet Muḥammad's progeny) will make an appearance in the world, Almighty Allāh will put His blessed Hand over the heads of the people of that time through which the Reason of the people will be completely restored and their comprehension will be brought to perfection."

22. 'Ali ibn Muḥammad (—) Sahl ibn Ziyād (—) Muḥammad ibn Sulaymān (—) Ali ibn Ibrāhīm (—) 'Abdullāh ibn Sinān (—) Abū 'Abdillāh (p.b.u.h.) as saying:

"Each prophet personifies the proof and divine demonstration for mankind (taken collectively). While Reason is the proof and demonstration between God and mankind (taken individually)."

٢٣ - عدّة من أصحابنا ، عن أحمد بن محمد مرسلًا قال : قال أبو عبد الله : دعامة الإنسان العقل ، والعقل منه الفطنة والفهم والحفظ والعلم ؛ وبالعقل يكتمل ، وهو دليله ومبصره ومفتاح أمره ، فإذا كان تأييد عقله من النور كان عالماً ، حافظاً ، ذا كراماً فطناً ، فهماً ، فعلم بذلك كيف ولم وحيث ، وعرف من نصحه ومن غشه ، فإذا عرف ذلك عرف مجراه وموصوله ومفصوله ، وأخلص الوجدانية لله ، والإقرار بالطاعة فإذا فعل ذلك كان مستدراً كما لمات ، ووارداً على ما هو آت ، يعرف ما هو فيه ، ولا شيء شيء هو ههنا ، ومن أين يأتيه ، وإلى ما هو صائر ؛ وذلك كلّه من تأييد العقل .

٢٤ - علي بن محمد ، عن سهل بن زياد ، عن إسماعيل بن مهران ، عن بعض

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23. A group of our associates (—) Aḥmad ibn Muḥammad (Mursalan — without describing the chain of narrators) quoted Abū ‘Abdillāh (p.b.u.h.), as saying:

“The reasoning capacity is the chief pillar of human existence. It is the fountain spring of sagacity, comprehension, memory and knowledge. Man is perfected through Reason and it is this which is a guide, a discriminator and a key to every success. When Reason secures the approval of Divine Light, it earns (perfection in) knowledge, memory, sagacity, level headness and God mindedness. It is through Reason one understands how, why and where. It is through Reason one knows who guides him and who misguides him. Having known all this he comes to realise what source of life he should adopt, whom he should meet and whom he should not. He becomes pure and sincere in his concept of Unity of God and also in his acceptance, and belief, and ultimately in His obedience and submission to Him. When he has reached this stage, he has redressed every loss. He has acquired every gain he can secure. He quickly comprehends where he stands, and what is what, which is which, and why he has been sent here in this worldly life, where he is brought from and where he has to go. All this can be secured with the assistance of Reason.”

24. ‘Alī ibn Muḥammad (—) Sahl ibn Ziyād (—) Ismā‘il ibn Mihrān

رجاله ، عن أبي عبد الله عليه السلام قال : العقل دليل المؤمن .

٢٥ - الحسين بن محمد ، عن معلى بن محمد ، عن الوشاء ، عن حماد بن عثمان ، عن السري بن خالد ، عن أبي عبد الله عليه السلام قال : قال رسول الله صلى الله عليه وآله : يا علي لا فقر أشد من الجهل ، ولا مال أعود من العقل

٢٦ - محمد بن الحسن ، عن سهل بن زياد ، عن ابن أبي نجران ، عن العلاء بن رزين ، عن محمد بن مسلم ، عن أبي جعفر عليه السلام قال : لما خلق الله العقل قال له : أقبل فأقبل . ثم قال له : أدبر فأدبر ، فقال : وعزتي وجلالي ما خلقت خلقاً أحسن منك إياك أمر وإياك أنهى ، وإياك أثيب وإياك أعاقب .

٢٧ - عدة من أصحابنا ، عن أحمد بن محمد ، عن الهيثم بن أبي مسروق النهدي ،

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(-) some of his associated narrators (-) Abū 'Abdillāh (p.b.u.h.) as saying:

"Reason is a guide to every believer."

