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Volume 1

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Of the majestic narrator and the scholar, the jurist, the Sheykh
Muhammad Bin Yaqoub Al-Kulayni

Well known as 'The trustworthy of Al-Islam Al-Kulayni'

Who died in the year 329 H

كِتَابُ فَضْلِ الْعِلْمِ

THE BOOK OF MERITS OF THE KNOWLEDGE

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بسم الله الرحمن الرحيم الحمد لله رب العالمين، وصلى الله على سيدنا محمد وآله الطاهرين، وسلم تسليماً.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{saww} and his^{saww} Purified Progeny^{asws}, and greetings with abundant greetings.

بَابُ فَرَضِ الْعِلْمِ وَوُجُوبِ طَلَبِهِ وَ الْحَثِّ عَلَيْهِ

Chapter 1 – The necessity of the knowledge, and the Obligation to seek it, and the urging upon it

أَخْبَرَنَا مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ أَبِي الْحُسَيْنِ الْفَارِسِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ زَيْدٍ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ أَلَا إِنَّ اللَّهَ يُحِبُّ بُغَاةَ الْعِلْمِ .

Muhammad Bin Yaquob informed us, from Ali Bin Ibrahim Bin Hashim, from his father, from Al Hassan Bin Abu Al Husayn Al Farsy, from Abdul Rahman Bin Zayd, from his father,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Seeking the knowledge is mandatory upon every Muslim. Indeed! Allah^{azwj} Loves the seekers of knowledge’.¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ عِيسَى بْنِ عَبْدِ اللَّهِ الْغُمَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ طَلَبُ الْعِلْمِ فَرِيضَةٌ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Abdullah, from Isa Bin Abdullah Al Umary,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Seeking the knowledge is mandatory’.²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ بَعْضِ أَصْحَابِهِ قَالَ سَأَلَ أَبُو الْحَسَنِ (عليه السلام) هَلْ يَسَعُ النَّاسَ تَرْكُ الْمَسْأَلَةِ عَمَّا يَحْتَاجُونَ إِلَيْهِ فَقَالَ لَا .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from one of his companions who said,

‘Abu Al Hassan^{asws} was asked, ‘Do the people have the leeway (freedom) to neglect the asking about what they are needy to?’ So he^{asws} said: ‘No’.³

عَلِيُّ بْنُ مُحَمَّدٍ وَغَيْرُهُ عَنْ سَهْلِ بْنِ زِيَادٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى جَمِيعاً عَنْ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي إِسْحَاقَ السَّبْعِيِّ عَمَّنْ حَدَّثَهُ قَالَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ يَقُولُ أَيُّهَا النَّاسُ اعْلَمُوا أَنَّ كَمَالَ الدِّينِ طَلَبُ الْعِلْمِ وَالْعَمَلُ بِهِ أَلَا وَ إِنَّ طَلَبَ الْعِلْمِ أَوْجَبُ عَلَيْكُمْ مِنْ طَلَبِ الْمَالِ إِنَّ الْمَالَ مَقْسُومٌ مَضْمُونٌ لَكُمْ قَدْ قَسَمَهُ عَادِلٌ بَيْنَكُمْ وَ ضَمَنَهُ وَ سَيَفِي لَكُمْ وَالْعِلْمُ مَخْرُوضٌ عِنْدَ أَهْلِهِ وَ قَدْ أَمَرْتُمْ بِطَلَبِهِ مِنْ أَهْلِهِ فَاطْلُبُوهُ .

Ali Bin Muhammad, and someone else, from Sahl Bin Ziyad and Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, altogether from Ibn Mahboub, from Hisham Bin Salim, from Abu Hamza, from Abu Is'haq Al Sabi'e, from the one who narrated it, said,

¹ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 1

² Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 2

³ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 3

'I heard Amir Al-Momineen^{asws} saying: 'O you people! Know that the perfection of the Religion is the seeking of the knowledge and acting by it. Indeed! And the seeking of the knowledge is more Obligatory upon you than the seeking of the wealth. The wealth is (already) apportioned, guaranteed for you all (already distributed). A just One^{azwj} has Apportioned it between you all and He^{azwj} and my^{asws} sword Guarantee it for you all; however the knowledge is treasure stored with its rightful one^{asws}, and you have been Commanded with seeking it from its rightful ones^{asws}, therefore seek it'.⁴

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ رَجُلٍ مِنْ أَصْحَابِنَا رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) طَلَبُ الْعِلْمِ فَرِيضَةٌ

A number of our companions, from Ahmad Bin Muhammad Al Barqu, from Yaqoub Bin Yazeed, from Abu Abdullah, a man from our companions, raising it, said,

'Abu Abdullah^{asws} said: 'Rasool-Allah^{saww} said: 'Seeking the knowledge is 'فَرِيضَةٌ' mandatory'.

وَ فِي حَدِيثٍ آخَرَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ إِلَّا وَ إِنْ اللَّهُ يُحِبُّ بُغَاةَ الْعِلْمِ .

And in another Hadeeth, he (the narrator) said, 'Abu Abdullah^{asws} said: 'Rasool-Allah^{saww} said: 'Seeking the knowledge is mandatory upon every Muslim. Indeed! And Allah^{azwj} Loves the seeker of the knowledge".⁵

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ تَفَقَّهُوا فِي الدِّينِ فَإِنَّهُ مَنْ لَمْ يَتَفَقَّهْ مِنْكُمْ فِي الدِّينِ فَهُوَ أَعْرَابِيٌّ إِنَّ اللَّهَ يَقُولُ فِي كِتَابِهِ لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنْذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ .

Ali Bin Muhammad Bin Abdullah, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Ali Bin Abu Hamza who said,

'I heard Abu Abdullah^{asws} saying: '(one must) acquire understanding in the Religion, (however) the one from you who does not acquire understanding in the Religion is a Bedouin. Allah^{azwj} is Saying in His^{azwj} Book **[9:122] let them obtain understanding in religion, and that they may warn their people when they come back to them that they may be cautious?**⁶

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ الرَّبِيعِ عَنْ مُفَضَّلِ بْنِ عُمَرَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ عَلَيْكُمْ بِالتَّفَقُّهِ فِي دِينِ اللَّهِ وَ لَا تَكُونُوا أَعْرَابًا فَإِنَّهُ مَنْ لَمْ يَتَفَقَّهْ فِي دِينِ اللَّهِ لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ وَ لَمْ يُرَكَ لَهُ عَمَلًا .

Al Husayn Bin Muhammad, from Ja'far Bin Muhammad, from Al Qasim Bin Al Rabie, from Mufazzal Bin Umar who said,

'I heard Abu Abdullah^{asws} saying: 'It is upon you (that you must acquire) understanding in the Religion of Allah^{azwj}, and do not become Bedouins, for the one

⁴ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 4

⁵ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 5

⁶ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 6

who does not (acquire) understanding in the Religion of Allah^{azwj}, Allah^{azwj} would not Look at him on the Day of Judgment and will not Purify his deeds'.⁷

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبَانَ بْنِ تَغْلِبَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَوْ دِدْتُ أَنَّ أَصْحَابِي ضَرَبَتْ رُءُوسُهُمْ بِالسَّيَاطِ حَتَّى يَنْفَقَهُوا .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Ibn Abu Umeir, from Jameel Bin Darraj, from Aban Bin Taghlab,

(It has been narrated) from Abu Abdullah^{asws} having said: 'I^{asws} would (not even) mind if I^{asws} have to whip the heads of my^{asws} companions with the lashes until they (acquire) understanding (in the Religion)'.⁸

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَمَّنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ لَهُ رَجُلٌ جُعِلْتُ فِدَاكَ رَجُلٌ عَرَفَ هَذَا الْأَمْرَ لَزِمَ بَيْتَهُ وَ لَمْ يَنْعَرَفْ إِلَى أَحَدٍ مِنْ إِخْوَانِهِ قَالَ فَقَالَ كَيْفَ يَنْفَقُهُ هَذَا فِي دِينِهِ

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Isa, from the one who reported it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A man said to him^{asws}, 'May I be sacrificed for you^{asws}! A man recognises this matter (Al-Wilayah), necessitates the (staying in) his house and does not introduce (himself) to anyone from his brethren'. So he^{asws} said: 'How can this one (be able to enhance) understanding in his Religion (without interacting with people)?'⁹

بَابُ صِفَةِ الْعِلْمِ وَ فَضْلِهِ وَ فَضْلِ الْعُلَمَاءِ

Chapter 2 – Description of the knowledge and its merits, and merits of the scholars

مُحَمَّدُ بْنُ الْحَسَنِ وَ عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ عُبيدِ اللَّهِ بْنِ عَبْدِ اللَّهِ الدَّهْقَانِ عَنْ دُرُسْتِ الْوَاسِطِيِّ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي الْحَسَنِ مُوسَى (عليه السلام) قَالَ دَخَلَ رَسُولُ اللَّهِ (صلى الله عليه وآله) الْمَسْجِدَ فَإِذَا جَمَاعَةٌ قَدْ أَطَافُوا بِرَجُلٍ فَقَالَ مَا هَذَا فَقِيلَ عَلَامَةٌ فَقَالَ وَ مَا الْعَلَامَةُ فَقَالُوا لَهُ أَعْلَمَ النَّاسِ بِأَنْسَابِ الْعَرَبِ وَ وَقَائِعِهَا وَ أَيَّامِ الْجَاهِلِيَّةِ وَ الْأَشْعَارِ الْعَرَبِيَّةِ

Muhammad Bin Al Hassan, and Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Isa, from Ubeydullah Bin Abdullah Al Dihqan, from Dorost Al Wasity, from Ibrahim Bin Abdul Hameed,

(It has been narrated) from Abu Al-Hassan Musa^{asws} having said: 'Rasool-Allah^{saww} entered the Masjid, so there was a group which had encircled a man. So he^{saww} said: 'What is this one?' So it was said: '(He is an) Allama'. So he^{saww} said: 'And what is an Allama?' So they said to him^{saww}, 'The most knowledgeable of the people with the lineages of the Arabs and their events, and the days of the Ignorance (pre-Islamic period), and the poetry of the Arabs'.

قَالَ فَقَالَ النَّبِيُّ (صلى الله عليه وآله) ذَلِكَ عِلْمٌ لَا يَضُرُّ مَنْ جَهَلَهُ وَ لَا يَنْفَعُ مَنْ عِلِمَهُ ثُمَّ قَالَ النَّبِيُّ (صلى الله عليه وآله) إِنَّمَا الْعِلْمُ ثَلَاثَةٌ آيَةٌ مُحْكَمَةٌ أَوْ فَرِيضَةٌ عَادِلَةٌ أَوْ سُنَّةٌ قَائِمَةٌ وَ مَا خَلَاهُنَّ فَهُوَ فَضْلٌ .

⁷ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 7

⁸ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 8

⁹ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 9

He^{asws} said: 'So the Prophet^{saww} said: 'That is a knowledge neither harming the one who is ignorant of it, nor does it benefit the one who knows it'. Then the Prophet^{saww} said: 'But rather, the knowledge is of three (types) – A Decisive Verse, or a just Obligation, or an established Sunnah; and whatever is besides these, so it is 'فُضِّلُ' useless'.¹⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِي الْبَخْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ وَذَلِكَ أَنَّ الْأَنْبِيَاءَ لَمْ يُورَثُوا دِرْهَمًا وَلَا دِينَارًا وَ إِنَّمَا أُورِثُوا أَحَادِيثَ مِنْ أَحَادِيثِهِمْ فَمَنْ أَخَذَ بِشَيْءٍ مِنْهَا فَقَدْ أَخَذَ حَظًّا وَافِرًا

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid, from Abu Al Bakhtary,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The scholars^{asws} are the inheritors of the Prophets^{as}, and that is because the Prophets^{as} do not leave inheritance of the Dirhams nor of the Dinars, and rather they leave the inheritance of Ahadeeth from their^{as} Ahadeeth. So the one who takes with anything from these, so he has taken an abundant share.

فَانْظُرُوا عِلْمَكُمْ هَذَا عَمَّنْ تَأْخُذُونَهُ فَإِنَّ فِيْنَا أَهْلَ الْبَيْتِ فِي كُلِّ خَلْفٍ عُدُولًا يَنْفُونَ عَنْهُ تَحْرِيفَ الْعَالِينَ وَ انْتِحَالَ الْمُبْطِلِينَ وَ تَأْوِيلَ الْجَاهِلِينَ .

Therefore, look at this knowledge of yours, from whom you are taking it, for among us^{asws}, the People^{asws} of the Household, every successor^{asws} is a just one negating from it the alterations of the exaggerators, and the plagiarism of the invalidators, and the interpretations of the ignorant ones'.¹¹

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا أَرَادَ اللَّهُ بِعَبْدٍ خَيْرًا فَقَهَّهَ فِي الدِّينِ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Al Washha, from Hammad Bin Usman,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whenever Allah^{azwj} Intends good for a servant, Causes him to have understanding in the Religion'.¹²

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنْ الْفَضْلِ بْنِ شَاذَانَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ رَبِيعٍ بْنِ عَبْدِ اللَّهِ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ قَالَ الْكَمَالُ كُلُّ الْكَمَالِ التَّفَقُّهُ فِي الدِّينِ وَ الصَّبْرُ عَلَى النَّائِبَةِ وَ تَقْدِيرُ الْمَعِيشَةِ .

Muhammad Bin Ismail, from Al Fazl Bin Shazan, from Hammad Bin Isa, from Rabie Bin Abdullah, from a man,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The perfection of every perfection is (having) the understanding in the Religion, and patience upon the calamities, and the regulating the life'.¹³

¹⁰ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 2 H 1

¹¹ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 2 H 2

¹² Al Kafi V 1 – The Book Of Intellect and Ignorance CH 2 H 3

¹³ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 2 H 4

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ الْعُلَمَاءُ أُمَنَاءُ وَالْأَتَقِيَاءُ حُصُونٌ وَالْأَوْصِيَاءُ سَادَةٌ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Isa, from Muhammad Bin Sinan, from Ismail Bin Jabir,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The scholars are the trustees, and the pious are the fortresses, and the successors^{asws} are the chiefs'.

وَفِي رِوَايَةٍ أُخْرَى الْعُلَمَاءُ مَنَارٌ وَالْأَتَقِيَاءُ حُصُونٌ وَالْأَوْصِيَاءُ سَادَةٌ .

And in another report, '(He^{asws} said): 'The scholars are minarets, and the pious are fortresses, and the successors^{asws} are the chiefs'.¹⁴

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنْ إِدْرِيسَ بْنِ الْحَسَنِ عَنْ أَبِي إِسْحَاقَ الْكُنْدِيِّ عَنْ بَشِيرِ الدَّهَّانِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) لَا خَيْرَ فِيمَنْ لَا يَنْفَعُهُ مِنْ أَصْحَابِنَا يَا بَشِيرُ إِنَّ الرَّجُلَ مِنْهُمْ إِذَا لَمْ يَسْتَغْنِ بِفَقْهِهِ احْتَاجَ إِلَيْهِمْ فَإِذَا احْتَاجَ إِلَيْهِمْ أَدْخَلُوهُ فِي بَابِ ضَلَالَتِهِمْ وَهُوَ لَا يَعْلَمُ .

Ahmad Bin Idrees, from Muhammad Bin Hassan, from Idrees Bin Al Hassan, from Abu Is'haq Al Kindy, from Bashir Al Dahhan who said,

'Abu Abdullah^{asws} said: 'There is no goodness in the ones from our^{asws} companions who have no understanding (in Religion). O Bashir! The man from them, if he is not self-sufficient with his understanding, would be needy to them (people). So when they become needy to them (other people), they would enter him into the doors of their straying, and he would not (even) know'.¹⁵

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) عَنْ آبَائِهِ قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لَا خَيْرَ فِي الْعَيْشِ إِلَّا لِرَجُلَيْنِ عَالِمٍ مُطَاعٍ أَوْ مُسْتَمْعٍ وَاعٍ .

Ali Bin Mhammad, from Sahl Bin Ziyad, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'There is no goodness in the life except for two (types of) men – a scholar obeyed, or a retaining listener'.¹⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ عَالِمٌ يُنْتَفَعُ بِعِلْمِهِ أَفْضَلُ مِنْ سَبْعِينَ أَلْفَ عَابِدٍ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umer and Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Saf Bin Ameyra, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws} having said: 'A scholar's knowledge through which (people) benefit is superior than a thousand worshippers'.¹⁷

¹⁴ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 2 H 5

¹⁵ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 2 H 6

¹⁶ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 2 H 7

¹⁷ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 2 H 8

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) رَجُلٌ رَأَوِيَهُ لِحَدِيثِكُمْ يَبُتُّ ذَلِكَ فِي النَّاسِ وَ يُشَدَّدُ فِي قُلُوبِهِمْ وَ قُلُوبُ شِيعَتِكُمْ وَ لَعَلَّ عَابِدًا مِنْ شِيعَتِكُمْ لَيْسَتْ لَهُ هَذِهِ الرَّوَايَةُ أَتَيْهَمَا أَفْضَلُ قَالَ الرَّوَايَةُ لِحَدِيثِنَا يُشَدُّ بِهِ قُلُوبُ شِيعَتِنَا أَفْضَلُ مِنْ أَلْفِ عَابِدٍ .

Al Husayn Bin Muhammad, from Ahmad Bin Is'haq, from Sa'dan Bin Muslim, from Muawiya Bin Ammar who said,

'I said to Abu Abdullah^{asws}, 'A man, a reporter of your^{asws} Ahadeeth, transmitting it among the people and fastening them into their hearts and the hearts of your^{asws} Shias, and there is a worshipper from your^{asws} Shias, who do not transmit (the Ahadeeth) for them (Shias), which of the two is superior?' He^{asws} said: 'The transmitter of our^{asws} Ahadeeth, fastening the hearts of our^{asws} Shias with it, is superior to a thousand worshippers'.¹⁸

بَابُ أَصْنَافِ النَّاسِ

Chapter 3 – Types of the people

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى جَمِيعاً عَنْ ابْنِ مَحْبُوبٍ عَنْ أَبِي أُسَامَةَ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي حَمَزَةَ عَنْ أَبِي إِسْحَاقَ السَّبَّيْعِيِّ عَنْ حَدَّثَهُ مِمَّنْ يُوَثَّقُ بِهِ قَالَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) يَقُولُ إِنَّ النَّاسَ أَلَوْا بَعْدَ رَسُولِ اللَّهِ (صلى الله عليه وآله) إِلَى ثَلَاثَةِ أَلْوَا إِلَى عَالِمٍ عَلَى هُدًى مِنَ اللَّهِ قَدْ أَغْنَاهُ اللَّهُ بِمَا عَلَّمَ عَنْ عِلْمٍ غَيْرِهِ وَ جَاهِلٍ مَدَّعٍ لِلْعِلْمِ لَا عِلْمَ لَهُ مُعْجَبٍ بِمَا عِنْدَهُ قَدْ فَتَنَتْهُ الدُّنْيَا وَ فَتَنَ غَيْرُهُ وَ مُتَعَلِّمٍ مِنْ عَالِمٍ عَلَى سَبِيلِ هُدًى مِنَ اللَّهِ وَ نَجَاةٍ ثُمَّ هَلَكَ مَنْ ادَّعَى وَ خَابَ مَنْ افْتَرَى .

Ali Bin Muhammad, from Sahl Bin Ziyad and Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, altogether from Ibn Mahboub, from Abu Asama, from Hisham Bin Salim, from Abu Hamza, from Abu Is'haq Al Sabi'e, from the one who narrated it, from the one is relied with it, said,

'I heard Amir Al-Momineen^{asws} saying: 'The people split after Rasool-Allah^{saww} into three – a group went to a scholar^{asws} who was upon Guidance from Allah^{azwj}, whom Allah^{azwj} had Made to be self-sufficient with what he^{asws} knew, from the knowledge of others; and (a group went to) an ignorant one claiming to (have the) knowledge, (although) there was no knowledge for him, being astounded (confused) by whatever was with him. The world had tempted him and he tempted others; and (a group went to) a student of the scholar^{asws} upon the way of Guidance from Allah^{azwj}, and were saved. Then they were destroyed, the ones who claimed (to be scholars), and the ones who forged (matters) incurred loss'.¹⁹

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ أَحْمَدَ بْنِ عَائِذٍ عَنْ أَبِي خَدِيجَةَ سَالِمِ بْنِ مُكْرَمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ النَّاسُ ثَلَاثَةٌ عَالِمٌ وَ مُتَعَلِّمٌ وَ غُثَاءٌ .

Al Husayn Bin Muhammad Al Ashary, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washha, from Ahmad Bin A'iz, from Abu Khadeeja Salim Bin Mukram,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The people are three (types) – a scholar^{asws}, a student, and a scum (worthless)'.²⁰

¹⁸ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 2 H 9

¹⁹ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 3 H 1

²⁰ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 3 H 2

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي حَمْرَةَ الثَّمَالِيِّ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عليه السلام) اَعُدْ عَالِمًا أَوْ مُتَعَلِّمًا أَوْ أَحِبَّ أَهْلَ الْعِلْمِ وَلَا تَكُنْ رَابِعًا فَتَهْلِكَ بِبُغْضِهِمْ .

Muhammad Bin Yahya, from Abdullah Bin Muhammad, from Ali Bin Al Hakam, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim, from Abu Hamza Al Sumaly who said,

‘Abu Abdullah^{asws} said to me: ‘Become a scholar, or a student, or love the people of knowledge, but do not become a fourth (type), so you would be destroyed by their hatred’.²¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنْ جَمِيلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَمِعْتُهُ يَقُولُ يَغْدُو النَّاسُ عَلَى ثَلَاثَةِ أَصْنَافٍ عَالِمٍ وَ مُتَعَلِّمٍ وَ غَنَاءٍ فَتَحُنُ الْعُلَمَاءُ وَ شَيْعَتُنَا الْمُتَعَلِّمُونَ وَ سَائِرُ النَّاسِ غَنَاءٌ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Jameel,

(It has been narrated) from Abu Abdullah^{asws}, said, ‘I heard him^{asws} saying: ‘The people came to be upon three types – a scholar, and a student, and scum. So we^{asws} are the scholars, and our^{asws} Shia are the students, and the rest of the people, are scum’ (worthless).²²

بَابُ ثَوَابِ الْعَالِمِ وَ الْمُتَعَلِّمِ

Chapter 4 – The Rewards of the scholar and the student

مُحَمَّدُ بْنُ الْحُسَيْنِ وَ عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعًا عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ الْقَدَّاحِ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيْسَى عَنْ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) مَنْ سَلَكَ طَرِيقًا يَطْلُبُ فِيهِ عِلْمًا سَلَكَ اللَّهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ وَ إِنَّ الْمَلَائِكَةَ لَتَضَعُ أجنحتَهَا لِطَالِبِ الْعِلْمِ رِضًا بِهِ وَ إِنَّهُ يَسْتَغْفِرُ لَطَالِبِ الْعِلْمِ مَنْ فِي السَّمَاءِ وَ مَنْ فِي الْأَرْضِ حَتَّى الْخَوْتِ فِي الْبَحْرِ

Muhammad Bin Al Hassan and Ali Bin Muhammad, from Sahl Bin Ziyad and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Ja'far Bin Muhammad Al Ashary, from Abdullah Bin Mamoun Al Qaddah and Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Al Qaddah,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The one who travels a path seeking knowledge therein, Allah^{azwj} would Cause him to travel due to it, a path to the Paradise, and the Angels would lay down their wings for the seeker of the knowledge, being pleased with him; and the one who seeks knowledge, Forgiveness is sought for him - by the ones in the sky and the ones in the earth, to the extent of the fishes in the sea.

وَ فَضْلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ عَلَى سَائِرِ النُّجُومِ لَيْلَةَ الْبَدْرِ وَ إِنَّ الْعُلَمَاءَ وَ رَتَّهُ الْأَنْبِيَاءُ إِنَّ الْأَنْبِيَاءَ لَمْ يُورَثُوا دِينَارًا وَ لَا دِرْهَمًا وَ لَكِنْ وَرَّثُوا الْعِلْمَ فَمَنْ أَخَذَ مِنْهُ أَخَذَ بِحِطٍّ وَافٍ .

And the merit of the scholar upon the worshipper is like the merit of the moon upon the rest of the stars on the night of the full moon, and that the scholars^{asws} are the inheritors of the Prophets^{as} who neither left for inheritance any Dinars nor any

²¹ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 3 H 3

²² Al Kafi V 1 – The Book Of Intellect and Ignorance CH 3 H 4

Dirhams, but they^{as} left behind inheritance of the knowledge. So the one who takes from it has taken an abundant share'.²³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ إِنَّ الَّذِي يُعَلِّمُ الْعِلْمَ مِنْكُمْ لَهُ أَجْرٌ مِثْلُ أَجْرِ الْمُتَعَلِّمِ وَ لَهُ الْفَضْلُ عَلَيْهِ فَتَعَلَّمُوا الْعِلْمَ مِنْ حَمَلَةِ الْعِلْمِ وَ عَلَّمُوهُ إِخْوَانَكُمْ كَمَا عَلَّمَكُمْوهُ الْعُلَمَاءُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Jameel Bin Salih, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The one from you who teaches the knowledge, for him would be a Recompense similar to the Recompense of the student, and for him would be the merit upon him (as being his teacher). Therefore learn the knowledge from the bearers of the knowledge, and teach it to your brethren just as the scholars^{asws} have taught it to you all'.²⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بصير قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ مَنْ عَلَّمَ خَيْرًا فَلَهُ مِثْلُ أَجْرِ مَنْ عَمِلَ بِهِ قُلْتُ فَإِنْ عَلَّمَهُ غَيْرُهُ يَجْرِي ذَلِكَ لَهُ قَالَ إِنْ عَلَّمَهُ النَّاسَ كُلُّهُمْ جَرَى لَهُ قُلْتُ فَإِنْ مَاتَ قَالَ وَ إِنْ مَاتَ .

Ali Bin Ibrahim, from Ahmad Bin Muhammad Al Barqy, from Ali Bin Al Hakam, from Ali Bin Abu Hamza, from Abu Baseer who said,

'I heard Abu Abdullah^{asws} saying: 'The one who teaches a good (thing), for him would be a Recompense similar to the one who acts by it'. I said, 'So if he (in turn) were to teach it to others, would that (Recompense) flow for him?' He^{asws} said: 'If he were to teach it to the whole of the people, it would (still) flow for him'. I said, 'Supposing he has died?' He^{asws} said: 'And even if he has died'.²⁵

وَ بِهِذَا الْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ أَبِي عُبَيْدَةَ الْحَدَّاءِ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ مَنْ عَلَّمَ بَابَ هُدًى فَلَهُ مِثْلُ أَجْرِ مَنْ عَمِلَ بِهِ وَ لَا يُنْقَصُ أُولَئِكَ مِنْ أَجُورِهِمْ شَيْئًا وَ مَنْ عَلَّمَ بَابَ ضَلَالٍ كَانَ عَلَيْهِ مِثْلُ أُوزَارٍ مَنْ عَمِلَ بِهِ وَ لَا يُنْقَصُ أُولَئِكَ مِنْ أُوزَارِهِمْ شَيْئًا .

And by this chain, from Muhammad Bin Abdul Hameed, from Al A'ala Bin Razen, from Abu Ubeyda Al Haza'a,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The one who teaches a door (subject) of guidance, for him would be a Recompense similar to the one who acts by it and there would not be any reduction from Recompense (of those who act upon it) by anything; and the one who teaches a door (subject) of straying, there would be upon him a burden similar to the one who acts by it, and there would not be any reduction for those from in their burdens - by anything'.²⁶

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ سَعْدٍ رَفَعَهُ عَنْ أَبِي حَمْزَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ (عَلَيْهِ السَّلَام) قَالَ لَوْ يَعْلَمُ النَّاسُ مَا فِي طَلَبِ الْعِلْمِ لَطَلَبُوهُ وَ لَوْ بَسَفَكَ الْمُهَاجِرُ وَ خَوْضَ اللَّجَجِ

Al Husayn Bin Muhammad, from Ali Bin Muhammad Bin Sa'ad, raising it, from Abu Hamza,

²³ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 4 H 1

²⁴ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 4 H 2

²⁵ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 4 H 3

²⁶ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 4 H 4

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} having said: 'Had the people known what is (the Recompense) in seeking the knowledge, they would seek it and even if it was by spilling (their own blood), and diving into the depths (of the ocean).

إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى أَوْحَى إِلَى دَانِيَالٍ أَنَّ أَمَقَّتْ عِبِيدِي إِلَيَّ الْجَاهِلُ الْمُسْتَخَفُّ بِحَقِّ أَهْلِ الْعِلْمِ التَّارِكُ لِلْإِقْتِدَاءِ بِهِمْ وَأَنَّ أَحَبَّ عِبِيدِي إِلَيَّ التَّقِيُّ الطَّالِبُ لِلثَّوَابِ الْجَزِيلِ لِلْعُلَمَاءِ التَّابِعُ لِلْعُلَمَاءِ الْقَابِلُ عَنِ الْحُكَمَاءِ .

Allah^{azwj} Blessed and High Revealed unto Daniel^{as}: "The most Detestable of My^{azwj} servants to Me^{azwj} is the ignorant one, the one who takes lightly with the rights of the people of the knowledge, the one who neglects being guided by them, and that the most Beloved of My^{azwj} servants to Me^{azwj} is the pious one, the seeker of the abundant Rewards, the follower of the forbearing ones, the acceptor of the wise ones'.²⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمُنْقَرِيِّ عَنْ حَفْصِ بْنِ غِيَاثٍ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَنْ تَعَلَّمَ الْعِلْمَ وَعَمِلَ بِهِ وَعَلَّمَ لِلَّهِ دُعَى فِي مَلَكُوتِ السَّمَاوَاتِ عَظِيمًا فَقِيلَ تَعَلَّمَ لِلَّهِ وَعَمِلَ لِلَّهِ وَعَلَّمَ لِلَّهِ .

Ali Bin Ibrahim, from his father, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Minqari, from Hafs Bin Giyas who said,

'Abu Abdullah^{asws} said to me: 'The one who learns the knowledge and acts by it, and teaches for the Sake of Allah^{azwj} (without taking payment for the worldly needs) would be called as 'عَظِيمًا' the magnificent in kingdom of the skies, so it would be said: 'He learnt it for Allah^{azwj}, and acted for Allah^{azwj}, and taught for Allah^{azwj}'.²⁸

بَابُ صِفَةِ الْعُلَمَاءِ

Chapter 5 – Description of the scholars

مُحَمَّدُ بْنُ يَحْيَى الْعَطَّارُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ اطْلُبُوا الْعِلْمَ وَتَرَبَّعُوا مَعَهُ بِالْحِلْمِ وَالْوَقَارِ وَتَوَاضَعُوا لِمَنْ تَعْلَمُونَهُ الْعِلْمَ وَتَوَاضَعُوا لِمَنْ طَلَبْتُمْ مِنْهُ الْعِلْمَ وَلَا تَكُونُوا عُلَمَاءَ جَبَّارِينَ فَيَذْهَبَ بَاطِلُكُمْ بِحَقِّكُمْ .

Muhammad Bin Yahya Al Attar, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Muawiya Bin Wahab who said,

'I heard Abu Abdullah^{asws} saying: 'Seek the knowledge and adorn (yourselves) along with it, with the forbearance, and the dignity, and the humbleness towards the ones whom you teach it to, and humbleness towards the one whom you sought the knowledge from, and do not become tyrannous scholars, as your falsehoods would remove your truth'.²⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدٍ بْنِ عِيْسَى عَنْ يُونُسَ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ النَّصْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ قَالَ يَعْني بِالْعُلَمَاءِ مَنْ صَدَّقَ فِعْلُهُ قَوْلُهُ وَمَنْ لَمْ يُصَدِّقْ فِعْلُهُ قَوْلُهُ فَلَيْسَ بِعَالِمٍ .

²⁷ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 4 H 5

²⁸ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 4 H 6

²⁹ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 5 H 1

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Hammad Bin Usman, from Al Haris Bin Al Mugheira Al Nasry,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[35:28] but rather the ones from His servants who fear Allah, are the scholars.** He^{asws} said: 'It Means by the 'scholars', the one whose deeds ratify his words, and the one whose deed does not ratify his words, so he is not with the knowledge'.³⁰

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ أَبِي سَعِيدٍ الْقَمَاطِ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) أَلَا أَخْبَرُكُمْ بِالْفَقِيهِ حَقَّ الْفَقِيهِ مَنْ لَمْ يَقْطَعْ النَّاسَ مِنْ رَحْمَةِ اللَّهِ وَ لَمْ يُؤْمِنْهُمْ مِنْ عَذَابِ اللَّهِ وَ لَمْ يُرَخِّصْ لَهُمْ فِي مَعَاصِي اللَّهِ وَ لَمْ يَنْزُكِ الْقُرْآنَ رَغْبَةً عَنْهُ إِلَى غَيْرِهِ

A number of our companions, from Ahmad Bin Muhammad Al Barqy, from Ismail Bin Mihran, from Abu Saeed Al Qammat, from Al Halby,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'Shall I^{asws} inform you all with the understanding one who is truly an understanding one? (It is) the one who does not despair the people from the Mercy of Allah^{azwj}, and does not liberate them from the Punishment of Allah^{azwj}, and does not permit for them to be in the disobedience of Allah^{azwj}, and does not neglect the Quran, turning away from it to something else.

أَلَا لَا خَيْرَ فِي عِلْمٍ لَيْسَ فِيهِ تَفَهُُّمٌ أَلَا لَا خَيْرَ فِي قِرَاءَةٍ لَيْسَ فِيهَا تَدَبُّرٌ أَلَا لَا خَيْرَ فِي عِبَادَةٍ لَيْسَ فِيهَا تَفَكُّرٌ

Indeed! There is no goodness in a knowledge wherein there is no understanding. Indeed! There is no goodness in the recitation (of the Quran) wherein there is no pondering. Indeed! There is no goodness in a worship there being no thinking in it'.

وَ فِي رَوَايَةٍ أُخْرَى أَلَا لَا خَيْرَ فِي عِلْمٍ لَيْسَ فِيهِ تَفَهُُّمٌ أَلَا لَا خَيْرَ فِي قِرَاءَةٍ لَيْسَ فِيهَا تَدَبُّرٌ أَلَا لَا خَيْرَ فِي عِبَادَةٍ لَا فِقْهَ فِيهَا أَلَا لَا خَيْرَ فِي نُسْكِ لَا وَرَعَ فِيهِ .

And in another report, (He^{asws} said): 'Indeed! There is no goodness in a knowledge wherein there is no understanding. Indeed! There is no goodness in a recitation (of the Quran) wherein there is no pondering. Indeed! There is no goodness in a worship there being no thinking in it. There is no goodness in a ritual, there being no piety in it'.³¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ النَّيْسَابُورِيِّ جَمِيعاً عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلَام) قَالَ إِنَّ مِنْ عَلَامَاتِ الْفَقْهِ الْجَلْمَ وَ الصَّمْتَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, and Muhammad Bin Ismail, from Al Fazl Bin Shazan Al Neyshapouri, altogether from Safwan Bin Yahya,

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws} having said: 'From the sings of the understanding (of the Religion), is the forbearance and the silence'.³²

³⁰ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 5 H 2

³¹ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 5 H 3

³² Al Kafi V 1 – The Book Of Intellect and Ignorance CH 5 H 4

أَحْمَدُ بْنُ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) لَا يَكُونُ السَّفَهُ وَالْغِرَّةُ فِي قَلْبِ الْعَالِمِ .

Ahmad Bin Abdullah, from Ahmad Bin Muhammad Al Barqy, from one of his companions, raising it, said,

‘Amir Al-Momineen^{asws} said: ‘There cannot happen to be the foolishness and the arrogance in the heart of a scholar’.³³

وَبِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ رَفَعَهُ قَالَ قَالَ عِيسَى ابْنُ مَرْيَمَ (عليه السلام) يَا مَعْشَرَ الْخَوَارِجِ لِي إِلَيْكُمْ حَاجَةٌ أَقْضُوها لِي قَالُوا قُضِيَتْ حَاجَتُكَ يَا رُوحَ اللَّهِ فَقَامَ فَغَسَلَ أَقْدَامَهُمْ فَقَالُوا كُنَّا نَحْنُ أَحَقُّ بِهَذَا يَا رُوحَ اللَّهِ

And by this chain, from Muhammad Bin Khalid, from Muhammad Bin Sinan, raising it,

(He^{asws}) said: ‘Isa^{as} Bin Maryam^{as} said: ‘O group of disciples! There is a need for me^{as} to you all, will you fulfil it for me^{as}?’ They said, ‘We will fulfil your^{as} need, O Spirit of Allah^{azwj}!’ So he^{as} arose and washed their feet. So they said, ‘We were always more rightful with this (washing your^{as} feet), O Spirit of Allah^{azwj}!’.

فَقَالَ إِنَّ أَحَقَّ النَّاسِ بِالْخِدْمَةِ الْعَالِمُ إِنَّمَا تَوَاضَعْتُ هَكَذَا لِكَيْمَا تَتَوَاضَعُوا بَعْدِي فِي النَّاسِ كَتَوَاضَعِي لَكُمْ

So he^{as} said: ‘The people are more rightful with the service of the scholar. But rather, I^{as} am revering (you all) like this, so that you would be revering, after me^{as}, among the people, like my^{as} reverence to you all’.

ثُمَّ قَالَ عِيسَى (عليه السلام) بِالتَّوَاضُعِ تُعْمَرُ الْحِكْمَةُ لَا بِالتَّكَبُّرِ وَكَذَلِكَ فِي السَّهْلِ يَنْبُتُ الزَّرْعُ لَا فِي الْجَبَلِ .

Then Isa^{as} said: ‘(It is) with the reverence that you would be building the wisdom, not with the arrogance, and similar to that (it is) the crops grow in the plains, (and) not in the rocks’.³⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مَعْبُودٍ عَنْ ذَكَرَهُ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) يَقُولُ يَا طَالِبَ الْعِلْمِ إِنَّ لِلْعَالَمِ ثَلَاثَ عِلَامَاتٍ الْعِلْمُ وَالْحِلْمُ وَالصَّمْتُ وَ لِلْمُتَكَلِّفِ ثَلَاثَ عِلَامَاتٍ يُنَارِخُ مَنْ قَوْفَهُ بِالْمَعْصِيَةِ وَ يَظْلِمُ مَنْ دُونَهُ بِالْعَلْبَةِ وَ يَظَاهِرُ الظَّلْمَةَ .

Ali Bin Ibrahim, from his father, from Ali Bin Ma'bad, from the one who mentioned it, from Muawiya Bin Wahab,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws} was saying: ‘O seeker of knowledge! For the (real) scholar there are three signs – the knowledge and the forbearance (self-control) and the silence; and for the pretentious (scholar) there are three signs – He disputes with the one above him by the disobedience, and he oppresses the one below him with the domination, and he backs the unjust’.³⁵

³³ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 5 H 5

³⁴ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 5 H 6

³⁵ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 5 H 7

بَابُ حَقِّ الْعَالِمِ

Chapter 6 – Rights of the scholar

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ خَالِدِ بْنِ سَلِيمَانَ بْنِ جَعْفَرٍ الْجَعْفَرِيِّ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) يَقُولُ إِنَّ مِنْ حَقِّ الْعَالِمِ أَنْ لَا تُكْثَرَ عَلَيْهِ السُّؤَالُ وَلَا تَأْخُذَ بِثَوْبِهِ وَإِذَا دَخَلْتَ عَلَيْهِ وَعِنْدَهُ قَوْمٌ فَسَلِّمْ عَلَيْهِمْ جَمِيعاً وَخُصَّهُ بِالتَّحِيَّةِ دُونَهُمْ وَاجْلِسْ بَيْنَ يَدَيْهِ وَلَا تَجْلِسْ خَلْفَهُ

Ali Bin Muhammad Bin Abdullah, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Suleyman Bin Ja'far Al Ja'fary, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} was saying: 'From the rights of the scholar is that the questioning should not be frequented upon him, nor should he be seized by his clothes; and when you go over to him and in his presence is a group, so greet upon them altogether, and particularise him with the greetings besides them, and sit in front of him and do not sit behind him.