25. al-Ḥusayn ibn Muḥammad (-) Mu'allā ibn Muḥammad (-) al-Washshā' (-) Ḥammād ibn 'Uthmān (-) as-Sarī ibn Khālīd (-) Abū 'Abdillāh (p.b.u.h.) as saying:

"The messenger of Allāh (Muḥammad, the prophet - p.b.u.h.a. h.p.), said (to 'Alī):

'O' 'Alī, no poverty is as great as ignorance and no wealth is as profitable as the reasoning capacity.' "

26. Muḥammad ibn al-Ḥasan (-) Sahl ibn Ziyād (-) Ibn Abī Najrān (-) al-'Alā ibn Razīn (-) Muḥammad ibn Muslim (-) Abū Ja'far (p.b.u.h.), as saying:

"When Almighty Allāh created Reason, He ordered it to come forward and it came forward. Then He ordered it to go back and it went back. On this Almighty Allāh said: 'I swear by My power and Majesty that no creation of Mine is dearer than you are. Lo! to you are My orders and prohibitions addressed and for you are My rewards and retributions reserved.' "

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

عن الحسين بن خالد ، عن إسحاق بن عمار قال : قلت لأبي عبد الله عليه السلام : الرجل آتبه وأكلمه ببعض كلامي فيعرفه كله ، ومنهم من آتبه فأكلمه بالكلام فيستوفي كلامي كله ثم يردّه عليّ كما كلمته ، ومنهم من آتبه فأكلمه فيقول : أعد عليّ ؟ فقال : يا إسحاق ! وما تدري لم هذا ؟ قلت : لا ! قال : الذي تكلمه ببعض كلامك فيعرفه كله فذاك من عجنت نطفته بعقله ، وأما الذي تكلمه فيستوفي كلامك ثم يجيبك على كلامك ، فذاك الذي ركب عقله فيه في بطن أمه ، وأما الذي تكلمه بالكلام فيقول : أعد عليّ ، فذاك الذي ركب عقله فيه بعدما كبر ، فهو يقول لك : أعد عليّ .

٢٨ - عدة من أصحابنا ، عن أحمد بن محمد ، عن بعض من رفعه ، عن أبي عبد الله عليه السلام قال : قال رسول الله ﷺ : إذا رأيتم الرجل كثير الصلاة كثير الصيام

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(-) al-Haytham ibn Abi Masrūq an-Nahdī (-) al-Ḥusayn ibn Khālīd
(-) Is'hāq ibn 'Ammār who reports:

"I inquired of Imām Abū 'Abdillāh, 'How is it that certain people understand much although I speak to them only a little? How and why is it that certain people understand, memorise and repeat to me the whole (subject) after I speak a lot. How and why is it that certain other people request me to repeat although I have spoken a lot.' The Imām replied, 'The man who understands the whole (subject) after hearing a little is one whose intellect and reason is kneaded along with his gene. The man who understands, memorises and repeats to you the whole (subject) after your speaking fully over it, is one whose intellect and reason develops in the embryo of his mother. And the man who requests you to repeat the subject for him after hearing you in full, is one whose Reason develops after he is grown up."

28. A group of our associates (-) Aḥmad ibn Muḥammad (-) some (narrators) (rafa'ahu) Abū 'Abdillāh (p.b.u.h.) as saying:

"The Messenger of Allāh (Muḥammad, the prophet - p.b.u.h.a.

فلا تباهاوا به حتى تنظروا كيف عقله؟.