وَلَا تَعْمُرُ بَعَيْنَكَ وَلَا تُشِيرُ بِيَدِكَ وَلَا تُكْثِرُ مِنَ الْقَوْلِ قَالَ فَلَانٌ وَ قَالَ فَلَانٌ خِلَافاً لِقَوْلِهِ وَلَا تَصْجَرُ بِطُولِ صُحْبَتِهِ فَإِنَّمَا مَثَلُ الْعَالِمِ مَثَلُ النَّخْلَةِ تَنْتَظِرُهَا حَتَّى يَسْقُطَ عَلَيْكَ مِنْهَا شَيْءٌ وَ الْعَالِمُ أَعْظَمُ أَجْراً مِنَ الصَّائِمِ الْقَانِمِ الْغَازِي فِي سَبِيلِ اللَّهِ .

And neither close your eyes nor gesture with your hands nor frequent from the speech saying, 'So and so said such, and so and so said such differently to your words', nor bore him with the prolongation of being in his company, for rather, the example of the scholar is like the palm tree. You wait for it until something from it falls upon you; and a scholar will have a greater Recompense than the Fasting one, standing, fighting in the Way of Allah^{azwj},³⁶

بَابُ فَقْدِ الْعُلَمَاءِ

Chapter 7 – Loss of the scholar

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَا مِنْ أَحَدٍ يَمُوتُ مِنَ الْمُؤْمِنِينَ أَحَبَّ إِلَى إِبْلِيسَ مِنْ مَوْتِ فَفَقِيهِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from usman Bin Isa, from Abu Ayoub Al Khazzaz, from Suleyman Bin Khalid,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is no one dying from the Momineen (whose death) is more beloved to Iblees^{la} than the death of an understanding one (فَفَقِيهِ)³⁷.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا مَاتَ الْمُؤْمِنُ الْفَقِيهُ تَلَّمَ فِي الْإِسْلَامِ ثَلَاثَةٌ لَا يَسُدُّهَا شَيْءٌ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from one of his companions,

³⁶ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 6 H 1

³⁷ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 7 H 1

(It has been narrated) from Abu Abdullah^{asws} having said: 'When a Momin who understands (his Religion) dies, a crack (appears) in Al-Islam, a crack which nothing can fill'.³⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ قَالَ سَمِعْتُ أَبَا الْحَسَنِ مُوسَى بْنَ جَعْفَرٍ (عَلَيْهِ السَّلَام) يَقُولُ إِذَا مَاتَ الْمُؤْمِنُ بَكَتْ عَلَيْهِ الْمَلَائِكَةُ وَبَقَاغِ الْأَرْضِ الَّتِي كَانَ يُعْبُدُ اللَّهَ عَلَيْهَا وَ أَبْوَابُ السَّمَاءِ الَّتِي كَانَ يُصْعَدُ فِيهَا بِأَعْمَالِهِ وَ ثَلَمَ فِي الْإِسْلَامِ ثَلَمَةٌ لَا يَسُدُّهَا شَيْءٌ لِأَنَّ الْمُؤْمِنِينَ الْفُقَهَاءَ حُصُونُ الْإِسْلَامِ كَحِصْنِ سُورِ الْمَدِينَةِ لَهَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ali Bin Abu Hamza who said,

'I heard Abu Al-Hassan Musa^{asws} Bin Ja'far^{asws} saying: 'When a Momin dies, the Angels weep upon him, and the spot of the ground which he used to worship Allah^{azwj} upon, and the doors of the sky through which they (angels) used to ascend along with his deeds, and a crack (appears) in Al-Islam, a crack which nothing can fill, because the Momineen are the understanding ones (الْفُقَهَاءُ), fortresses of Al-Islam like the fortressing (wall) which the city has for (it's defence)'.³⁹

وَ عَنْهُ عَنْ أَحْمَدَ بْنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَا مِنْ أَحَدٍ يَمُوتُ مِنَ الْمُؤْمِنِينَ أَحَبَّ إِلَيَّ إِبْلِيسَ مِنْ مَوْتِ فَقِيهِهِ .

And from him, from Ahmad Bin Ibn Mahboub, from Abu Ayoub Al Khazzaz, from suleyman Bin Khalid,

(It has been narrated) from Abu Abdullah^{asws} having: 'There is no one who is dying from the Momineen (whose death) is more beloved to Iblees^{la} than the death of one an understanding one (فَقِيهِهِ)'.⁴⁰

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ عَمِّهِ يَعْقُوبَ بْنِ سَالِمٍ عَنْ دَاوُدَ بْنِ قَرْقَدٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِنَّ أَبِي كَانَ يَقُولُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَا يَقْبِضُ الْعِلْمَ بَعْدَ مَا يُهْبِطُهُ وَ لَكِنْ يَمُوتُ الْعَالِمُ فَيَذْهَبُ بِمَا يَعْلَمُ فَتَلِيهِمُ الْجَفَاءُ فَيَضِلُّونَ وَ يُضِلُّونَ وَ لَا خَيْرَ فِي شَيْءٍ لَيْسَ لَهُ أَصْلٌ .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ali Bin Asbat, from his uncle Yaquoub Bin Salim, from Dawood Bin Farqad who said,

'Abu Abdullah^{asws} said: 'My^{asws} father^{asws} was saying: 'Allah^{azwj} Mighty and Majestic does not Capture the knowledge after having Sent it down, but He^{azwj} Causes the death of a scholar, so he goes away with whatever he knew and the vanities follow them (the people), so they would be straying and causing others to be straying, and there is no goodness in something which does not originate from its source (the Divine Knowledge)'.⁴¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَمَّنْ ذَكَرَهُ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (عَلَيْهِ السَّلَام) يَقُولُ إِنَّهُ يُسَخِّي نَفْسِي فِي سُرْعَةِ الْمَوْتِ وَ الْقَتْلِ فَيُنَا قَوْلُ اللَّهِ أَوْ لَمْ يَرَوْا أَنَا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا وَ هُوَ ذَهَابُ الْعُلَمَاءِ .

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Ali, from the one who mentioned it, from Jabir,

³⁸ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 7 H 2

³⁹ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 7 H 3

⁴⁰ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 7 H 4

⁴¹ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 7 H 5

(It has been narrated) from Abu Ja'far^{asws} having said: 'Ali^{asws} Bin Al-Husayn^{asws} was saying: 'I^{asws} am generous with myself^{asws} regarding the hastening of the death and the murder. Regarding us^{asws} are the Words of Allah^{azwj} [13:41] **Do they not see that We Aim at the earth by Reducing its sides?** And it is the departure of the scholars^{asws} (from the world)'.⁴²

بَابُ مُجَالَسَةِ الْعُلَمَاءِ وَ صُحْبَتِهِمْ

Chapter 8 – Gatherings of the scholars and their company

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ رَفَعَهُ قَالَ قَالَ لُقْمَانُ لِابْنِهِ يَا بُنَيَّ اخْتَرِ الْمَجَالِسَ عَلَى عَيْنِكَ فَإِنْ رَأَيْتَ قَوْمًا يَذْكُرُونَ اللَّهَ جَلَّ وَ عَزَّ فَاجْلِسْ مَعَهُمْ فَإِنْ تَكُنْ غَالِيًا نَفَعَكَ عِلْمُكَ وَ إِنْ تَكُنْ جَاهِلًا عِلْمُكَ وَ لَعَلَّ اللَّهَ أَنْ يُظِلَّهُمْ بِرَحْمَتِهِ فَيُعَمِّكَ مَعَهُمْ

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, raising it, said,

'Luqman^{as} said to his^{as} son: 'O my^{as} son! Choose the gathering upon its exactness. So if you see a group mentioning Allah^{azwj} Majestic and Mighty, so sit with them. So if you happen to be knowledgeable, your knowledge would benefit you, and if you happen to be ignorant, they will teach you, and perhaps if Allah^{azwj} were to Shade them with His^{azwj} Mercy, so He^{azwj} would Cover you along with them.

وَ إِذَا رَأَيْتَ قَوْمًا لَا يَذْكُرُونَ اللَّهَ فَلَا تَجْلِسْ مَعَهُمْ فَإِنْ تَكُنْ غَالِيًا لَمْ يَنْفَعَكَ عِلْمُكَ وَ إِنْ كُنْتَ جَاهِلًا يَزِيدُوكَ جَهْلًا وَ لَعَلَّ اللَّهَ أَنْ يُظِلَّهُمْ بِعُفُوبِهِ فَيُعَمِّكَ مَعَهُمْ .

And when you see a group who are not mentioning Allah^{azwj}, so do not sit with them, for if you happen to be knowledgeable, your knowledge would not benefit you, and if you happen to be ignorant, it would increase your ignorance, and perhaps if Allah^{azwj} was to Shade/Inflect them with His^{azwj} Punishment, so He^{azwj} would Cover you along with them'.⁴³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى جَمِيعًا عَنْ ابْنِ مَحْبُوبٍ عَنْ دُرُسْتِ بْنِ أَبِي مَنْصُورٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ مُحَادَثَةُ الْعَالِمِ عَلَى الْمَزَابِلِ خَيْرٌ مِنْ مُحَادَثَةِ الْجَاهِلِ عَلَى الزَّرَائِي .

Ali Bin Ibrahim, from his father and Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, altogether from Ibn Mahboub, from Dorost Bin Abu Mansour, from Ibrahim Bin Abdul Hameed,

(It has been narrated) from Abu Al-Hassan Musa^{asws} Bin Ja'far^{asws} having said: 'A discussion of the scholar upon the rubbish dump is better than a discussion of the ignorant upon the carpets/cushions'.⁴⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ عَنْ شَرِيفِ بْنِ سَابِقٍ عَنْ الْفَضْلِ بْنِ أَبِي قُرَّةٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَتِ الْحَوَارِيُّونَ لِعِيْسَى يَا رُوحَ اللَّهِ مَنْ نَجَالِسُ قَالَ مَنْ يُذَكِّرُكُمْ اللَّهَ رُؤْيَاهُ وَ يَزِيدُ فِي عِلْمِكُمْ مَنْطِقُهُ وَ يَرْغَبُكُمْ فِي الْآخِرَةِ عَمَلُهُ .

⁴² Al Kafi V 1 – The Book Of Intellect and Ignorance CH 7 H 6

⁴³ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 8 H 1

⁴⁴ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 8 H 2

A number of our companions, from Ahmad Bin Muhammad Al Barqy, from Shreef Bin Sabiq, from Al Fazl Bin Abu Qurrat,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The disciples said to Isa^{as}, 'O Spirit of Allah^{azwj}! Whom should we sit with (in a gathering)?' He^{as} said: 'The one whose reports remind you of Allah^{azwj}, and his speaking increases in your knowledge, and his deeds make you desirous regarding the Hereafter''.⁴⁵

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مُجَالَسَةُ أَهْلِ الدِّينِ شَرَفُ الدُّنْيَا وَالْآخِرَةِ .

Muhammad Bin Ismail, from Al Fazl Bin Shazan, from Ibn Abu Umeyr, from Mansour bin Hazim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The gatherings of the people of the Religion is a nobility in the world and the Hereafter''.⁴⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ الْأَصْبَهَانِيِّ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمُنْقَرِيِّ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنْ مِسْعَرِ بْنِ كِذَامٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) يَقُولُ لِمَجْلِسٍ أَجْلَسَهُ إِلَى مَنْ أَتَى بِهِ أَوْثَقُ فِي نَفْسِي مِنْ عَمَلٍ سَنَةٍ .

Ali Bin Ibrahim, from his father, from Al Qasim Bin Muhammad Al Isbahany, from Suleyman Bin Dawood Al Minqary, from Sufyan Bin Uyayna, from Mis'ar Bin Kidam who said,

'I heard Abu Ja'far^{asws} saying: 'The sitting - I^{asws} sit with one I^{asws} trust with is more strengthening regarding myself^{asws} than working for a year'.⁴⁷

بَابُ سُؤَالِ الْعَالِمِ وَتَذَاكُرِهِ

Chapter 9 – Asking the scholar and discussing with him

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنْ مَجْدُورٍ أَصَابَتْهُ جَنَابَةٌ فَعَسَلُوهُ فَمَاتَ قَالَ قَتَلُوهُ أَلَا سَأَلُوا فَإِنْ دَوَاءَ الْعِيِّ السُّؤَالُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from one of our companions,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the one with smallpox stained by the sexual impurity, so they washed him, and he died. So he^{asws} said: 'They killed him. Why did they not ask, for a cure for the incompetence, it is the asking'.⁴⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنْ حَمَّادِ بْنِ عِيْسَى عَنْ حَرِيزٍ عَنْ زُرَّارَةَ وَ مُحَمَّدٍ بْنِ مُسْلِمٍ وَ بُرَيْدِ الْعَجَلِيِّ قَالُوا قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) لِحُمْرَانَ بْنِ أَغْيَيْنٍ فِي شَيْءٍ سَأَلَهُ إِنَّمَا يَهْلِكُ النَّاسُ لِأَنَّهُمْ لَا يَسْأَلُونَ .

Muhammad Bin yahya, from Ahmad Bin Muhammad Bin Isa, from Hammad Bin Isa, from Hareyz, from Zurara and Muhammad Bin Muslim and Bureyd Al Ijaly who said,

⁴⁵ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 8 H 3

⁴⁶ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 8 H 4

⁴⁷ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 8 H 3

⁴⁸ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 9 H 1

'Abu Abdullah^{asws} said to Humran Bin Ayn regarding something he had asked him^{asws}: 'But rather, the people are destroyed because they are not asking'.⁴⁹

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ إِنَّ هَذَا الْعِلْمَ عَلَيْهِ قُفْلٌ وَ مِفْتَاحُهُ الْمَسْأَلَةُ .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al Ashary, from Abdullah Bin Maymoun Al Qaddah,

(It has been narrated) from Abu Abdullah^{asws} having said: 'This knowledge, there is a lock upon it and its key is the asking'.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) مِثْلَهُ .

Ali Bin Ibrahim, from his father, from Al Nowfal, from Al Sakuny, from Abu Abdullah^{asws} – similar to it.⁵⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى بْنِ عُبَيْدٍ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي جَعْفَرٍ الْأَحْوَلِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَا يَسْغُ النَّاسَ حَتَّى يَسْأَلُوا وَ يَتَفَقَّهُوا وَ يَعْرِفُوا إِمَامَهُمْ وَ يَسْعَهُمْ أَنْ يَأْخُذُوا بِهِ⁵¹ يَقُولُ وَ إِنْ كَانَ تَقِيَّةً .

Ali Bin Ibrahim, from Muhammad Bin Isa Bin Ubeyd, from Yunus Bin Abdul Rahman, from Abu Ja'far Al Ahawl,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The people have no leeway (for not asking), until they do ask, and understand, and recognise there Imam^{asws}, and they do have the capacity that they should be taking with what he^{asws} is saying, and even if it is under dissimulation'.⁵²

عَلِيُّ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَفَّ لِرَجُلٍ لَا يُفَرِّغُ نَفْسَهُ فِي كُلِّ جُمُعَةٍ لِأَمْرِ دِينِهِ فَيَتَعَاهَدُهُ وَ يَسْأَلُ عَنْ دِينِهِ وَ فِي رَوَايَةٍ أُخْرَى لِكُلِّ مُسْلِمٍ .

Ali, from Muhammad Bin Isa, from Yunus, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Fie to a man who does not free himself during every Friday for the matters of his Religion, so he pacts it and asks about his Religion'.

And in another report, '(Fie is) to every Muslim'.⁵³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ تَذَاكُرُ الْعِلْمَ بَيْنَ عِبَادِي مِمَّا تَحْيَا عَلَيْهِ الْقُلُوبُ الْمُمَيَّنَةُ إِذَا هُمْ انْتَهَوْا فِيهِ إِلَى أَمْرٍ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan,

⁴⁹ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 9 H 2

⁵⁰ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 9 H 3

⁵² Al Kafi V 1 – The Book Of Intellect and Ignorance CH 9 H 4

⁵³ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 9 H 5

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Allah^{azwj} Mighty and Majestic is Saying: “The discussion of the knowledge between My^{azwj} servants is from what the dead hearts are revived upon. When, as a consequence, they end up in it to My^{azwj} Commands”’.⁵⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ مُحَمَّدَ بْنِ سِنَانٍ عَنْ أَبِي الْجَارُودِ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) يَقُولُ رَحِمَ اللَّهُ عَبْدًا أَحْبَبَا الْعِلْمَ قَالَ قُلْتُ وَمَا إِحْبَابُهُ قَالَ أَنْ يُذَاكَرَ بِهِ أَهْلُ الدِّينِ وَ أَهْلُ الْوَرَعِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Abu Al Jaroud who said,

‘I heard Abu Ja’far^{asws} saing: ‘May Allah^{azwj} have Mercy on a servant who revives the knowledge’. I said, ‘And what is its revival?’ He^{asws} said: ‘If he discusses it with the people of the Religion and the people of the piety’.⁵⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْحَجَّالِ عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) تَذَاكُرُوا وَ تَلَاَقُوا وَ تَحَدَّثُوا فَإِنَّ الْحَدِيثَ جِلَاءٌ لِلْقُلُوبِ إِنَّ الْقُلُوبَ لَتَرِينٌ كَمَا يَرِينُ السَّيْفُ جِلَاؤُهَا الْحَدِيثُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Abdullah Bin Muhammad Al Hajjal, from one of his companions, raising it, said,

‘Rasool-Allah^{saww} said: ‘Discuss and meet and narrate Hadeeth to each other, for the Hadeeth is a polishing for the hearts. The hearts tend to rust just as the swords rust. Polish these with the Hadeeth’.⁵⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عُمَرَ بْنِ أَبَانَ عَنْ مَنْصُورِ الصَّنِيعِلِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) يَقُولُ تَذَاكُرُ الْعِلْمِ دِرَاسَةٌ وَ الدَّرَاسَةُ صَلَاحٌ حَسَنٌ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Fazalat Bin Ayoub, from Umar Bin Aban, from Mansour Al Sayqal who said,

‘Abu Ja’far^{asws} saying: ‘Discussing the knowledge is an education, and the education is like a good *Salat*’.⁵⁷

بَابُ بَدَلِ الْعِلْمِ

Chapter 10 – Granting the knowledge

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ مُحَمَّدَ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَرَأْتُ فِي كِتَابِ عَلِيٍّ (عَلَيْهِ السَّلَام) إِنَّ اللَّهَ لَمْ يَأْخُذْ عَلَى الْجَهْلِ عَهْدًا بِطَلَبِ الْعِلْمِ حَتَّى أَخَذَ عَلَى الْعُلَمَاءِ عَهْدًا بِبَدَلِ الْعِلْمِ لِلْجَهْلِ لِأَنَّ الْعِلْمَ كَانَ قَبْلَ الْجَهْلِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Ismail Bin Bazie, from Mansour Bin Hazim, from Talha Bin Zayd,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘I^{asws} read in the Book of Ali^{asws}: ‘Allah^{azwj} did not Take a Covenant upon the ignorant one with seeking the

⁵⁴ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 9 H 6

⁵⁵ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 9 H 7

⁵⁶ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 9 H 8

⁵⁷ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 9 H 9

knowledge until after He^{azwj} Took a Covenant upon the scholars to teach the knowledge to the ignorant one, because the knowledge did (exist) before the ignorance did'.⁵⁸

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ وَ مُحَمَّدٍ بْنِ سِنَانَ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي هَذِهِ الْآيَةِ وَ لَا تَصْعَرْ خَدَّكَ لِلنَّاسِ قَالَ لِيَكُنِ النَّاسُ عِنْدَكَ فِي الْعِلْمِ سَوَاءً .

A number of our companions, from Ahmad Bin Muhammad Al Barq, from his father, from Abdullah Bin Al Mugheira and Muhammad Bin Sinan, from Talha Bin Zayd,

(It has been narrated) from Abu Abdullah^{asws} regarding this Verse **[31:18] And do not turn your cheek away from people in contempt.** He^{asws} said: 'For the people to happen to be equal with you regarding the knowledge'.⁵⁹

وَ بِهِذَا الْإِسْنَادِ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ شِمْرِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ زَكَاةُ الْعِلْمِ أَنْ تُعَلِّمَهُ عِبَادَ اللَّهِ .

And by this chain, from his father, from Ahmad Bin Al Nazar, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The *Zakat* of the knowledge is that you teach it to the servants of Allah^{azwj}'.⁶⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى بْنِ عُنَيْدٍ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَامَ عِيْسَى ابْنُ مَرْيَمَ (عَلَيْهِ السَّلَام) خَطِيباً فِي بَنِي إِسْرَائِيلَ فَقَالَ يَا بَنِي إِسْرَائِيلَ لَا تُحَدِّثُوا الْجُهَالَ بِالْحِكْمَةِ فَتُظْلِمُوهَا وَ لَا تَمْنَعُوهَا أَهْلَهَا فَتُظْلِمُوهُمْ .

Ali Bin Ibrahim, from Muhammad Bin Isa Bin Ubeyd, from Yunus Bin Abdul Rahman, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Isa^{as} Bin Maryam^{as} arose to address among the Children of Israel, so he^{as} said: 'O Children of Israel! Do not be narrating the (words of) wisdom to the ignorant for you would be doing injustice to these (words), and do not be preventing it from its deserving ones, for you would be doing injustice to them'.⁶¹

بَابُ النَّهْيِ عَنِ الْقَوْلِ بِغَيْرِ عِلْمٍ

Chapter 11 – The forbiddance from the speech without knowledge

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ وَ عَبْدِ اللَّهِ ابْنَيْ مُحَمَّدِ بْنِ عِيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَنَيْفِ بْنِ عَمِيرَةَ عَنْ مُفَضَّلِ بْنِ يَزِيدٍ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنْهَكَ عَنْ خَصَلَتَيْنِ فِيهِمَا هَلَاكُ الرَّجَالِ أَنْهَكَ أَنْ تَدِينَنَّ اللَّهَ بِالْبَاطِلِ وَ تُفَنِّيَ النَّاسَ بِمَا لَا تَعْلَمُ .

Muhammad Bin Yahya, from Ahmad and Abdullah, two sons of Muhammad Bin Isa, from Ali Bin Al Hakam, from Sayf Bin Amera, from Mufazzal Bin Yazeed who said,

⁵⁸ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 10 H 1

⁵⁹ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 10 H 2

⁶⁰ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 10 H 3

⁶¹ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 10 H 4

'Abu Abdullah^{asws} said to me: 'I^{asws} forbid you from two characteristics wherein is destruction of the men. I^{asws} forbid you to make a Religion of Allah^{azwj} with the falsehood, and issue Fatwas to the people with what you do not know'.⁶²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى بْنِ عُبَيْدٍ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِيَّاكَ وَ خَصَلْتَيْنِ فِيهِمَا هَلَكٌ مَنْ هَلَكَ إِيَّاكَ أَنْ تُفْتِيَ النَّاسَ بِرَأْيِكَ أَوْ تَدِينُ بِمَا لَا تَعْلَمُ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Ubed, from Yunus Bin Abdul Rahman, from Abdul Rahman Bin Al Hajjal who said,

'Abu Abdullah^{asws} said: 'Beware of two characteristics, for in these two were destroyed, the one who was destroyed. Beware of issuing Fatwas to the people by your opinion, or making a Religion with that which you do not know'.⁶³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائٍ عَنْ أَبِي عُبَيْدَةَ الْحَدَّاءِ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ مَنْ أَفْتَى النَّاسَ بِغَيْرِ عِلْمٍ وَ لَا هُدًى لَعَنَتْهُ مَلَائِكَةُ الرَّحْمَةِ وَ مَلَائِكَةُ الْعَذَابِ وَ لَحِقَهُ وَزُرٌ مِّنْ عَمَلٍ بِفُتْيَاهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Ali Bin Raib, from Abu Ubeda Al Haza'a,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The one who issues Fatwa to the people without knowledge and without (having) guidance, the Angels of the Mercy and the Angels of the Punishment curse him, and attach him with the burden of the ones who acted by his Fatwa'.⁶⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَاءِ عَنْ أَبِيَانَ الْأَحْمَرِ عَنْ زِيَادِ بْنِ أَبِي رَجَاءٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ مَا عَلِمْتُمْ فَقُولُوا وَ مَا لَمْ تَعْلَمُوا فَقُولُوا اللَّهُ أَعْلَمُ إِنَّ الرَّجُلَ لَيَنْتَرِعُ الْآيَةَ مِنَ الْقُرْآنِ يَخْرُ فِيهَا أَبْعَدَ مَا بَيْنَ السَّمَاءِ وَ الْأَرْضِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khallad, from Al Hassan Bin Al Al Washha, from Aban Al Ahmar, from Ziyad Bin Abu Raja'a,

(It has been narrated) from Abu Ja'far^{asws} having said: 'As for what you know, so you can talk about it, but what you do not know, so you should be saying, 'Allah^{azwj} is more Knowing'. The man clinches to a Verse from the Quran, and falls in it (to a distance) further than what is between the sky and the earth'.⁶⁵

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنْ الْفَضْلِ بْنِ شَاذَانَ عَنْ حَمَّادِ بْنِ عِيْسَى عَنْ رَبِيعِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لِلْعَالِمِ إِذَا سُئِلَ عَنْ شَيْءٍ وَ هُوَ لَا يَعْلَمُهُ أَنْ يَقُولَ اللَّهُ أَعْلَمُ وَ لَيْسَ لِغَيْرِ الْعَالِمِ أَنْ يَقُولَ ذَلِكَ .

Muhammad Bin Ismail, from Al Fazl, from Al Fazl Bin Shazaan, from Hammad Bin Isa, from Rabie Bin Abdullah, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{asws} having said: '(It is) for the scholar, when he is asked about something and he does not know it, that he should be saying,

⁶² Al Kafi V 1 – The Book Of Intellect and Ignorance CH 11 H 1

⁶³ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 11 H 2

⁶⁴ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 11 H 3

⁶⁵ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 11 H 4

‘Allah^{azwj} is more Knowing’, and it is not for other than a scholar that he should be saying that’.⁶⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا سُئِلَ الرَّجُلُ مِنْكُمْ عَمَّا لَا يَعْلَمُ فَلْيَقُلْ لَا أَدْرِي وَ لَا يَقُلْ اللَّهُ أَعْلَمُ فَيُوقَعَ فِي قَلْبِ صَاحِبِهِ شَكٌّ وَ إِذَا قَالَ الْمُسْئِلُ لَا أَدْرِي فَلَا يَنْهَمُهُ السَّائِلُ .

Ali Bin Ibrahim, from Ahmad Bin Muhammad Bin Khalid, from Hammad Bin Isa, from Hareyz Bin Abdullah, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘When the man from you is asked about what he does not know, so let him say, ‘I don’t know’, and he should not say, ‘Allah^{azwj} is more Knowing’, for there would occur a doubt in the heart of his companion. And when the questioned one says, ‘I don’t know’, so the questioner cannot accuse him’.⁶⁷

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ جَعْفَرِ بْنِ سَمَاعَةَ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبَانَ عَنْ زُرَّارَةَ بْنِ أَعْيَنَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) مَا حَقَّ لِلَّهِ عَلَى الْعِبَادِ قَالَ أَنْ يَقُولُوا مَا يَعْلَمُونَ وَ يَقِفُوا عِنْدَ مَا لَا يَعْلَمُونَ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ali Bin Asbat, from Ja’far Bin Sama’at, from someone else, from Aban, from Zurara Bin Ayn who said,

‘I asked Abu Ja’far^{asws}, ‘What is a Right of Allah^{azwj} upon the servants?’ He^{asws} said: ‘That he should be saying what he knows, and refraining during what he does not know’.⁶⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي يَعْقُوبَ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ اللَّهَ خَصَّ عِبَادَهُ بِأَيْنِينَ مِنْ كِتَابِهِ أَنْ لَا يَقُولُوا حَتَّى يَعْلَمُوا وَ لَا يَرُدُّوا مَا لَمْ يَعْلَمُوا وَ قَالَ عَزَّ وَ جَلَّ أَلَمْ يُوْخَذْ عَلَيْهِمْ مِيثَاقُ الْكِتَابِ أَنْ لَا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ وَ قَالَ بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Yunus Bin Abdulrahman, from Abu Yaqoub Is’haq Bin Abdullah,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Allah^{azwj} Particularised with two Verses from His^{azwj} Book that they (people) should not be saying until they know, and they should not be replying what they are not knowing, and the Mighty and Majestic Said **[7:169] Was not a Covenant Taken from them in the Book that they would not speak anything about Allah but the truth?** And Said **[10:39] But, they are belying that which they have no comprehension of its Knowledge, and it’s explanation has not yet come to them**’.⁶⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ دَاوُدَ بْنِ فَرْقِدٍ عَمَّنْ حَدَّثَهُ عَنْ ابْنِ شُبْرُمَةَ قَالَ مَا ذَكَرْتُ حَدِيثًا سَمِعْتُهُ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ (عَلَيْهِ السَّلَام) إِلَّا كَادَ أَنْ يَتَصَدَّعَ قَلْبِي قَالَ حَدَّثَنِي أَبِي عَنْ جَدِّي عَنْ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ)

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Dawood Bin Farqad, from the one who narrated it,

⁶⁶ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 11 H 5

⁶⁷ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 11 H 6

⁶⁸ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 11 H 7

⁶⁹ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 11 H 8

(It has been narrated) from Ibn Shubrama (a judge) who said, 'I do not recall a Hadeeth I heard from Ja'far Bin Muhammad^{asws} except that it almost pierces my heart. He^{asws} said: 'My^{asws} father^{asws} narrated to me, from my^{asws} grandfather^{asws}, from Rasool-Allah^{saww}.

قَالَ ابْنُ شُبْرَمَةَ وَ أَقْسِمُ بِاللَّهِ مَا كَذَبَ أَبُوهُ عَلَى جَدِّهِ وَ لَا جَدُّهُ عَلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ عَمِلَ بِالْمَقَابِيسِ فَقَدْ هَلَكَ وَ أَهْلَكَ وَ مَنْ أَقْتَى النَّاسَ بِغَيْرِ عِلْمٍ وَ هُوَ لَا يَعْلَمُ النَّاسِيخَ مِنَ الْمُنْسُوخِ وَ الْمُحْكَمَ مِنَ الْمُتَشَابِهِ فَقَدْ هَلَكَ وَ أَهْلَكَ .

Ibn Shubrama said, 'And I swear by Allah^{azwj}, his^{asws} father^{asws} did not lie upon his^{asws} grandfather^{asws}, nor his^{asws} grandfather^{asws} (lied) upon Rasool-Allah^{saww}. He^{asws} said: 'Rasool-Allah^{saww} said: 'The one who acts by the analogies, so he would be destroyed and destroy (others), and the one who issues Fatwas to the people without knowledge and he does not know the Abrogating (Verses of the Quran) from the Abrogated, and the Decisive from the Allegorical, so he would be destroyed and destroy (others)'.⁷⁰

بَابُ مَنْ عَمِلَ بِغَيْرِ عِلْمٍ

Chapter 12 – The one who acts without knowledge

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ طَلْحَةَ بْنِ زَيْدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ الْعَامِلُ عَلَى غَيْرِ بَصِيرَةٍ كَالسَّائِرِ عَلَى غَيْرِ الطَّرِيقِ لَا يَرِيدُهُ سُرْعَةُ السَّيْرِ إِلَّا بَعْدًا .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Muhammad Bin Sinan, from Talha Bin Zayd who said,

'I heard Abu Abdullah^{asws} saying: 'The one who acts upon without an insight is like the traveller upon another road. The quickness of the travel would not increase him except for the distance (from his destination)'.⁷¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ ابْنِ مُسْكَانٍ عَنْ حُسَيْنِ الصِّقْلِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ لَا يَقْبَلُ اللَّهُ عَمَلًا إِلَّا بِمَعْرِفَةٍ وَ لَا مَعْرِفَةً إِلَّا بِعَمَلٍ فَمَنْ عَرَفَ دَلَّتْهُ الْمَعْرِفَةُ عَلَى الْعَمَلِ وَ مَنْ لَمْ يَعْمَلْ فَلَا مَعْرِفَةَ لَهُ إِلَّا إِنَّ الْإِيمَانَ بَعْضُهُ مِنْ بَعْضٍ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Ibn Muskan, from Husayn Al Sayqal who said,

'I heard Abu Abdullah^{asws} saying: 'Allah^{azwj} does not Accept a deed except with the understanding, nor the understanding except with the deed. So the one who understands that, the understanding would indicate him upon the (performance of the) deed, and the one who does not act, so there is no understanding for him. Indeed! The *Eman*, part of it is from the other part'.⁷²

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَّالٍ عَمَّنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ عَمِلَ عَلَى غَيْرِ عِلْمٍ كَانَ مَا يُفْسِدُ أَكْثَرَ مِمَّا يُصْلِحُ .

⁷⁰ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 11 H 9

⁷¹ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 12 H 1

⁷² Al Kafi V 1 – The Book Of Intellect and Ignorance CH 12 H 2

From him, from Ahmad Bin Muhammad, from Ibn Fazzal, from the one who reported it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The one who acts upon without knowledge, it would be so that he would spoil more than what he would correct'.⁷³

بَابُ اسْتِعْمَالِ الْعِلْمِ

Chapter 13 – Utilisation of the knowledge

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ عُمَرَ بْنِ أَدْبَنَةَ عَنْ أَبِي بَانٍ عَنْ أَبِي عِيَّاشٍ عَنْ سُلَيْمِ بْنِ قَيْسٍ الْهَلَالِيِّ قَالَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) يُحَدِّثُ عَنِ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَنَّهُ قَالَ فِي كَلَامٍ لَهُ الْعُلَمَاءُ رَجُلَانِ رَجُلٌ عَالِمٌ أَخَذَ بِعِلْمِهِ فَهَذَا نَاجٍ وَ عَالِمٌ تَارَكَ لِعِلْمِهِ فَهَذَا هَالِكٌ وَ إِنَّ أَهْلَ النَّارِ لَيَتَنَادَوْنَ مِنْ رِيحِ الْعَالِمِ النَّارِكِ لِعِلْمِهِ وَ إِنَّ أَشَدَّ أَهْلَ النَّارِ نَدَامَةً وَ حَسْرَةً رَجُلٌ دَعَا عَبْدًا إِلَى اللَّهِ فَاسْتَجَابَ لَهُ وَ قِيلَ مِنْهُ فَأَطَاعَ اللَّهُ فَأَدْخَلَهُ اللَّهُ الْجَنَّةَ وَ أَدْخَلَ الدَّاعِيَ النَّارَ بِتَرْكِهِ عِلْمَهُ وَ اتِّبَاعِهِ الْهَوَى وَ طَوَّلِ الْأَمَلِ أَمَّا اتِّبَاعُ الْهَوَى فَيَصُدُّ عَنِ الْحَقِّ وَ طَوَّلِ الْأَمَلِ يُنْسِي الْأَجْرَةَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Hammad Bin Isa, from Umar Bin Azina, from Aban Bin Abu Ayyash, from Suleym Bin Qays Al Hilaly who said,

'I heard Amir Al-Momineen^{asws} narrating about the Prophet^{saww} that he^{saww} said during a speech of his^{saww}: 'The scholars are two (types of) men, a scholar who takes (acts) with his knowledge, so this is a rescued one, and a scholar who is a neglects his knowledge, so this is a destroyed one; and that the inhabitants of the Fire would be harmed by the stink of the scholar who did not act upon his knowledge.

وَ إِنَّ أَشَدَّ أَهْلَ النَّارِ نَدَامَةً وَ حَسْرَةً رَجُلٌ دَعَا عَبْدًا إِلَى اللَّهِ فَاسْتَجَابَ لَهُ وَ قِيلَ مِنْهُ فَأَطَاعَ اللَّهُ فَأَدْخَلَهُ اللَّهُ الْجَنَّةَ وَ أَدْخَلَ الدَّاعِيَ النَّارَ بِتَرْكِهِ عِلْمَهُ وَ اتِّبَاعِهِ الْهَوَى وَ طَوَّلِ الْأَمَلِ أَمَّا اتِّبَاعُ الْهَوَى فَيَصُدُّ عَنِ الْحَقِّ وَ طَوَّلِ الْأَمَلِ يُنْسِي الْأَجْرَةَ .

And that the ones of the most intense remorse and regret would be a man who invited a servant towards Allah^{azwj}, and he answered him for it, and it was Accepted from him. So he obeyed Allah^{azwj}, and Allah^{azwj} would Enter him into the Paradise, and would Enter the inviter into the Fire due to his neglecting his own knowledge, and his following his personal desires, and prolonged anticipations. As for following personal desires, so it blocks from the Truth, and prolonged anticipations causes one to forget the Hereafter'.⁷⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ الْعِلْمُ مَقْرُونٌ إِلَى الْعَمَلِ فَمَنْ عَمِلَ عَمِلَ وَ مَنْ عَمِلَ عَمِلَ وَ الْعِلْمُ يَهْتِفُ بِالْعَمَلِ فَإِنْ أَجَابَهُ وَ إِلَّا ارْتَحَلَ عَنْهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ismail Bin Jabir,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The knowledge is coupled to the deed. So the one who knows, would act, and the one who acts would know; and the knowledge would invite the acts (the deeds), so if it answers it (fine), or else it would depart from him'.⁷⁵

⁷³ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 12 H 3

⁷⁴ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 13 H 1

⁷⁵ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 13 H 2

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسِمِيِّ عَمَّنْ ذَكَرَهُ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ الْجَعْفَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ الْعَالِمَ إِذَا لَمْ يَعْمَلْ بِعِلْمِهِ زَلَّتْ مَوْعِظَتُهُ عَنِ الْقُلُوبِ كَمَا يَزُلُّ الْمَطَرُ عَنِ الصَّفَا .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ali Bin Muhammad Al Qasany, from the one who mentioned it, from Abdullah Bin Al Qasim Al Ja'fary,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The scholar, when he does not act for (performing) his deed, his advice would slide off from the hearts just as the rain drops slide off from the rock'.⁷⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الْمُنْقَرِيِّ عَنْ عَلِيِّ بْنِ هَاشِمٍ بْنِ الْبَرِيدِ عَنْ أَبِيهِ قَالَ جَاءَ رَجُلٌ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ (عليه السلام) فَسَأَلَهُ عَنْ مَسَائِلَ فَأَجَابَ ثُمَّ عَادَ لِيَسْأَلَ عَنْ مِثْلِهَا فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) مَكْتُوبٌ فِي الْإِنْجِيلِ لَا تَطْلُبُوا عِلْمَ مَا لَا تَعْلَمُونَ وَلَمَّا تَعْمَلُوا بِمَا عِلْمُكُمْ فَإِنَّ الْعِلْمَ إِذَا لَمْ يَعْمَلْ بِهِ لَمْ يَزِدْ صَاحِبَهُ إِلَّا كُفْرًا وَلَمْ يَزِدْ مِنْ اللَّهِ إِلَّا بُعْدًا .

Ali Bin Ibrahim, from his father, from Al Qasim Bin Muhammad, from Al Minqary, from Ali Bin Hashim Bin Al Bareyd, from his father who said,

'A man came over to Ali^{asws} Bin Al-Husayn^{asws} and asked him^{asws} a question. So he^{asws} answered. Then he repeated to ask about similar to it. So Ali^{asws} Bin Al-Husayn^{asws} said: 'It is Written in the Evangel: 'Do not seek knowledge of what you do not (need) knowing, but (only after) when you are acting with what you already know, for when one does not act by it, it would not increase anything for (him) except for disbelief, and it would not increase him from Allah^{azwj} except for remoteness'.⁷⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ بِمَ يُعْرِفُ النَّاجِي قَالَ مَنْ كَانَ فِعْلُهُ لِقَوْلِهِ مُوَافِقًا فَاتَّبَتْ لَهُ الشَّهَادَةُ وَمَنْ لَمْ يَكُنْ فِعْلُهُ لِقَوْلِهِ مُوَافِقًا فَإِنَّمَا ذَلِكَ مُسْتَوْدَعٌ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'With what would the Rescued one be recognised?' He^{asws} said: 'The one whose deed was in accordance with his words, so the testimony would be affirmed for him; and the one whose deed do not happen to be in accordance to his words, so rather, that is the lent (temporary) *Eman*'.⁷⁸

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ رَفَعَهُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) فِي كَلَامٍ لَهُ خَطَبَ بِهِ عَلَى الْمَنْبَرِ أَيُّهَا النَّاسُ إِذَا عِلْمُكُمْ فَأَعْمَلُوا بِمَا عِلْمُكُمْ لَعَلَّكُمْ تَهْتَدُونَ إِنَّ الْعَالِمَ الْعَامِلَ بِغَيْرِهِ كَالْجَاهِلِ الْخَائِرِ الَّذِي لَا يَسْتَفِيدُ عَنْ جَهْلِهِ بَلْ قَدْ رَأَيْتُ أَنَّ الْحُجَّةَ عَلَيْهِ أَعْظَمُ وَ الْحَسْرَةُ أَدْوَمُ عَلَى هَذَا الْعَالِمِ الْمُنْسَلِخِ مِنْ عِلْمِهِ مِنْهَا عَلَى هَذَا الْجَاهِلِ الْمُتَحَيِّرِ فِي جَهْلِهِ وَ كِلَاهُمَا خَائِرٌ بَاطِلٌ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, raising it, said,

'Amir Al-Momineen^{asws} said in a speech of his^{asws} which he^{asws} addressed in a sermon upon the Pulpit: 'O you people! When you know so act upon what you know so that you may be guided. A scholar acting with other than it (knowledge) is like the

⁷⁶ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 13 H 3

⁷⁷ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 13 H 4

⁷⁸ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 13 H 5

ignorant confused one who has not woken up from his ignorance. But, you will see that the argument against him is greater, and the regret would be more prolonged upon this scholar, the one alienated from his own knowledge than it would be upon this ignorant one, the one confused in his own ignorance, and both of them are confused, wandering.