٢٩ - بعض أصحابنا ، رفعه عن مفضل بن عمر ، عن أبي عبد الله عليه السلام قال :
يا مفضل لا يفلح من لا يعقل ، ولا يعقل من لا يعلم ، و سوف ينجب من يفهم ، و
يظفر من يحلم ، والعلم جنة ، والصدق عز ، والجهل ذل ، والفهم مجد ، والجود
نجح وحسن الخلق مجلبة للمودة ، والعالم بزمانه لا تهجم عليه اللوابس و
الحزم مسائة الظن ، وبين المرء والحكمة نعمة العالم ، والجاهل شقي بينهما والله
ولي من عرفه وعدو من تكلفه والعامل غفور والجاهل ختور وإن شئت أن
تكرم فلن وإن شئت أن تهان فاخشن، ومن كرم أصله لان قلبه ، ومن خشن عنصره

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h.p.) stated: 'Don't pride on a person performing too many prayers and observing too many fasts until and unless you determine what degree of Reason he possesses.'

29. Some of our associates (*rafa'ahu*) (related the following tradition without mentioning the sources quoted from) (—) Mufaddal ibn 'Umar (—) Abū 'Abdillāh (p.b.u.h.) as saying:

"O' Mufaddal! one who has no Reason secures no success. He who has no knowledge has no Reason. And he who has understanding is closer to excellence. He who has a quality of forbearance is bound to secure success. Knowledge is a shield (against all evil); truthfulness is an honour; ignorance is a disgrace; understanding is glory; generosity is salvation; good bearing is a magnet of love. One who is a sage of his time cannot be assailed by doubts and confusions. Wisdom and caution demand misapprehensions about others. (Presuming all persons to be angels runs counter to wisdom and maturity of judgment.) Men of learning — the scholars are the divine bounties and are the bridge between people and wisdom. And men of ignorance — the rustics are the bridge between the people and miseries. Almighty God is a friend to him who takes pains to know Him and He is unfriendly to him who does not take pains to know Him. A man of wisdom is always forgiving and a man of ignorance is always treacherous. If you want

غلظ كبده ومن فرط تورط و من خاف العاقبة تثبتت عن التوغل فيما لا يعلم و
من هجم على أمر بغير علم جدع أنف نفسه ، و من لم يعلم لم يفهم ، و من لم يفهم لم
يسلم ، و من لم يسلم لم يكرم ، و من لم يكرم يهضم و من يهضم كان ألوم ، و من
كان كذلك كان أخرى أن يندم .

٣٠ - محمد بن يحيى ، رفعه قال : قال أمير المؤمنين (عليه السلام) : من استحكمت
لي فيه خصلة من خصال الخير احتملته عليها واغتفرت فقد ما سواها ولا أغتفر فقد
عقل ولا دين ، لأن مفارقة الدين مفارقة الأمن فلايتهاً بحياة مع مخافة ، وفقد العقل
فقد الحياة ، ولا يقاس إلا بالأموات

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to be honoured, be gentle to others and if you want to be disgraced
be harsh to others. One who is noble by birth is gentle at heart, and
one who is ignoble by birth is crude at heart. One who transgresses
(the divine limits) is caught up in a sad plight. One who is afraid of
consequences never takes any wrong step. One who rushes in doing
what he does not know disgraces himself. (There is an English proverb
to this effect: 'Fools rush in where angels fear to tread.') One who
has no knowledge cannot understand and he who does not understand
cannot be in peace. He who is not in peace cannot have any honour.
And he who has no honour is abashed. And he who is abashed is a
target of general condemnation. And he who is like this has ultimately
to meet repentance and disgrace."

30. Muḥammad ibn Yaḥyā (*rafa'ahu*) Amir al-mu'minin ('Ali,
— the Chief of the believers) as saying:

"One who is fortified at least in one virtue from amongst the
rest to my satisfaction, will be acceptable to me just on the score
of that virtue alone. I can overlook and forgive his lack of other virtues,
but the lack of Reason and faith in no case can be overlooked and
forgiven. Being without faith and religion is equal to being without
peace and security. Verily, life in fear is totally unpleasant and lack
of Reason is tantamount to lack of life. A person devoid of reason

٣١ - علي بن إبراهيم بن هاشم ، عن موسى بن إبراهيم المحاربي ، عن الحسن ابن موسى ، عن موسى بن عبدالله ، عن ميمون بن علي ، عن أبي عبدالله عليه السلام قال : قال أمير المؤمنين عليه السلام : إعجاب المرء بنفسه دليل على ضعف عقله .

٣٢ - أبو عبدالله العاصمي ، عن علي بن الحسن ، عن علي بن أسباط ، عن الحسن ابن الجهم ، عن أبي الحسن الرضا عليه السلام قال : ذكر عنده أصحابنا وذكر العقل قال : فقال عليه السلام : لا يعبا بأهل الدين ممن لا عقل له ، قلت : جعلت فداك إن ممن يصف هذا الأمر قوما لا بأس بهم عندنا وليست لهم تلك العقول فقال : ليس هؤلاء ممن خاطب الله إن الله خلق العقل فقال له : أقبل فأقبل ، وقال له : أدبر فأدبر ، فقال :

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cannot be conceived except as a corpse.”

31. ‘Ali ibn Ibrāhīm ibn Hāshim (—) Mūsā ibn Ibrāhīm al-Muḥārībī (—) al-Ḥasan ibn Mūsā (—) Mūsā ibn ‘Abdillāh (—) Maymun ibn ‘Ali (—) Abū ‘Abdillāh (p.b.u.h.) as saying:

“Amīr al-mu’minīn (‘Ali — the Chief of the believers) has stated, ‘Self Conceit is a proof of feeble Reason.’”

32. Abū ‘Abdillāh al-‘Āṣimī (—) ‘Ali ibn al-Ḥasan (—) ‘Ali ibn Asbāṭ (—) al-Ḥasan ibn al-Jahm (—) Abī’l-Ḥasan ar-Riḍā (p.b.u.h.), when a discussion about Reason took place before him, (the Imām) observed:

“A believer in religion who has no Reason is of no consideration at all.” The narrator asked, “May my life be sacrificed for you, there are certain people in our community who, in our eyes are without any fault, but they don’t possess (sufficient) Reason and understanding (of religion).” The Imām remarked, “Such people are not among those God has considered eligible to be addressed. When Almighty God created Reason, He ordered it to come forward. The Reason came forward. Then He ordered it to go back. It went back. On this, God the Almighty observed: ‘I swear by My power and Majesty that I have not created anything more handsome and dearer than you. It

وعزتي وجلالي ما خلقت شيئاً أحسن منك أو أحب إلي منك ، بك آخذ وبك أعطي .
 ٣٣ - علي بن محمد ، عن أحمد بن محمد بن خالد ، عن أبيه ، عن بعض أصحابنا ، عن
 أبي عبد الله عليه السلام قال : ليس بين الإيمان والكفر إلا قلة العقل قيل : وكيف ذاك
 يا ابن رسول الله ؟ قال : إن العبد يرفع رغبته إلى مخلوق فلو أخلص نيته لله
 لآتاه الذي يريد في أسرع من ذلك .

٣٤ - عدة من أصحابنا ، عن سهل بن زياد ، عن عبيد الله الدهقان ، عن أحمد بن
 عمر الحلبي ، عن يحيى بن عمران ، عن أبي عبد الله عليه السلام قال : كان أمير المؤمنين عليه السلام
 يقول : بالعقل استخرج غور الحكمة . وبالحكمة استخرج غور العقل ، وبحسن
 السياسة يكون الأدب الصالح . قال : وكان يقول : التفكر حياة قلب البصير كما يمشي

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is only on your account that I shall take people to task and it is only on your account that I grant My rewards.' ”

33. ‘Ali ibn Muḥammad (—) Aḥmad ibn Muḥammad ibn Khālid (—) his father (—) some of our associates (—) Abū ‘Abdillāh (p.b.u.h.), as saying:

“There is no distinguishing feature between faith and infidelity apart from the lack of reasoning.” Hearing this someone asked the Imām, “O’ son of the Prophet, how is this?” The Imām replied, “Instead of turning to God, man turns to other men for the fulfilment of his needs. If he had turned to God exclusively, in all sincerity, God would have fulfilled his need much speedily than any man could have done.”