لَا تَزَلَّابُوا فَتَشْكُوا وَلَا تَشْكُوا فَتَكْفُرُوا وَلَا تَرْخَصُوا لِأَنْفُسِكُمْ فَتُذْهِبُوا وَلَا تُذْهِبُوا فِي الْحَقِّ فَتَخْسَرُوا وَإِنَّ مِنَ الْحَقِّ أَنْ تَفْقَهُوا وَمِنَ الْفَقْهِ أَنْ لَا تَعْتَرُوا وَإِنَّ أَنْصَحَكُمْ لِنَفْسِهِ أَطَوَّعُكُمْ لِرَبِّهِ وَأَعَشَّكُمْ لِنَفْسِهِ أَعْصَاكُمْ لِرَبِّهِ وَمَنْ يُطِيعِ اللَّهَ يَأْمَنْ وَيَسْتَبْشِرْ وَمَنْ يَعِصِ اللَّهَ يَخْبُ وَيَنْدَمُ .

Do not be suspicious, for you will be doubting, and do not doubt, for you would be disbelieving, and do not let go of yourselves for you would be lethargic (exhausted), and do not be lethargic with regards to the Truth, for you would be incurring loss. And it is from the Truth that you should be (acquiring) understanding, and it is from the understanding that you should not be deceived; and that the most advising to his own self is the one most obedient to his Lord^{azwj}, and the most overwhelmed to his own self is the one most disobedient to his Lord^{azwj}. And the one who obeys Allah^{azwj} would be secure and would receive glad tidings, and the one who disobeys Allah^{azwj}, would lose out and regret'.⁷⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَمَّنْ ذَكَرَهُ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ أَبِيهِ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) يَقُولُ إِذَا سَمِعْتُمُ الْعِلْمَ فَاسْتَعْمِلُوهُ وَانْتَسِعْ قُلُوبُكُمْ فَإِنَّ الْعِلْمَ إِذَا كَثَرَ فِي قَلْبٍ رَجُلٍ لَا يَحْتَمِلُهُ قَدَرُ الشَّيْطَانِ عَلَيْهِ فَإِذَا خَاصَمَكُمُ الشَّيْطَانُ فَأَقْبِلُوا عَلَيْهِ بِمَا تَعْرِفُونَ فَإِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفاً

A number of our companions, from Ahmad Bin Muihammad Bin Khalid, from his father, from the one who mentioned it, from Muhammad Bin Abdul Rahman Bin Abu Layli, from his father who said,

'I heard Abu Ja'far^{asws} saying: 'Whenever you hear the knowledge, so utilize it and let your hearts be accommodating, for the knowledge, when it is abundant in the heart of a man, would not tolerate the Satan^{la} to have power over him. So when the Satan^{la} disputes with you, so pile upon him^{la} with what you are recognising, for the plots of the Satan^{la} would always be weak'.

فَقُلْتُ وَمَا الَّذِي نَعْرِفُهُ قَالَ خَاصِمُوهُ بِمَا ظَهَرَ لَكُمْ مِنْ قُدْرَةِ اللَّهِ عَزَّ وَجَلَّ .

So I said, 'And what is that which we should be recognising?' He^{asws} said: 'Be at odds with him with whatever appears to you from the Power of Allah^{azwj} Mighty and Majestic'.⁸⁰

بَابُ الْمُسْتَأْكِلِ بِعِلْمِهِ وَالْمُبَاهِي بِهِ

Chapter 14 – The consumer with his knowledge and the boaster with it

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ حَمَّادِ بْنِ عِيسَى عَنْ عُمَرَ بْنِ أَدْنِيَّةَ عَنْ أَبَانَ بْنِ أَبِي عِيَّاشٍ عَنْ سُلَيْمِ بْنِ قَيْسٍ قَالَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) يَقُولُ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ

⁷⁹ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 13 H 6

⁸⁰ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 13 H 7

وَالَهُ (مِنْهُمَا مَنْ لَا يَشْبَعَانِ طَالِبُ دُنْيَا وَ طَالِبُ عِلْمٍ فَمَنْ اقْتَصَرَ مِنَ الدُّنْيَا عَلَى مَا أَحَلَّ اللَّهُ لَهُ سَلِمَ وَمَنْ تَنَاوَلَهَا مِنْ غَيْرِ جَلَّهَا هَلَاكَ إِلَّا أَنْ يَتُوبَ أَوْ يَرْاجِعَ وَمَنْ أَخَذَ الْعِلْمَ مِنْ أَهْلِهِ وَ عَمِلَ بِعِلْمِهِ نَجَا وَمَنْ أَرَادَ بِهِ الدُّنْيَا فَهِيَ حَظُّهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, and Ali Bin Ibrahim, from his father, altogether from Hammad Bin Isa, from Umar Bin Azina, from Aban Bin Abu Ayyash, from Sulem Bin Qays who said,

'I heard Amir Al-Momineen^{asws} saying: 'Rasool-Allah^{saww} said: 'Two greedy ones are never satiated – a seeker of the world and a seeker of the knowledge. So the one who confines himself from the world upon what Allah^{azwj} has Permitted for him, would be safe, and the one who attains it from other than its Permissible means would be destroyed, unless if he were to repent or retract; and the one who takes the knowledge from its rightful people^{asws}, and acts with his^{asws} knowledge, would be saved; and the one who intends the world by it, so it would be his share'.⁸¹

الْحُسَيْنُ بْنُ مُحَمَّدٍ بْنِ عَامِرٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَاءِ عَنْ أَحْمَدَ بْنِ عَائِذٍ عَنْ أَبِي خَدِيجَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ أَرَادَ الْحَدِيثَ لِمَنْفَعَةِ الدُّنْيَا لَمْ يَكُنْ لَهُ فِي الْآخِرَةِ نَصِيبٌ وَمَنْ أَرَادَ بِهِ خَيْرَ الْآخِرَةِ أَعْطَاهُ اللَّهُ خَيْرَ الدُّنْيَا وَ الْآخِرَةِ .

Al Husayn Bin Muhammad Bin Aamir, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washha, from Ahmad Bin Aiz, from Abu Khadeeja,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who intends (acquiring) the Hadeeth for benefitting the world, there would not happen to be a share for him in the Hereafter, and the one who intends goodness of the Hereafter by it, Allah^{azwj} would Give him goodness of the world and the Hereafter (as well)'.⁸²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ الْأَصْبَهَانِيِّ عَنِ الْمُنْقَرِيِّ عَنِ حَفْصِ بْنِ غِيَاثٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ أَرَادَ الْحَدِيثَ لِمَنْفَعَةِ الدُّنْيَا لَمْ يَكُنْ لَهُ فِي الْآخِرَةِ نَصِيبٌ .

Ali Bin Ibrahim, from his father, from Al Qasim Bin Muhammad Al Asbahany, from Al Minqary, from Hafs Bin Giyas,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who intends (acquiring) the Hadeeth for the benefit of the world, there would not happen to be for him a share in the Hereafter'.⁸³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الْمُنْقَرِيِّ عَنِ حَفْصِ بْنِ غِيَاثٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا رَأَيْتُمْ الْعَالِمَ مُحِبًّا لِدُنْيَاةٍ فَاتَّهَمُوهُ عَلَى بَيْنِكُمْ فَإِنَّ كُلَّ مُحِبٍّ لَشَيْءٍ يَحُوطُ مَا أَحَبَّ

Ali Bin Ibrahim, from his father, from Al Qasim Bin Al Minqary, from Hafs Bin Giyas,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whenever you see the scholar in love for his world, so denounce him upon your Religion, for every lover of a thing would be encompassed by what he loves'.

وَقَالَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) أَوْحَى اللَّهُ إِلَى دَاوُدَ (عَلَيْهِ السَّلَام) لَا تَجْعَلْ بَيْنِي وَ بَيْنَكَ عَالِمًا مَفْتُونًا بِالدُّنْيَا فَيَصُدَّكَ عَنْ طَرِيقِ مَحَبَّتِي فَإِنَّ أَوْلَئِكَ قُطَاعُ طَرِيقِ عِبَادِي الْمُرِيدِينَ إِنَّ أَدْنَى مَا أَنَا صَانِعٌ بِهِمْ أَنْ أَنْزِعَ حَلَاوَةَ مُنَاجَاتِي عَنْ قُلُوبِهِمْ .

⁸¹ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 14 H 1

⁸² Al Kafi V 1 – The Book Of Intellect and Ignorance CH 14 H 2

⁸³ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 14 H 3

And he^{asws} said: 'Allah^{azwj} Revealed unto Dawood^{as}: "Do not make a scholar to be between you^{as} and Me^{azwj}, the one who is tempted by the world, for he would block you^{as} from the path of My^{azwj} Love, for they are the bandits of the road to My^{azwj} servants, the devotees. The least of what I^{azwj} would Do with them is that I^{azwj} will Remove the sweetness of My^{azwj} Whisperings from their hearts'.⁸⁴

عَلِيٌّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الْفُقَهَاءُ أَمَنَاءُ الرُّسُلِ مَا لَمْ يَدْخُلُوا فِي الدُّنْيَا قِيلَ يَا رَسُولَ اللَّهِ وَ مَا دُخُولُهُمْ فِي الدُّنْيَا قَالَ اتَّبَاعُ السُّلْطَانِ فَإِذَا فَعَلُوا ذَلِكَ فَاحْذَرُواهُمْ عَلَى دِينِكُمْ .

Ali, from his father, from Al Nowfal, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The understanding ones (الْفُقَهَاءُ) are the trustees of the Rasools^{as} for as long as they do not enter into the (matters of the) world'. It was said, 'O Rasool-Allah^{saww}! And what is their entering into the world?' He^{as} said: 'Following the ruling authority. So when they do that, then be cautious of them upon your Religion'.⁸⁵

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ رَبِيعِ بْنِ عَبْدِ اللَّهِ عَمَّنْ حَدَّثَهُ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ مَنْ طَلَبَ الْعِلْمَ لِلْبَاهِي بِهِ الْعُلَمَاءَ أَوْ لِمَارِي بِهِ السُّفَهَاءَ أَوْ يَصْرِفَ بِهِ وَجْهَ النَّاسِ إِلَيْهِ فَلْيَنْتَبُوا مَقْعَدَهُ مِنَ النَّارِ إِنَّ الرِّئَاسَةَ لَا تَصْلُحُ إِلَّا لِأَهْلِهَا .

Muhammad Bin Ismail, from Al Fazzal Bin Shazan, from Hammad Bin Isa, from Rabie Bin Abdullah, from the one who narrated it,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The one who seeks the knowledge in order to boast to the scholars by it, or to argue with the fools by it, or to turn the faces of the people towards him by it, so let him assume his seat from the Fire. The leadership is not correct except for its rightful ones^{asws}'.⁸⁶

بَابُ لُزُومِ الْحُجَّةِ عَلَى الْعَالَمِ وَ تَشْدِيدِ الْأَمْرِ عَلَيْهِ

Chapter 15 – The necessity of the Proof^{asws} upon the world and the emphasis of the matter upon it

عَلِيٌّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الْمُنْقَرِيِّ عَنْ حَفْصِ بْنِ غِيَاثٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ يَا حَفْصُ يُعْفَرُ لِلْجَاهِلِ سَبْعُونَ ذَنْبًا قَبْلَ أَنْ يُعْفَرَ لِلْعَالَمِ ذَنْبٌ وَاحِدٌ .

Ali Bin Ibrahim Bin Hashim, from his father, from Al Qasim Bin Muhammad Bin Al Minqary, from Hafs Bin Giyas,

(It has been narrated) from Abu Abdullah^{asws} having said: 'O Hafs! He^{azwj} would Forgive seventy sins of the ignorant one before He^{azwj} Forgives one sin of the scholar'.⁸⁷

⁸⁴ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 14 H 4

⁸⁵ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 14 H 5

⁸⁶ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 14 H 6

⁸⁷ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 15 H 1

وَبِهَذَا الْإِسْنَادِ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ عِيسَى ابْنُ مَرْيَمَ عَلَى نَبِيِّنَا وَآلِهِ وَ عَلَيْهِ السَّلَامُ وَيْلٌ لِلْعُلَمَاءِ السَّوِّءِ كَيْفَ تَلْطَى عَلَيْهِمُ النَّارُ .

And by this chain, said,

‘Abu Abdullah^{asws} said: ‘Isa^{as} Bin Maryam^{as}, may peace be upon our Prophet^{as}, said: ‘Woe be unto the evil scholars, how the Fire would be engulfing them!’⁸⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنْ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ إِذَا بَلَغَتِ النَّفْسُ هَاهُنَا وَ أَشَارَ بِيَدِهِ إِلَى حَلْقِهِ لَمْ يَكُنْ لِلْعَالَمِ تَوْبَةٌ ثُمَّ قَرَأَ إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ .

Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazan, altogether from Ibn Abu Umer, from Jameel Bin Darraj who said,

‘I heard Abu Abdullah^{asws} saying: ‘When the soul reaches over here’, and he^{asws} indicated by his^{asws} hand to his^{asws} throat, ‘there would be no (chance of) repentance for the scholar’. Then he^{asws} recited **[4:17] But rather, the Repentance with Allah is only for those who do evil in ignorance**.⁸⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى الْحَلَبِيِّ عَنْ أَبِي سَعِيدٍ الْمُكَارِيِّ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَكُتِبُوا فِيهَا هُمْ وَ الْغَاوُونَ قَالَ هُمْ قَوْمٌ وَصَفُوا عَدْلًا بِأَسْنَتِهِمْ ثُمَّ خَالَفُوهُ إِلَى غَيْرِهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Abu Saeed Al Mukary, from Abu Baseer,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[26:94] So they shall be flung into it, they and the erring ones**. He^{asws} said: ‘They are a group who described justice with their tongues, then they opposed it to something else’.⁹⁰

بَابُ النَّوَائِدِ

Chapter 16 – The Miscellaneous

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبُخْتَرِيِّ رَفَعَهُ قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) يَقُولُ رَوْحُوا أَنْفُسَكُمْ بِبَدِيعِ الْحِكْمَةِ فَإِنَّهَا تَكِلُ كَمَا تَكِلُ الْأَبْدَانُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary who said,

‘Amir Al-Momineen^{asws} was saying: ‘Rest your souls with the splendid wisdom, for these get tired just as the bodies get tired’.⁹¹

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ نُوحِ بْنِ شُعَيْبٍ النَّيْسَابُورِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ الدَّهْقَانِيِّ عَنْ دُرُسْتِ بْنِ أَبِي مَنْصُورٍ عَنْ عُرْوَةَ بْنِ أَخِي شُعَيْبٍ الْعَقَرَفُوفِيِّ عَنْ شُعَيْبٍ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ كَانَ

⁸⁸ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 15 H 2

⁸⁹ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 15 H 3

⁹⁰ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 15 H 4

⁹¹ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 16 H 1

أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) يَقُولُ يَا طَالِبَ الْعِلْمِ إِنَّ الْعِلْمَ ذُو فَضَائِلَ كَثِيرَةٍ فَرَأْسُهُ التَّوَّاضُعُ وَ عَيْنُهُ الْبِرَاءَةُ مِنَ الْحَسَدِ وَ أذُنُهُ الْقَهْمُ وَ لِسَانُهُ الصَّدْقُ وَ حِفْظُهُ الْفَحْصُ وَ قَلْبُهُ حُسْنُ النَّبِيَّةِ وَ عَقْلُهُ مَعْرِفَةُ الْأَشْيَاءِ وَ الْأُمُورِ وَ يَدُهُ الرَّحْمَةُ وَ رِجْلُهُ زِيَارَةُ الْعُلَمَاءِ وَ هِمَّتُهُ السَّلَامَةُ وَ حِكْمَتُهُ الْوَرَعُ وَ مُسْتَقَرُّهُ النَّجَاةُ وَ قَائِدُهُ الْعَافِيَةُ وَ مَرْكَبُهُ الْوَفَاءُ وَ سِلَاحُهُ لِيْنُ الْكَلِمَةِ وَ سَيْفُهُ الرِّضَا وَ قَوْسُهُ الْمَدَارَةُ وَ جَيْشُهُ مُحَاوَرَةُ الْعُلَمَاءِ وَ مَالُهُ الْأَدَبُ وَ دَخِيرَتُهُ اجْتِنَابُ الذُّنُوبِ وَ زَادُهُ الْمَعْرُوفُ وَ مَاؤُهُ الْمَوَادَعَةُ وَ دَلِيلُهُ الْهُدَى وَ رَفِيقُهُ مَحَبَّةُ الْأَخْيَارِ .

A number of our companions, from Ahmad Bin Muhammad, from Nuh Bin Shuayb Al Neshapoury, from Ubedullah in Abdullah Al Dihqan, from Dorost Bin Abu Mansour, from Urwat a cousin of Shuayb Al Aqarquqy, from Shuayb, from Abu Baseer who said,

'I heard Abu Abdullah^{asws} saying: 'Amir Al-Momineen^{asws} was saying: 'O seeker of knowledge! The knowledge is with a lot of merits. Its head is the humbleness, and its eyes is the disavowment from the envy, and its ear is the understanding, and its tongue is the truthfulness, and its memorisation is the investigation, and its heart is the good intention, and its intellect is the recognition of the things and the matters, and its hand is the mercy, and its leg is the visiting the scholars, and its mettle is the safety, and its wisdom is the piety, and its stability is the salvation, and its guide is the good health, and its ride is the loyalty, and its weapon is the softness of the speech, and consent frames his sword, and its bow is the politeness, and its army is the dialogue with the scholars, and its wealth is the discipline, and its treasure deposit is keeping away from the sins, and its provision is the good deeds, and its water is the cordiality, and its indicator is the guidance, and its friend is the love for the chosen ones^{asws}'⁹²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) نِعْمَ وَزِيرُ الْإِيمَانِ الْعِلْمُ وَ نِعْمَ وَزِيرُ الْعِلْمِ الْحِلْمُ وَ نِعْمَ وَزِيرُ الْحِلْمِ الرِّفْقُ وَ نِعْمَ وَزِيرُ الرِّفْقِ الصَّبْرُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr, from Hammad Bin Usman,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The best Vizier of the *Eman* is the knowledge, and the best Vizier of the knowledge is the forbearance, and the best Vizier of the forbearance is the kindness, and the best Vizier of the kindness is the patience'.⁹³

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) عَنْ آبَائِهِ (عليهم السلام) قَالَ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) فَقَالَ يَا رَسُولَ اللَّهِ مَا الْعِلْمُ قَالَ الْإِنْصَاتُ قَالَ ثُمَّ مَهْ قَالَ الْإِسْتِمَاعُ قَالَ ثُمَّ مَهْ قَالَ الْحِفْظُ قَالَ ثُمَّ مَهْ قَالَ الْعَمَلُ بِهِ قَالَ ثُمَّ مَهْ يَا رَسُولَ اللَّهِ قَالَ نَسْرُهُ .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al Ashary, from Abdullah Bin Maymoun Al Qaddah,

(It has been narrated) from Abu Abdullah^{asws}, from his^{asws} forefathers^{asws} having said: 'A man came over to Rasool-Allah^{saww} and he said, 'O Rasool-Allah^{saww}! What is the knowledge?' He^{saww} said: 'The silence'. He said, 'Then what?' He^{saww} said: 'The intent listening'. He said, 'Then what?' He^{saww} said: 'The memorisation'. He said,

⁹² Al Kafi V 1 – The Book Of Intellect and Ignorance CH 16 H 2

⁹³ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 16 H 3

'Then what?' He^{saww} said: 'The acting by it'. He said, 'Then what, O Rasool-Allah^{saww}?' He^{saww} said: 'Propagating it (to the deserving ones)'.⁹⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ طَلَبَةُ الْعِلْمِ ثَلَاثَةٌ فَأَعْرِفُهُمْ بِأَعْيَانِهِمْ وَ صِفَاتِهِمْ صِنْفٌ يَطْلُبُهُ الْجَهْلُ وَ الْمِرَاءُ وَ صِنْفٌ يَطْلُبُهُ لِلْإِسْطِطَالَةِ وَ الْخَنَلِ وَ صِنْفٌ يَطْلُبُهُ لِلْفَقْهِ وَ الْعَقْلِ

Ali Bin Ibrahim,

(It has been narrated) raising it to Abu Abdullah^{asws} having said: 'The seekers of knowledge are three, so recognise them by their personalities and their description. There is a type who seeks it (to overcome) the ignorance and the disputes, and there is a type who seeks it for the domination and the deception, and there is a type who seeks it for the understanding and the intelligence.