34. A group of our associates (—) Sahl ibn Ziyād (—) ‘Ubaydillāh al-Dihqān (—) Aḥmad ibn ‘Umar al-Ḥalabī (—) Yaḥyā ibn ‘Imrān (—) Abū ‘Abdillāh (p.b.u.h.) as saying that Amīr al-mu’minīn. (‘Ali - the Chief of the believers) used to say:

“It is through Reason that wisdom can be fathomed in all its depth. And, it is through wisdom that the depth of Reason can be

الماشي في الظلمات بالنور بحسن التخلص وقلة التريّص .

٣٥ - عدة من أصحابنا ، عن عبدالله البرّاذن ، عن محمد بن عبدالرحمن بن حمّاد عن الحسن بن عمار ، عن أبي عبدالله (عليه السلام) في حديث طويل : أن أوّل الأمور ومبدأها وقوّتها وعمارته التي لا ينتفع شيء إلا به ، العقل الذي جعله الله زينة لخلقه ونوراً لهم ، فبالعقل عرف العباد خالقهم ، وأنهم مخلوقون ، وأنه المدبّر لهم ، وأنهم المدبّرون ، وأنه الباقي وهم القانون ؛ واستدلّوا بعقولهم على ما رأوا من خلقه ، من سمائه وأرضه ، وشمسه وقمره ، وليله ونهاره ، وبأنّ له ولهم خالقاً ومدبّراً لم يزل ولا يزول ، وعرفوا به الحسن من القبيح ، وأنّ الظلمة في الجهل ، وأنّ النور في

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fathomed. Good supervision gives birth to good bearing and social decorum.” Also Ḥadrat ‘Alī used to say, “Meditation grants real life to the heart and soul of an observant person. As a pedestrian goes along in darkness with the help of a lamp, we should go (along on the path of life continuously) with the help of the lamp of our reason, guarding ourselves against the evils, without unnecessary delay.”

35. A group of our associates (—) ‘Abdullāh al-Bazzāz (—) Muḥammad ibn ‘Abd ar-Raḥmān ibn Ḥammād (—) al-Ḥasan ibn ‘Ammār (—) Abū ‘Abdillāh (p.b.u.h.) as saying:

“The initiation, the development and the power of any task productive of any advantage cannot be undertaken without reason which has been designed by God as light and ornament for His creation. It is through reason that man recognises his Creator. It is through reason that they recognise themselves to be not self created but God is their Disposer and that they are at His disposal. It is through reason that they comprehend the object behind the creation of the heavens, the earth, the sun, the moon, the night and the day. It is through reason they realise that there is a Creator and Disposer for them, and for all the universe that has always been and will always be. It is through reason that they discriminate between good and bad. It is through reason that they understand that darkness (the evils) lies in ignorance

العلم ، فهذا ما دلّهم ، عليه العقل

قيل له : فهل يكتفي العباد بالعقل دون غيره ؟ قال : إنَّ العاقل لدلالة عقله الذي جعله الله قوامه وزينته وهدايته ، علم أنَّ الله هو الحقّ ، وأنّه هو ربّه ، وعلم أنَّ لخالقه محبةً ، وأنَّ له كراهيةً ، وأنَّ له طاعةً ، وأنَّ له معصيةً ، فلم يجد عقله يدلّه على ذلك . وعلم أنّه لا يوصل إليه إلّا بالعلم وطلبه ، وأنّه لا ينتفع بعقله ، إن لم يصب ذلك بعلمه ، فوجب على العاقل طلب العلم والأدب الذي لا قوام له إلّا به .

٣٦ - عليّ بن عمّاد ، عن بعض أصحابه ، عن ابن أبي عمير ، عن النضر بن سويد ، عن حران وصفوان بن مهران الجمّال قالا : سمعنا أبا عبد الله (عليه السلام) يقول : لا غنى

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and the light (every good) lies in knowledge. All these facts are known to men through reason."