فَصَاحِبُ الْجَهْلِ وَ الْمِرَاءِ مُؤَذِّمٌ مُتَعَرِّضٌ لِلْمَقَالِ فِي أُنْدِيَةِ الرِّجَالِ يَتَذَكَّرُ الْعِلْمَ وَ صِفَةَ الْجِلْمِ قَدْ تَسْرَبَلِ بِالْخُشُوعِ وَ تَخَلَّى مِنَ الْوَرَعِ فَذَقَ اللَّهُ مِنْ هَذَا خَيْشُومَهُ وَ قَطَعَ مِنْهُ حَيَازُومَهُ

So the one (seeking it for) the ignorance and the disputes is harmful, argumentative of the speech in the presence of the men by the discussion of the knowledge, and he would be described as forbearing by the one who has adorned with the humbleness, but he is devoid of the piety. May Allah^{azwj} Hammer his nose (Condemn him) and cut off his heart and chest (Humiliate him).

وَ صَاحِبُ الْإِسْطِطَالَةِ وَ الْخَنَلِ ذُو خَبٍّ وَ مَلَقٍ يَسْتَطِيلُ عَلَى مِثْلِهِ مِنْ أَشْبَاهِهِ وَ يَتَوَاضَعُ لِلْأَغْنِيَاءِ مِنْ دُونِهِ فَهُوَ لِحُلُوتِهِمْ هَاضِمٌ وَ لِدِينِهِ حَاطِمٌ فَأَعْمَى اللَّهُ عَلَى هَذَا خُبْرَهُ وَ قَطَعَ مِنْ أَثَارِ الْعُلَمَاءِ أَثَرَهُ

And the one seeking is for the domination and the deception is with the swindle and enticement. He would dominate upon the likes of him who resemble him, and he would be revering to the rich ones from besides him. Thus, he would be digesting their sweets and breaking down his Religion. May Allah^{azwj} Blind upon this of his news and Cut off the traces of such scholars of his traces.

وَ صَاحِبُ الْفَقْهِ وَ الْعَقْلِ ذُو كَايَةٍ وَ حَزَنٍ وَ سَهَرٍ قَدْ تَحَنَّنَكَ فِي بُرْنُسِهِ وَ قَامَ اللَّيْلَ فِي حِنْدِسِهِ يَعْْمَلُ وَ يَخْشَى وَجِلًّا دَاعِيًّا مُشْفِقًا مُقْبِلًا عَلَى شَأْنِهِ عَارِفًا بِأَهْلِ زَمَانِهِ مُسْتَوْجِبًا مِنْ أَوْثَقِ إِخْوَانِهِ فَشَدَّ اللَّهُ مِنْ هَذَا أَرْكَانَهُ وَ أَعْطَاهُ يَوْمَ الْقِيَامَةِ أَمَانَهُ .

And the one (seeking it for) the understanding and 'العقل' the intelligence is with the heartaches, and the grief, and the vigils, and would have covered his head in his robe, and stands (to pray) the night (Salat) in his dark nights. He works hard, and he is fearful, apprehensive, supplicating, being compassionate, attentive upon his affairs, recognising the people of his time, scared of even the ones trustworthy of his brethren. So may Allah^{azwj} Intensify His^{azwj} Pillars from this one, and Give him security on the Day of Judgment'.

وَ حَدَّثَنِي بِهِ مُحَمَّدُ بْنُ مَحْمُودٍ أَبُو عَبْدِ اللَّهِ الْقَزْوِينِيُّ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا مِنْهُمْ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّقَلِيُّ بَقَرَوِي عَنْ أَحْمَدَ بْنِ عِيْسَى الْعَلَوِيِّ عَنْ عَبْدِ اللَّهِ بْنِ صُهَيْبٍ الْبَصْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) .

And it was narrated to me by Muhammad Bin Mahmoun Abu Abdullah Al Qazwiny, from a number of our companions, among them being Ja'far Bin Muhammad Al Sayqal, at Qazweek, from Ahmad Bin Isa, Al Alawy, from Abbad Bin Suheyb Al Basry, from Abu Abdullah^{asws}.⁹⁵

⁹⁴ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 16 H 4

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ طَلْحَةَ بْنِ زَيْدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِنَّ رُؤَاةَ الْكِتَابِ كَثِيرٌ وَإِنْ رُعَاتُهُ قَلِيلٌ وَكَمْ مِنْ مُسْتَنْصِحٍ لِلْحَدِيثِ مُسْتَعِشٌّ لِلْكِتَابِ فَالْعُلَمَاءُ يَحْزَنُ لَهُمْ تَرْكُ الرَّعَايَةِ وَالْجُهَالُ يَحْزَنُ لَهُمْ حِفْظُ الرُّوَايَةِ فَرَاعَ يَرْغَى حَيَاتُهُ وَرَاعَ يَرْغَى هَلَكَتُهُ فَعِنْدَ ذَلِكَ اخْتَلَفَ الرَّاعِيَانِ وَتَغَايَرَ الْفَرِيقَانِ .

Ali Bin Ibrahim, from his father, from Muhammad Bin Yahya, from Takha Bin Zayd who said,

'I heard Abu Abdullah^{asws} saying: 'The reporters of the Book are many but its due carers are few, and how many of the collectors of the Hadeeth, but are failures by the Book. The scholars are such that the neglect of the due care grieves them, and the ignorant are such that the preservation of the reports (Hadeeth) grieves them. So a shepherd is considering (preserving) its life, and a shepherd is considering (ensuring) its destruction. Thus, during that, the two shepherds are differing and the two sects are contradicting (each other)'.⁹⁶

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جُمُهورٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ زَكَرِيَّا عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ حَفِظَ مِنْ أَحَادِيثِنَا أَرْبَعِينَ حَدِيثًا بَعَثَهُ اللَّهُ يَوْمَ الْقِيَامَةِ عَالِمًا فَفِيهَا .

Al Husayn Bin Muhammad Al Ashary, from Moalla Bin Muhammad, from Muhammad Bin Jamhour, from Abdul Rahma Bin Abu Najran, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who preserves from our^{asws} Ahadeeth, forty Ahadeeth, Allah^{azwj} would Resurrect him on the Day of Judgment as a scholar, an understanding one (ففيها)'.⁹⁷

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ زَيْدِ الشَّحَامِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ قَالَ قُلْتُ مَا طَعَامُهُ قَالَ عِلْمُهُ الَّذِي يَأْخُذُهُ عَنْ يَأْخُذُهُ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from the one who mentioned it, from Zayd Al Shahaam,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [80:24] **Then let the human being look at his food.** I said, 'What is his food?' He^{asws} said: 'His knowledge which he is taking, from who he is taking it'.⁹⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ دَاوُدَ بْنِ قَرْقَدٍ عَنْ أَبِي سَعِيدٍ الزُّهْرِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ الْوُقُوفُ عِنْدَ الشُّبْهَةِ خَيْرٌ مِنَ الْإِفْتِحَامِ فِي الْهَلَكَةِ وَ تَرْكُكَ حَدِيثًا لَمْ تُرَوْهُ خَيْرٌ مِنْ رَوَاتِكَ حَدِيثًا لَمْ تُحْصِهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Nu'man, from Abdullah Bin Muskan, from Dawood Bin Farqad, from Abu Saeed Al Zuhry,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The pausing at the doubtful (vagueness) is better than storming into the destruction; and refraining from reporting a Hadeeth which you have not verified, is better than your reporting a Hadeeth'.⁹⁹

⁹⁵ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 16 H 5

⁹⁶ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 16 H 6

⁹⁷ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 16 H 7

⁹⁸ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 16 H 8

⁹⁹ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 16 H 9

مُحَمَّدٌ عَنْ أَحْمَدَ عَنْ ابْنِ فَضَّالٍ عَنْ ابْنِ بُكَيْرٍ عَنْ حَمَزَةَ بْنِ الطَّيَّارِ أَنَّهُ عَرَضَ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) بَعْضَ خُطْبِ أَبِيهِ حَتَّى إِذَا بَلَغَ مَوْضِعاً مِنْهَا قَالَ لَهُ كُفَّ وَ اسْكُتْ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) لَا يَسْعُكُمْ فِيمَا يَنْزِلُ بِكُمْ مِمَّا لَا تَعْلَمُونَ إِلَّا الْكَفُّ عَنْهُ وَ النَّتَبُ وَ الرَّدُّ إِلَى أَيْمَةِ الْهُدَى حَتَّى يَحْمِلُوكُمْ فِيهِ عَلَى الْقَصْدِ وَ يَجْلُوا عَنْكُمْ فِيهِ الْعَمَى وَ يُعْرِفُوكُمْ فِيهِ الْحَقَّ قَالَ اللَّهُ تَعَالَى فَسَلُّوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ .

Muhammad, from Ahmad, from Ibn Fazzal, from Ibn Bukeyr, from Hamza Bin Al Tayyar that,

'He presented to Abu Abdullah^{asws} some of the sermons of his father, until when he reached a subject from it, he^{asws} said to him: 'Stop, and be silent'. Then Abu Abdullah^{asws} said: 'There is no leeway for you regarding what comes to you from what you do not know except to pause at that, and affirming, and referring it back to the Imams^{asws} of the Guidance, until they^{asws} deliver to you the purpose (of it), and they^{asws} isolate from you the blindness in (that where you are going), and they^{asws} make you recognise the truth in it. Allah^{azwj} the Exalted Said [16:43] **so ask the People of the (Zikr) (Reminder) if you do not know**'.¹⁰⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الْمُنْفَرِيِّ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ وَجَدْتُ عِلْمَ النَّاسِ كُلَّهُ فِي أَرْبَعٍ أَوَّلُهَا أَنْ تَعْرِفَ رَبَّكَ وَ الثَّانِي أَنْ تَعْرِفَ مَا صَنَعَ بِكَ وَ الثَّالِثُ أَنْ تَعْرِفَ مَا أَرَادَ مِنْكَ وَ الرَّابِعُ أَنْ تَعْرِفَ مَا يُخْرِجُكَ مِنْ دِينِكَ .

Ali Bin Ibrahim, from his father, from Al Qasim Bin Muhammad, from Al Minqary, from Sufyan Bin Uyayna who said,

'I heard Abu Abdullah^{asws} saying: 'I^{asws} found the knowledge of the people, all of it to be in four – the first of it is that you recognise your Lord^{azwj}, and the second is that you recognise what He^{azwj} has Done with (for) you, and the third is that you recognise what He^{azwj} Intends from you, and the fourth is that you recognise what would (make you to) exit from your Religion'.¹⁰¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) مَا حَقُّ اللَّهِ عَلَى خَلْقِهِ فَقَالَ أَنْ يَقُولُوا مَا يَعْلَمُونَ وَ يَكْفُوا عَمَّا لَا يَعْلَمُونَ فَإِذَا فَعَلُوا ذَلِكَ فَقَدْ أَدُّوا إِلَى اللَّهِ حَقَّهُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim who said,

'I said to Abu Abdullah^{asws}, 'What is a right of Allah^{azwj} upon His^{azwj} creatures?' So he^{asws} said: 'That they should be saying what they know, and they should be pausing from what they do not know. So when they do that, so they would have paid to Allah^{azwj}, His^{azwj} Right'.¹⁰²

مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ ابْنِ سِنَانَ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ الْعِجْلِيِّ عَنْ عَلِيِّ بْنِ حَنْظَلَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ اغْرِفُوا مَنَازِلَ النَّاسِ عَلَى قَدْرِ رَوَايَتِهِمْ عَنَّا .

Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Ibn Sinan, from Muhammad Bin Marwan Al Ijaly, from Ali Bin Hanzala who said,

¹⁰⁰ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 16 H 10

¹⁰¹ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 16 H 11

¹⁰² Al Kafi V 1 – The Book Of Intellect and Ignorance CH 16 H 12

'I heard Abu Abdullah^{asws} saying: 'Recognise the statuses of the people upon a measurement of their reporting from us^{asws} (Our^{asws} Ahadeeth)'.¹⁰³

الْحُسَيْنُ بْنُ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ زَكَرِيَّا الْغَلَابِيِّ عَنْ ابْنِ عَائِشَةَ الْبَصْرِيِّ رَفَعَهُ أَنَّ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) قَالَ فِي بَعْضِ خُطْبِهِ أَتَيْهَا النَّاسُ أَعْلَمُوا أَنَّهُ لَيْسَ بِعَاقِلٍ مَنْ أَنْزَعَ عَجَّ مِنْ قَوْلِ الزُّورِ فِيهِ وَ لَا بِحَكِيمٍ مَنْ رَضِيَ بِتَنَاءِ الْجَاهِلِ عَلَيْهِ النَّاسُ أَبْنَاءُ مَا يُحْسِنُونَ وَ قَدَرُ كُلِّ امْرِئٍ مَا يُحْسِنُ فَتَكَلَّمُوا فِي الْعِلْمِ تَبَيَّنَ أَقْدَارُكُمْ .

Al Husayn Bin Al Hassan, from Muhammad Bin Zakariyya Al Ghalaby, from Ibn Ayesha Al Basry,

(It has been narrated) raising it that Amir Al-Momineen^{asws} said in one of his^{asws} sermons: 'O you people! Know that he is not with intelligence, the one who does not get agitated by the false words (put to him), nor is he with wisdom, the one who is pleased with the eulogies of the ignorant ones upon him. The people are the sons of what they are good at, and a worth of every person is what he is good at. Therefore, speak regarding the knowledge, your worth would be manifested'.¹⁰⁴

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) يَقُولُ وَ عِنْدَهُ رَجُلٌ مِنْ أَهْلِ الْبَصْرَةِ يُقَالُ لَهُ عُثْمَانُ الْأَعْمَى وَ هُوَ يَقُولُ إِنَّ الْحَسَنَ الْبَصْرِيَّ يَزْعُمُ أَنَّ الَّذِينَ يَكْتُمُونَ الْعِلْمَ يُؤْذِي رِيحُ بَطُونِهِمْ أَهْلَ النَّارِ فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) فَهَلْكَ إِذَنْ مُؤْمِنٌ آلٍ فَرَعُونَ مَا زَالَ الْعِلْمُ مَكْنُومًا مُنْذُ بَعَثَ اللَّهُ نُوحًا (عَلَيْهِ السَّلَام) فَلْيَذْهَبِ الْحَسَنُ يَمِينًا وَ شِمَالًا فَوَ اللَّهِ مَا يُوجَدُ الْعِلْمُ إِلَّا هَاهُنَا .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Aban Bin Usman, from Abdullah Bin Suleyman who said,

'I heard Abu Ja'far^{asws} saying, and in his^{asws} presence was a man from the people of Al-Basra called Usman the blind one, and he was saying, 'Al-Hassan Al-Basry is alleging that those who are concealing the knowledge would be harming the inhabitants of the Fire by a wind of their bellies'. So Abu Ja'far^{asws} said: 'So, destroyed then, is the Believer of the people of the Pharaoh^{la}. The knowledge has not ceased to be concealed since Allah^{azwj} Sent Noah^{as}. Therefore, let Al-Hassan (Al-Basry) go right and left, for by Allah^{azwj}, he would not find the knowledge except over here'.¹⁰⁵

بَابُ رَوَايَةِ الْكُتُبِ وَ الْحَدِيثِ وَ فَضْلِ الْكِتَابَةِ وَ التَّمَسُّكِ بِالْكِتَابِ

Chapter 17 – Reporting the books, and the Hadeeth, and the merits of the writing, and the attachment with the writings

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورِ بْنِ يُوسُفَ عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَوْلَ اللَّهِ جَلَّ تَنَازُهُ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ قَالَ هُوَ الرَّجُلُ يَسْمَعُ الْحَدِيثَ فَيَحَدِّثُ بِهِ كَمَا سَمِعَهُ لَا يَزِيدُ فِيهِ وَ لَا يَنْقُصُ مِنْهُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeir, from Mansour Bin Yunus, from Abu Baseer who said,

'I said to Abu Abdullah^{asws}, 'The Words of Allah^{azwj}', Majestic is His^{azwj} Laudation [39:18] Those who listen intently to the Words, then follow the best of it. He^{asws}

¹⁰³ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 16 H 13

¹⁰⁴ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 16 H 14

¹⁰⁵ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 16 H 15

said: 'He is the man who hears the Hadeeth, so he narrates with it just as he had heard it, neither increasing in it nor reducing from it'.¹⁰⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ ابْنِ أَدِينَةَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَسْمَعُ الْحَدِيثَ مِنْكَ فَأَزِيدُ وَ أَنْقُصُ قَالَ إِنْ كُنْتَ تُرِيدُ مَعَانِيَهُ فَلَا بَأْسَ .

Muhammad Bin yahya, from Muhammad Bin Al Husayn, from Ibn Abu Umeyr, from Ibn Azina, from Muhammad Bin Muslim who said,

'I said to Abu Abdullah^{asws}, 'I hear the Hadeeth from you^{asws}, so I (sometimes) increase and reduce.' He^{asws} said: 'If you had preserved its meaning, so there is no problem'.¹⁰⁷

وَعَنْهُ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ ابْنِ سِنَانٍ عَنْ دَاوُدَ بْنِ قَرْقَدٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِنِّي أَسْمَعُ الْكَلَامَ مِنْكَ فَأَزِيدُ أَنْ أُرْوِيهِ كَمَا سَمِعْتُهُ مِنْكَ فَلَا يَجِيءُ قَالَ فَتَعَمَّدُ ذَلِكَ قُلْتُ لَا فَقَالَ تُرِيدُ الْمَعَانِي قُلْتُ نَعَمْ قَالَ فَلَا بَأْسَ .

And from him, from Muhammad Bin Al Husayn, from Ibn Sinan, from Dawood Bin Farqad who said,

'I said to Abu Abdullah^{asws}, 'I hear the speech from you^{asws}, so I intend to report it just as I heard it from you^{asws}, but it does not come' (exactly as I had heard). He^{asws} said: 'So you are deliberate in that?' I said, 'No'. So he^{asws} said: 'You intend (to preserve) its meaning?' I said, 'Yes'. He^{asws} said: 'There is no problem'.¹⁰⁸

وَعَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) الْحَدِيثُ أَسْمَعُهُ مِنْكَ أُرْوِيهِ عَنْ أَبِيكَ أَوْ أَسْمَعُهُ مِنْ أَبِيكَ أُرْوِيهِ عَنْكَ قَالَ سَوَاءٌ إِلَّا أَنَّكَ تُرْوِيهِ عَنْ أَبِي أَحَبُّ إِلَيَّ

And from him, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza, from Abu Baseer who said,

'I said to Abu Abdullah^{asws}, 'The Hadeeth I hear from you^{asws}, can I report it as being from your^{asws} father^{asws}, or I hear it from your^{asws} father^{asws}, can I report it as being from you^{asws}? He^{asws} said: 'It is the same, except that you're reporting it as being from my^{asws} father^{asws} is more beloved to me^{asws}'.

وَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) لَجَمِيلٍ مَا سَمِعْتَ مِنِّي فَأُرْوِيهِ عَنْ أَبِي .

And Abu Abdullah^{asws} said to Jameel (a narrator), 'Whatever you hear it from me^{asws}, so report it as being from my^{asws} father^{asws}'.¹⁰⁹

وَعَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَجِبُنِي الْقَوْمُ فَيَسْتَمْعُونَ مِنِّي حَدِيثَكُمْ فَأَضْجِرُ وَلَا أَقْوَى قَالَ فَافْرَأْ عَلَيْهِمْ مِنْ أَوَّلِهِ حَدِيثًا وَمِنْ وَسْطِهِ حَدِيثًا وَمِنْ آخِرِهِ حَدِيثًا .

And from him, from Ahmad Bin Muhammad and Muhammad Bin Al Husayn, from Ibn Mahboub, from Abdullah Bin Sinan who said,

¹⁰⁶ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 1

¹⁰⁷ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 17 H 2

¹⁰⁸ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 17 H 3

¹⁰⁹ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 17 H 4

'I said to Abu Abdullah^{asws}, 'The group of people come to me, so they want to hear your^{asws} Ahadeeth from me, so I get tired and am not strong'. He^{asws} said: 'So read a Hadeeth upon them from its beginning, and a Hadeeth from its middle, and a Hadeeth from its end'.¹¹⁰

عَنْهُ بِإِسْنَادِهِ عَنْ أَحْمَدَ بْنِ عُمَرَ الْحَلَّالِ قَالَ قُلْتُ لِأَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلَام) الرَّجُلُ مِنْ أَصْحَابِنَا يُعْطِينِي الْكِتَابَ وَ لَا يَقُولُ ارْوِهِ عَنِّي بِجُورٍ لِي أَنْ أَرُوِيَهُ عَنْهُ قَالَ فَقَالَ إِذَا عَلِمْتَ أَنَّ الْكِتَابَ لَهُ فَارْوِهِ عَنْهُ .

From him, by his chain, from Ahmad Bin Umar Al Hallal who said,

'I said to Abu Al-Hassan Al-Reza^{asws}, 'The man from our companions gave me the book and did not say to me, 'Report it from me'. Is it allowed for me that I report it from him?' So he^{asws} said: 'When you know that the book is his, so report if from him'.¹¹¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) إِذَا حَدَّثْتُمْ بِحَدِيثٍ فَأَسْنِدُوهُ إِلَى الَّذِي حَدَّثَكُمْ فَإِنْ كَانَ حَقًّا فَلَكُمْ وَ إِنْ كَانَ كَذِبًا فَعَلَيْهِ .

Ali Bin Ibrahim, from his father, and from Ahmad Bin Muhammad Bin Khalid, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'Whenever you narrate a Hadeeth, so link it to the one who narrated it to you. So if it was true, it would be for you, and if it was a lie, so it would be upon him'.¹¹²

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي أَيُّوبَ الْمَدَنِيِّ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حُسَيْنِ الْأَحْمَسِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ الْقَلْبُ يَتَّكِلُ عَلَى الْكِتَابَةِ .

Ali Bin Muhammad Bin Abdullah, from Ahmad Bin Muhammad, from Abu Ayoub Al Madany, from Ibn Abu Umeyr, from Husayn Al Ahmasy,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The heart relies upon the written (words)'.¹¹³

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي بصيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ اكْتُبُوا فَإِنَّكُمْ لَا تَحْفَظُونَ حَتَّى تَكْتُبُوا .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washha, from Aasim Bin Humeiyd, from Abu Baseer who said,

'I heard Abu Abdullah^{asws} saying: ' You must write down (our Ahadith), for you would not be preserving (Ahadith) until you are writing it down'.¹¹⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ عُبيدِ بْنِ زُرَّارَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) اُحْفَظُوا بِكُتُبِكُمْ فَإِنَّكُمْ سَوْفَ تَحْتَاجُونَ إِلَيْهَا .

¹¹⁰ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 17 H 5

¹¹¹ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 17 H 6

¹¹² Al Kafi V 1 – The Book Of Intellect and Ignorance CH 17 H 7

¹¹³ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 17 H 8

¹¹⁴ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 17 H 9

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Ali Bin Fazzal, from Ibn Bukeyr, from Ubeyd Bin Zurara who said,

‘Abu Abdullah^{asws} said: ‘Be preserving with your books, for very soon you would need those’.¹¹⁵

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ الْبَرْقِيِّ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي سَعِيدٍ الْخَيْرِيِّ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) اكْتُبْ وَ ثُبَّ عِلْمَكَ فِي إِخْوَانِكَ فَإِنْ مِتَّ فَأَوْرَثَ كُتُبَكَ بَنِيكَ فَإِنَّهُ يَأْتِي عَلَى النَّاسِ زَمَانٌ هَرَجٌ لَا يَأْسُونُ فِيهِ إِلَّا بِكُتُبِهِمْ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid Al Barqy, from one of his companions, from Abu Saeed Al Khaybari, from Al Mufazzal Bin Umar who said,

‘Abu Abdullah^{asws} said to me: ‘Write and transmit your knowledge among your brethren. So if you were to die, so leave your books as an inheritance, for there would be coming a time of commotion upon the people, they would not be finding comfort (during) in it but except with your books’.¹¹⁶

وَبِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدَ بْنِ عَلِيٍّ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِيَّاكُمْ وَ الْكَذِبَ الْمُفْتَرِعَ قِيلَ لَهُ وَ مَا الْكَذِبُ الْمُفْتَرِعُ قَالَ أَنْ يُحَدِّثَكَ الرَّجُلُ بِالْحَدِيثِ فَتَنْتَرِكَهُ وَ تَرْوِيهِ عَنِ الَّذِي حَدَّثَكَ عَنْهُ .

And by this chain, from Muhammad Bin Ali, raising it, said,

‘Abu Abdullah^{asws} said: ‘Beware of the branched out lie!’ It was said to him^{asws}, ‘And what is the branched out lie?’ He^{asws} said: ‘A man narrates to you a Hadeeth, so you neglect him and report it from the person from whom he had narrated the Hadeeth’.¹¹⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيْسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرِ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) اُعْرَبُوا حَدِيثَنَا فَإِنَّا قَوْمٌ فَصَحَاءُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr, from Jameel Bin Darraj who said,

‘Abu Abdullah^{asws} said: ‘Express our^{asws} Ahadeeth in a clear manner; for we^{asws} are an eloquent people’.¹¹⁸

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ هِشَامِ بْنِ سَالِمٍ وَ حَمَّادِ بْنِ عُمَانَ وَ غَيْرِهِ قَالُوا سَمِعْنَا أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ حَدِيثِي حَدِيثَ أَبِي وَ حَدِيثَ أَبِي حَدِيثَ جَدِّي وَ حَدِيثَ جَدِّي حَدِيثَ الْحُسَيْنِ وَ حَدِيثَ الْحُسَيْنِ حَدِيثَ الْحَسَنِ وَ حَدِيثَ الْحَسَنِ حَدِيثَ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) وَ حَدِيثَ أَمِيرِ الْمُؤْمِنِينَ حَدِيثَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ حَدِيثَ رَسُولِ اللَّهِ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Hisham Bin Salim and Hammad Bin Usman and someone else who said,

‘We heard Abu Abdullah^{asws} saying: ‘My^{asws} Hadeeth is a Hadeeth of my^{asws} father^{asws}, and a Hadeeth of my^{asws} father^{asws} is a Hadeeth of my^{asws} grandfather^{asws},

¹¹⁵ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 17 H 10

¹¹⁶ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 17 H 11

¹¹⁷ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 17 H 12

¹¹⁸ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 17 H 13

and a Hadeeth of my^{asws} grandfather^{asws} is a Hadeeth of Al-Husayn^{asws}, and a Hadeeth of Al-Husayn^{asws} is a Hadeeth of Al-Hassan^{asws}, and a Hadeeth of Al-Hassan^{asws} is a Hadeeth of Amir Al-Momineen^{asws}, and a Hadeeth of Amir Al-Momineen^{asws} is a Hadeeth of Rasool-Allah^{saww} and a Hadeeth of Rasool-Allah^{saww} are the Words of Allah^{azwj} Mighty and Majestic'.¹¹⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ أَبِي خَالِدٍ شَيْئُولَةً قَالَ قُلْتُ لِأَبِي جَعْفَرٍ الثَّانِي (عَلَيْهِ السَّلَام) جُعِلْتُ فِدَاكَ إِنَّ مَشَائِخَنَا رَوَوْا عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) وَ كَانَتْ النَّقِيَّةُ شَدِيدَةً فَكُتِبُوا كُتُبُهُمْ وَ لَمْ تُرَوْ عَنْهُمْ فَلَمَّا مَاتُوا صَارَتْ الْكُتُبُ إِلَيْنَا فَقَالَ حَدِّثُوا بِهَا فَإِنَّهَا حَقٌّ .

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Al Hassan Bin Abu Khalid Shaynoula who said,

'I said to Abu Ja'far^{asws} the 2nd, 'May I be sacrificed for you^{asws}! Our elders were reporting from Abu Ja'far^{asws} and Abu Abdullah^{asws}, and there was intense dissimulation. So they concealed their books and did not report from them. So when they died, the books came to be with us'. So he^{asws} said: 'Narrate with these, for these are true'.¹²⁰

بَابُ التَّقْلِيدِ

Chapter 18 – The *Taqleed* (Emulation)

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى عَنْ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قُلْتُ لَهُ اتَّخَذُوا أَحْبَارَهُمْ وَ رُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ فَقَالَ أَمَا وَ اللَّهِ مَا دَعَوْهُمْ إِلَى عِبَادَةِ أَنْفُسِهِمْ وَ لَوْ دَعَوْهُمْ مَا أَجَابُوهُمْ وَ لَكِنْ أَحَلُّوا لَهُمْ حَرَامًا وَ حَرَّمُوا عَلَيْهِمْ حَلَالًا فَعَبَدُوهُمْ مِنْ حَيْثُ لَا يَشْعُرُونَ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Abdullah Bin Yahya, from Ibn Muskan, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, (What about the Verse) **[9:31] They are taking their Rabbis and their Monks for lords besides Allah?** So he^{asws} said: 'But, by Allah^{azwj}! They (their priests) did not call to them their own worship. And had they called them, they would not have responded. But, they (priests) permitted for them what was Prohibited, and they prohibited what was Permissible. Thus, they worshipped them (indirectly) from where (an aspect) they were not aware'.¹²¹

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْهَمْدَانِيِّ عَنْ مُحَمَّدِ بْنِ عُبَيْدَةَ قَالَ قَالَ لِي أَبُو الْحَسَنِ (عَلَيْهِ السَّلَام) يَا مُحَمَّدُ أَنْتُمْ أَشَدُّ تَقْلِيدًا أَمْ الْمُرْجِيَّةُ قَالَ قُلْتُ قُلْدُنَا وَ قُلْدُوا فَقَالَ لَمْ أَسْأَلْكَ عَنْ هَذَا فَلَمْ يَكُنْ عِنْدِي جَوَابٌ أَكْثَرُ مِنَ الْجَوَابِ الْأَوَّلِ فَقَالَ أَبُو الْحَسَنِ (عَلَيْهِ السَّلَام) إِنَّ الْمُرْجِيَّةَ نَصَبَتْ رَجُلًا لَمْ تَقْرِضْ طَاعَتَهُ وَ قُلْدُوهُ وَ أَنْتُمْ نَصَبْتُمْ رَجُلًا وَ قَرْضُكُمْ طَاعَتَهُ ثُمَّ لَمْ تَقْلُدُوهُ فَهُمْ أَشَدُّ مِنْكُمْ تَقْلِيدًا .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ibrahim Bin Muhammad Al Hamdany, from Muhammad Bin Ubeyda who said,

¹¹⁹ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 17 H 14

¹²⁰ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 17 H 15

¹²¹ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 18 H 1

'Abu Al-Hassan^{asws} said to me: 'O Muhammad! Are you more intense of *Taqleed* or the Murjiites?' I said, 'We are in *Taqleed* and they are in *Taqleed*'. So he^{asws} said: 'I^{asws} did not ask you about this'. So there was no answer with me, any more than the first answer. So Abu Al-Hassan^{asws} said: 'The Murjiites established a man whose obedience was not Obligated, and they did his *Taqleed*, and you established a man^{asws}, and obedience to him^{asws} is Obligatory, then you are not doing his^{asws} *Taqleed*. Thus, they are more intense than you of *Taqleed*'.¹²²

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ رَبِيعِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي قَوْلِ اللَّهِ جَلَّ وَ عَزَّ اتَّخَذُوا أَحْبَارَهُمْ وَ رُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ فَقَالَ وَ اللَّهُ مَا صَامُوا لَهُمْ وَ لَا صَلَّوْا لَهُمْ وَ لَكِنْ أَحَلُّوا لَهُمْ حَرَامًا وَ حَرَّمُوا عَلَيْهِمْ حَلَالًا فَاتَّبَعُوهُمْ .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Hammad Bin Isa, from Rabie Bin Abdullah, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Majestic and Mighty **[9:31] They are taking their Rabbis and their Monks for lords besides Allah.** So he^{asws} said: 'By Allah^{azwj}! They (people) neither Fasted for them (priests) nor prayed to them. But they (priests) permitted for them the Prohibitions, and they prohibited to them the Permissible. Thus they (people) worshipped them (priests)'.¹²³

بَابُ الْبِدْعِ وَ الرَّأْيِ وَ الْمَقَابِيسِ

Chapter 19 – The innovation, and the opinion, and the analogies

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوُشَاءِ وَ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَالٍ جَمِيعاً عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ خَطَبَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) النَّاسَ فَقَالَ أَيُّهَا النَّاسُ إِنَّمَا بَدَأَ وَفُورِ الْفِتَنِ أَهْوَاءُ تُتَّبَعُ وَ أَحْكَامُ تُبْتَدَعُ يُخَالَفُ فِيهَا كِتَابُ اللَّهِ يَتَوَلَّى فِيهَا رِجَالٌ رِجَالاً

Al Husayn Bin Muhammad Al Ashary, from Moalla Bin Muhammad, from Al Hassan Bin Al Al Washa and a number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, altogether from Aasim Bin Humejd, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Amir Al-Momineen^{asws} addressed the people, so he^{asws} said; 'O you people! The start of the occurrence of the sedition is the following of personal desires and the innovation of regulations wherein the Book of Allah^{azwj} is opposed. A man takes command of a man in it.

فَلَوْ أَنَّ الْبَاطِلَ خَلَصَ لَمْ يَخَفْ عَلَى ذِي حِجِّي وَ لَوْ أَنَّ الْحَقَّ خَلَصَ لَمْ يَكُنْ اخْتِلَافٌ وَ لَكِنْ يُؤَخَذُ مِنْ هَذَا ضِعْثٌ وَ مِنْ هَذَا ضِعْثٌ فَيُزَجَرَانِ فَيَجْبِيَانِ مَعًا فَهَذَاكَ اسْتَحْوَذَ الشَّيْطَانُ عَلَى أَوْلِيَائِهِ وَ نَجَا الَّذِينَ سَبَقَتْ لَهُمْ مِنَ اللَّهِ الْحُسْنَى .

So if the falsehood was pure, it would not be hidden from the one with intelligence, and if the truth was pure, differings would not occur. But, a bunch is taken from this, and a bunch from this, so they are both mixed up. Thus, they are coming with both of

¹²² Al Kafi V 1 – The Book Of Intellect and Ignorance CH 18 H 2

¹²³ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 18 H 3

these together. So from over here, the Satan^{la} takes over his^{la} friends! And only those who have previously received Protection Allah^{azwj} remain safe. ¹²⁴

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ جُمْهُورِ الْعَمَمِيِّ رَفَعَهُ قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِذَا ظَهَرَتِ الْبِدْعُ فِي أُمَّتِي فَلْيُظْهِرِ الْعَالِمُ عِلْمَهُ فَمَنْ لَمْ يَفْعَلْ فَعَلَيْهِ لَعْنَةُ اللَّهِ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Jamhour Al Ammiya who said,

'Rasool-Allah^{saww} said: 'When the innovations (heresy) appear in my^{saww} community, the scholar should manifest his knowledge. So the one who does not do so, upon him be the Curse of Allah^{azwj}. ¹²⁵

وَبِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدٍ بْنِ جُمْهُورٍ رَفَعَهُ قَالَ مَنْ أَتَى ذَا بِدْعَةٍ فَعَظَّمَهُ فَإِنَّمَا يَسْعَى فِي هَدْمِ الْإِسْلَامِ .

And by this chain, from Muhammad Bin Jamhour, raising it,

'He^{asws} said: 'If one comes across an innovation, so appreciates him (sides with him), so rather he has assisted in the demolition of Al-Islam'. ¹²⁶

وَبِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدٍ بْنِ جُمْهُورٍ رَفَعَهُ قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) أَبَى اللَّهُ لِصَاحِبِ الْبِدْعَةِ بِالنُّوْبَةِ قِيلَ يَا رَسُولَ اللَّهِ وَكَيْفَ ذَلِكَ قَالَ إِنَّهُ قَدْ أَشْرَبَ قَلْبُهُ حُبَّهَا .

And by this chain, from Muhammad Bin Jamhour, raising it,

'He^{asws} said: 'Rasool-Allah^{saww} said: 'Allah^{azwj} Rejects the repentance of the innovator (who introduces Bidha/heresy in religion)'. It was said, 'O Rasool-Allah^{saww}! And how come that is so?' He^{saww} said: 'It is because his heart filled with the love of his (Bidha)'. ¹²⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عِيسَى عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِنَّ عِنْدَ كُلِّ بِدْعَةٍ تَكُونُ مِنْ بَعْدِي يُكَادُ بِهَا الْإِيمَانُ وَلِيًّا مِنْ أَهْلِ بَيْتِي مُوَكَّلًا بِهِ يَذُبُّ عَنْهُ يَنْطِقُ بِأَلْهَامٍ مِنَ اللَّهِ وَ يُعْلِنُ الْحَقَّ وَ يُنَوِّرُهُ وَ يَرُدُّ كَيْدَ الْكَائِدِينَ يُعْبَرُ عَنِ الضُّعَفَاءِ فَاعْتَبِرُوا يَا أُولِي الْأَبْصَارِ وَ تَوَكَّلُوا عَلَى اللَّهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Maboub, from Muawiya Bin Wahab who said,

'I heard Abu Abdullah^{asws} saying: 'Rasool-Allah^{saww} said: 'After me^{saw} innovations will be fabricated in order to destroy the *Eman*, however, a Guardian^{asws} from the People^{asws} of my^{saww} Household would come forward to remove it (the innovations). He^{asws} would speak with the inspiration from Allah^{azwj}, and he^{asws} would declare the Truth and radiate it, and he^{asws} would repel the plots of the plotters, speaking on behalf of the weak ones. Therefore take a lesson, O people of insight, and rely upon Allah^{azwj}!'. ¹²⁸

¹²⁴ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 19 H 1

¹²⁵ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 19 H 2

¹²⁶ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 19 H 3

¹²⁷ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 19 H 4

¹²⁸ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 19 H 5

مُحَمَّدُ بْنُ يَحْيَى عَنْ بَعْضِ أَصْحَابِهِ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ مَحْبُوبٍ رَفَعَهُ عَنْ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) أَنَّهُ قَالَ إِنَّ مِنْ أْبْغَضِ الْخَلْقِ إِلَى اللَّهِ عَزَّ وَ جَلَّ لَرَجُلَيْنِ رَجُلٌ وَكَلَّهُ اللَّهُ إِلَى نَفْسِهِ فَهُوَ جَائِرٌ عَنْ قَصْدِ السَّبِيلِ مَشْغُوفٌ بِكَلَامٍ بَدْعَةٍ قَدْ لَهَجَ بِالصَّوْمِ وَ الصَّلَاةِ فَهُوَ فِتْنَةٌ لِمَنْ افْتَتَنَ بِهِ ضَالٌّ عَنْ هُدًى مَنْ كَانَ قَبْلَهُ مُضِلٌّ لِمَنْ افْتَدَى بِهِ فِي حَيَاتِهِ وَ بَعْدَ مَوْتِهِ حَمَالٌ خَطَايَا غَيْرِهِ رَهْنٌ بِخَطِيئَتِهِ

Muhammad Bin Yahya, from one of his companions, and Ali Bin Ibrahim, from his father, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa,

(It has been narrated) from Abu Abdullah^{asws} and Ali Bin Ibrahim, from his father, from Ibn Mahboub, raising it from Amir Al-Momineen^{asws} having said: 'The most Hateful of the creatures to Allah^{azwj} Mighty and Majestic are two (types of) men – A man whom Allah^{azwj} Leaves him to himself. So he is biased from the purpose of the Way, pre-occupying himself with the innovative speech. He would be fondly attached with the Fasting and the praying of *Salat*, but he would be a sedition for the ones who are tempted by him. He is straying from the guidance of the ones who were before him, causing to stray the ones who follow him during his lifetime and after his death, bearing the errors of others, encumbered with his own errors'.