It was asked of the Imām, "Is it possible for the people to be contented with their reason leaving every other thing behind?" The Imām replied, "Lo! the reason which has been designed by the God to be the foundation, the ornament and guidance is a light house for the wise, who recognise that God is the Truth and He is man's sustainer. They realise that their Creator has His likes and dislikes and He could be obeyed and disobeyed.

"They also recognise that they cannot understand the manner in which His likes and dislikes operate with the help of mere reason. Hence, in this respect it is essential for them to take the help of knowledge. It means that they have derived no benefit from their intellectual capabilities. It is therefore imperative for men of reason to acquire knowledge and decorum without which their life has no support."

36. 'Alī ibn Muḥammad (—) some of his associates (—) Ibn Abi 'Umayr (—) an-Naḍr ibn Suwayd (—) Ḥumrān and Ṣafwān ibn Mihrān al-Jammāl, as saying: "We both have heard Abū 'Abdillāh (p.b.u.h.), as often saying:

'No wealth is so prolific as that of Reason. No destitution is

أخصب من العقل ، ولا فقر أخط من الحُموق ، ولا استظهار في أمر بأكثر من
المشورة فيه .

وهذا آخر كتاب العقل [والجهل]
والحمد لله وحده وصلى الله على محمد وآله وسلم تسليماً

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worse than stupidity. In nothing does success surpass so much as in
obtaining councils, from the people of Reason and Knowledge.' ”

**(This is the end of the First Part of the Book of
REASON and IGNORANCE).**

*All praise to Allāh alone and blessings of Allāh be upon
Muḥammad and upon his Progeny, with the best of regards.*

INDEX I

Traditions narrated from the Holy Prophet or Holy Imāms

- (1) Rasūlu'l-Lāh : 9, 11, 25, 28;
- (3) 'Alī : 2;
- (3) Amīr al-mu'minin : 13, 16, 30, 34;
- (7) Abū Ja'far : 1, 7, 16, 21, 26;
- (8) Abū 'Abdillāh : 3, 6, 8, 10, 14-17, 19, 22-25, 27-29, 31, 33-36;
- (9) Abu'l-Ḥasan : 5, 12, 20;
- (10) ar-Riḍā : 4, 18;
- (10) Abu'l-Ḥasan, ar-Riḍā : 32;

NOTE: The numbers quoted above, after the names (in this Index and hereafter) are the serial number of the Traditions.

INDEX II

Names of Persons mentioned in the text of the Traditions

- Abā Hāshim al-Ja'fari : 18;
Adam : 2;
'Alī ibn Abī Ṭālib (the first Imām) : 25;
'Alī ibn al-Ḥusayn : 12; •
Amīr al-mu'minīn ('Alī, the first Imām) : 12, 13, 16, 31, 34;
al-Ḥasan ibn 'Alī : 12;
Hishām ibn al-Ḥakam : 12;
Ibn Rasūli'l-Lāh (i.e. grand-son and great grand-sons of the Holy
Prophet Muḥammad – p.b.u.h.a.h.p.) : 33;
Ibn as-Sikkīt 20;
Is'hāq ibn 'Ammār : 19, 27;
'Isā ibn Maryam (i.e. Jesus) : 20;
Jibrīl : 2;
Luqmān : 12;
al-Mufaḍḍal ibn 'Umar : 29;
Muḥammad (the last Prophet) : 20;
Mūsā ibn 'Imrān (i.e. Moses) : 20;
Mu'āwiyah ibn Abū Sufyān : 3;
Qā'im (i.e. Imām al-Mahdī, the Twelfth and the Last Imām) : 21;
Rasūlu'l-Lāh (i.e. Muḥammad - p.b.u.h.a.h.p.), the Messenger of Allah) :
15, 25, 28;
Samā'ah ibn Mihrān : 14;
Shayṭān (i.e. Satan) : 10;

I N D E X I I I

Names of the Places, Tribes and Religions

Bani Isrā'il (tribe) : 8