وَ رَجُلٌ قَمَشَ جَهْلًا فِي جُهَالِ النَّاسِ عَانَ بِأَغْيَاشِ الْفِتْنَةِ قَدْ سَمَّاهُ أَشْبَاهُ النَّاسِ عَالِمًا وَ لَمْ يَعْزْ فِيهِ يَوْمًا سَالِمًا بَكَرَ فَاسْتَكْبَرَ مَا قَلَّ مِنْهُ خَيْرٌ مِمَّا كَثُرَ حَتَّى إِذَا ارْتَوَى مِنْ أَجْنٍ وَ اكْتَنَزَ مِنْ غَيْرِ طَائِلٍ جَلَسَ بَيْنَ النَّاسِ قَاضِيًا ضَامِنًا لِتَخْلِيصِ مَا التَّبَسَّ عَلَى غَيْرِهِ إِنَّ خَالَفَ قَاضِيًا سَبَقَهُ لَمْ يَأْمَنْ وَ أَنْ يُنْقَضَ حُكْمُهُ مَنْ يَأْتِي بَعْدَهُ كَفَعْلِهِ بِمَنْ كَانَ قَبْلَهُ

And a man who displays ignorance among the ignorant people assisted by the darkness of the existing '*Fitna*' strife. Those who resemble the people call him a 'scholar', but he has not enriched in it (the knowledge) even for one complete day. So he has accumulated early, a lot of what a little from it would be better than a lot, to the extent that when he is saturated from the putrid and accumulated (useless knowledge) without a benefit, he sits between the people as a judge, guaranteeing to rid the confusion of others. And if he opposes a judge preceding him, there is no security that his own judgment would not be broken by the one who would come after him, just like his own deed with the one who was before him.

وَ إِنْ نَزَلَتْ بِهِ إِحْدَى الْمُبْهَمَاتِ الْمُعْضَلَاتِ هَبًّا لَهَا حَشَوًّا مِنْ رَأْيِهِ ثُمَّ قَطَعَ بِهِ فَهُوَ مِنْ لَبْسِ الشُّبُهَاتِ فِي مِثْلِ غَزَلِ الْعَنْكَبُوتِ لَا يَدْرِي أَصَابَ أَمْ أَخْطَأَ لَا يَحْسَبُ الْعِلْمُ فِي شَيْءٍ مِمَّا أَنْكَرَ وَ لَا يَرَى أَنَّ وَرَاءَ مَا بَلَغَ فِيهِ مَذْهَبًا إِنَّ قَاسَ شَيْئًا بِشَيْءٍ لَمْ يَكْذِبْ نَظَرُهُ

And if there descends with him one of the ambiguities and the dilemmas, he would generate a statement for it from his own opinion, then disassociate with it. Thus, he is one who wears the confusion like the web of a spider, not knowing whether he has got it right or erred. He does not reckon that there is knowledge in something from what he has denied, nor does he consider that behind what has reached him is a Religion, nor if he were to compare something with something that his view could be a lie.

وَ إِنْ أَظْلَمَ عَلَيْهِ أَمْرٌ اكْتَنَمَ بِهِ لِمَا يَعْلَمُ مِنْ جَهْلِ نَفْسِهِ لِكَيْلًا يُقَالَ لَهُ لَا يَعْلَمُ ثُمَّ جَسَرَ فَقَضَى فَهُوَ مِفْتَاحُ عَشَوَاتِ رَكَابِ شُبُهَاتِ خَبَاطِ جَهَالَاتٍ لَا يَعْتَذِرُ مِمَّا لَا يَعْلَمُ فَيَسْلَمُ وَ لَا يَبْغُضُ فِي الْعِلْمِ بِضِرْسٍ قَاطِعٍ فَيَعْتَمِدُ يَدْرِي الرُّوَايَاتِ ذُرُؤَ الرِّيحِ الْهَشِيمِ تَبْكِي مِنْهُ الْمَوَارِيثُ وَ تَصْرُخُ مِنْهُ الدِّمَاءُ

And if a matters is opaque (unclear) upon him, he would conceal it due to what he knows from his own ignorance of it, so that perhaps it would be said, 'He does not know'. Then he becomes audacious and he passes a judgment. Thus it (becomes) a key of inability to see, riding the confusion in blind ignorance, not excusing himself from what he does not know. He does not bite into the knowledge with cutting teeth, so he splatters out the reports (Ahadeeth) like the wind scattering the wildfires. The inheritances (of the people) weep due to it, and blood (murder cases etc.) scream out due to it.

يُسْتَحْلُ بِقَضَائِهِ الْفَرْجُ الْحَرَامُ وَ يُحَرِّمُ بِقَضَائِهِ الْفَرْجَ الْحَلَالَ لَا مَلِيَّءٌ بِإِصْدَارِ مَا عَلَيْهِ وَرَدَ وَ لَا هُوَ أَهْلٌ لِمَا مِنْهُ فَارْطَ مِنْ أَدْعَائِهِ عِلْمَ الْحَقِّ .

He makes the Prohibited sexual relations to be permissible by his judgment, and he prohibits the Permissible sexual relations by his judgment. Neither can he be relied upon for the implementations that arrive from him, nor is he rightful of what is overdone from him, from his claims of the truthful knowledge'.¹²⁹

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ أَبِي شَيْبَةَ الْخُرَّاسَانِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ إِنَّ أَصْحَابَ الْمَقَابِيِسِ طَلَبُوا الْعِلْمَ بِالْمَقَابِيِسِ فَلَمْ تَزِدْهُمْ الْمَقَابِيِسُ مِنَ الْحَقِّ إِلَّا بُعْدًا وَ إِنَّ دِينَ اللَّهِ لَا يُصَابُ بِالْمَقَابِيِسِ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washha, from Aban Bin Usman, from Abu Shayba Al Khurasany who said,

'I heard Abu Abdullah^{asws} saying: 'The companions of analogies are seeking the knowledge with the analogies, thus the analogies will not increase them from the truth except for the distance (from it), and that the Religion of Allah^{azwj} cannot be attained by the analogies'.¹³⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ رَفَعَهُ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَا كُلُّ بِدْعَةٍ ضَلَالَةٌ وَ كُلُّ ضَلَالَةٍ سَبِيلُهَا إِلَى النَّارِ .

Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, raising it,

(It has been narrated) from Abu Ja'far^{asws} and Abu Abdullah^{asws} both having said: 'Every innovation is a straying, and every straying, its way is to the Fire'.¹³¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ حَكِيمٍ قَالَ قُلْتُ لِأَبِي الْحَسَنِ مُوسَى (عَلَيْهِ السَّلَام) جُعِلَتْ فِدَاكَ فَقُفُّنَا فِي الدِّينِ وَ أَغْنَانَا اللَّهُ بِكُمْ عَنِ النَّاسِ حَتَّى إِنَّ الْجَمَاعَةَ مِنَّا لَتَكُونُ فِي الْمَجْلِسِ مَا يَسْأَلُ رَجُلٌ صَاحِبَهُ تَحْضُرُهُ الْمَسْأَلَةُ وَ يَحْضُرُهُ جَوَابُهَا فِيمَا مَنَّ اللَّهُ عَلَيْنَا بِكُمْ قَرُبًا وَرَدَّ عَلَيْنَا الشَّيْءُ لَمْ يَأْتِنَا فِيهِ عَنْكَ وَ لَا عَنْ آبَائِكَ شَيْءٌ فَظَنَرْنَا إِلَى أَحْسَنِ مَا يَحْضُرُنَا وَ أَوْفَقِ الْأَشْيَاءِ لِمَا جَاءَنَا عَنْكُمْ فَتَأْخُذْ بِهِ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Hakeym who said,

'I said to Abu Al-Hassan Musa^{asws}, 'May I be sacrificed for you^{asws}! We (acquired) understanding in the Religion and Allah^{azwj} Made us needless of the people by you^{asws} to the extent that if the group from us happens to be in the gathering, a man

¹²⁹ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 19 H 6

¹³⁰ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 19 H 7

¹³¹ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 19 H 8

does not ask our companions a question but he is (already) prepared for its answering - based upon what Allah^{azwj} has Favoured upon us through you^{asws}. However, sometimes the thing (a matter) is referred to us for whom nothing has come with regards to it from you^{asws}, nor your^{asws} forefathers^{asws}, anything. So we look at the best of that which hold us (from you^{asws}) and we prepare the most satisfactory of the things of what has come to us from you^{asws}. So we take with it' (issue a Fatwa accordingly).

فَقَالَ هَيْهَاتَ هَيْهَاتَ فِي ذَلِكَ وَاللَّهِ هَلَاكَ مَنْ هَلَاكَ يَا ابْنَ حَكِيمٍ قَالَ ثُمَّ قَالَ لَعَنَ اللَّهُ أَبَا حَنِيفَةَ كَانَ يَقُولُ قَالَ عَلِيٌّ وَ قُلْتُ

So he^{asws} said: 'Far be it! Far be it! In that, by Allah^{azwj}, was destroyed the one who were destroyed, O Ibn Hakeem!' Then he^{asws} said: 'May Allah^{azwj} Curse Abu Haneefa. He was saying, 'Ali^{asws} said, and I say (my words supersede his^{asws} - nouzobillah)'.
 قَالَ مُحَمَّدُ بْنُ حَكِيمٍ لِهَيْشَامِ بْنِ الْحَكَمِ وَاللَّهِ مَا أَرَدْتُ إِلَّا أَنْ يُرَخَّصَ لِي فِي الْقِيَاسِ .

Muhammad Bin Hakeem (the narrator) said to Hisham Bin Al Hakam (a narrator), 'By Allah^{azwj}! I did not intend except that he^{asws} should allow me regarding 'القِيَاسِ' the analogising' (giving Fatwas based on Qiyas).¹³²

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ رَفَعَهُ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ قَالَ قُلْتُ لِأَبِي الْحَسَنِ الْأَوَّلِ (عَلَيْهِ السَّلَام) بِمَا أَوْحَدَ اللَّهُ فَقَالَ يَا يُونُسُ لَا تَكُونَنَّ مُبْتَدِعًا مَنْ نَظَرَ بِرَأْيِهِ هَلَاكَ وَمَنْ تَرَكَ أَهْلَ بَيْتِ نَبِيِّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) ضَلَّ وَ مَنْ تَرَكَ كِتَابَ اللَّهِ وَ قَوْلَ نَبِيِّهِ كَفَرَ .

Muhammad Bin Abu Abdullah, raising it from Yunus Bin Abdul Rahman who said,

'I said to Abu Al-Hassan^{asws} the 1st, 'How can I (establish) the Oneness of Allah^{azwj}? So he^{asws} said: 'O Yunus! Do not become an innovator. The one who views by his own opinion would be destroyed, and the one who neglects the People^{asws} of the Household of His^{azwj} Prophet^{saww} would stray, and the one who neglects the Book of Allah^{azwj} and the words of His^{azwj} Prophet^{saww}, would blaspheme'.¹³³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ مُتْنَى الْحَنَاطِ عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) تَرُدُّ عَلَيْنَا أَشْيَاءَ لَيْسَ نَعْرِفُهَا فِي كِتَابِ اللَّهِ وَ لَا سُنَّةٍ فَتَنْظُرُ فِيهَا فَقَالَ لَا أَمَّا إِنَّكَ إِنْ أَصَبْتَ لَمْ تُؤْجَرْ وَ إِنْ أَخْطَأْتَ كَذَّبْتَ عَلَى اللَّهِ عَزَّ وَ جَلَّ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Washa, from Musna Al Hannat, from Abu Baseer who said,

'I said to Abu Abdullah^{asws}, 'Things (certain matters) are referred to us, neither do we recognise these in the Book of Allah^{azwj} not Sunnah. So can we apply our opinion in these?' So he^{asws} said: 'No, but if you are correct, you will not be Rewarded (for being correct), and if you err, you would have lied against Allah^{azwj} Mighty and Majestic'.¹³⁴

¹³² Al Kafi V 1 – The Book Of Intellect and Ignorance CH 19 H 9

¹³³ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 19 H 10

¹³⁴ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 19 H 11

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عُمَرَ بْنِ أَبَانَ الْكَلْبِيِّ عَنْ عَبْدِ الرَّجِيمِ الْقَصِيرِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) كُلُّ بِدْعَةٍ ضَلَالَةٌ وَكُلُّ ضَلَالَةٍ فِي النَّارِ .

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Umar Bin Aban Al Kalby, from Abdul Raheem Al Qasayr,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Every innovation is a straying, and every strayed one would be in the Fire'.¹³⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدٍ بْنِ عِيْسَى بْنِ عُثَيْدٍ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنْ أَبِي الْحَسَنِ مُوسَى (عليه السلام) قَالَ قُلْتُ أَصْلَحَكَ اللَّهُ إِنَّا نَجْتَمِعُ فَنَتَذَكَّرُ مَا عِنْدَنَا فَلَا يَرُدُّ عَلَيْنَا شَيْءٌ إِلَّا وَ عِنْدَنَا فِيهِ شَيْءٌ مُسْطَرٌّ وَ ذَلِكَ مِمَّا أَنْعَمَ اللَّهُ بِهِ عَلَيْنَا بِكُمْ ثُمَّ يَرُدُّ عَلَيْنَا الشَّيْءَ الصَّغِيرَ لَيْسَ عِنْدَنَا فِيهِ شَيْءٌ فَيَنْظُرُ بَعْضُنَا إِلَى بَعْضٍ وَ عِنْدَنَا مَا يُشَبِّهُهُ فَنَقِيسُ عَلَى أَحْسَنِهِ

Ali Bin Ibrahim, from Muhammad Bin Isa Bin Ubeyd, from Yunus Bin Abdul Rahman, from Sama'at Bin Mihran,

(It has been narrated) from Abu Al-Hassan Musa^{asws}, said, 'I said, 'May Allah^{azwj} Keep you^{asws} well! We tend to gather, so we discuss what is with us. So there is nothing which is referred to us except that with us there is something explaining it, and that through you^{asws} - what Allah^{azwj} has Favoured with upon you. Then something small gets referred to us, and there is nothing with us regarding it. So we exchange views with each other of what is with us (and come up with that) what resembles it. So we analogueise upon the best of it'.

فَقَالَ وَ مَا لَكُمْ وَ لِلْقِيَاسِ إِنَّمَا هَلَاكَ مَنْ هَلَاكَ مِنْ قَبْلِكُمْ بِالْقِيَاسِ

So he^{asws} said: 'And what is to you and the analogies? But rather, the ones from before you were destroyed due to the analogies'.

ثُمَّ قَالَ إِذَا جَاءَكُمْ مَا تَعْلَمُونَ فَقُولُوا بِهِ وَ إِنْ جَاءَكُمْ مَا لَا تَعْلَمُونَ فَهِيَ وَ أَهْوَى بِيَدِهِ إِلَى فِيهِ

Then he^{asws} said: 'When there comes to you (a matter) which you know (from us^{asws}), so speak with it, but if there comes to you that which you do not know, so Shush!' (keep quiet), and he^{asws} gestured by his^{asws} to his^{asws} mouth.

ثُمَّ قَالَ لَعَنَ اللَّهُ أَبَا حَنِيفَةَ كَانَ يَقُولُ قَالَ عَلِيٌّ وَ قُلْتُ أَنَا وَ قَالَتِ الصَّحَابَةُ وَ قُلْتُ

Then he^{asws} said: 'May Allah^{azwj} Curse Abu Haneefa! He was saying, 'Ali^{asws} said, and I say, and the companions said (but my opinion is better)'.

ثُمَّ قَالَ أَ كُنْتُ تَجْلِسُ إِلَيْهِ فَقُلْتُ لَا وَ لَكِنْ هَذَا كَلَامُهُ فَقُلْتُ أَصْلَحَكَ اللَّهُ أَتَى رَسُولُ اللَّهِ (صلى الله عليه وآله) النَّاسَ بِمَا يَكْتَفُونَ بِهِ فِي عَهْدِهِ قَالَ نَعَمْ وَ مَا يَحْتَاجُونَ إِلَيْهِ إِلَى يَوْمِ الْقِيَامَةِ فَقُلْتُ فَضَاعَ مِنْ ذَلِكَ شَيْءٌ فَقَالَ لَا هُوَ عِنْدَ أَهْلِهِ .

Then he^{asws} said: 'You used to sit with him?' So I said, 'No, but this is (indeed) his speech'. Then I said, 'May Allah^{azwj} Keep you^{asws} well! The people came to Rasool-Allah^{saww} with what they used to suffice with during his^{saww} era'. He^{asws} said: 'Yes,

¹³⁵ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 19 H 12

and whatever they would be needy to up to the Day of Judgment'. So I said, 'So, is anything lost from that?' So he^{asws} said: 'No. It is with its rightful ones^{asws}'.¹³⁶

عَنْهُ عَنْ مُحَمَّدٍ عَنْ يُونُسَ عَنْ أَبَانَ عَنْ أَبِي شَيْبَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ ضَلَّ عِلْمُ ابْنِ شُبْرَمَةَ عِنْدَ الْجَامِعَةِ إِمْلَاءَ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَحَظَّ عَلَيَّ (عليه السلام) بِيَدِهِ إِنَّ الْجَامِعَةَ لَمْ تَدْعُ لِأَحَدٍ كَلَاماً فِيهَا عِلْمُ الْحَلَالِ وَالْحَرَامِ إِنَّ أَصْحَابَ الْقِيَاسِ طَلَبُوا الْعِلْمَ بِالْقِيَاسِ فَلَمْ يَزِدْأَوْ مِنْ الْحَقِّ إِلَّا بُعْدًا إِنَّ دِينَ اللَّهِ لَا يُصَابُ بِالْقِيَاسِ .

From him, from Muhammad, from Yunus, from Aban, from Abu Shayba who said,

'I heard Abu Abdullah^{asws} saying: 'The knowledge of Ibn Shubrama (a judge) is a straying in the presence of Al-Jami'e (a book) dictated by Rasool-Allah^{azwj} and written by Ali^{asws} by his^{asws} hand. Al Jami'e has not left any speech (to be spoken) by anyone. In it is knowledge of the Permissible and the Prohibitions. The companions of analogy are seeking the knowledge by the analogies, so it would not be increasing them from the Truth, except for the distance (from it). The Religion of Allah^{azwj} cannot be attained by the analogy'.¹³⁷

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ أَبَانَ بْنِ تَغْلِبَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ السُّنَّةَ لَا تُقَاسُ أَلَا تَرَى أَنَّ امْرَأَةً تَقْضِي صَوْمَهَا وَ لَا تَقْضِي صَلَاتَهَا يَا أَبَانُ إِنَّ السُّنَّةَ إِذَا قِيسَتْ مُحِقَّ الدِّينَ .

Muhammad Bin Ismail, from Al Fazl Bin Shazan, from Safwan Bin Yahya, from Abdul Rahman Bin Al Hajjaj, from Aban Bin Taghlab,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Sunnah cannot be analogized. Can you not see that the woman fulfils her Fasts but she does not fulfil her *Salat*? O Aban! The Sunnah, when analogised, obliterates (demolishes) the Religion'.¹³⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى قَالَ سَأَلْتُ أَبَا الْحَسَنِ مُوسَى (عليه السلام) عَنِ الْقِيَاسِ فَقَالَ مَا لَكُمْ وَالْقِيَاسُ إِنَّ اللَّهَ لَا يُسْأَلُ كَيْفَ أَحَلَّ وَ كَيْفَ حَرَّمَ .

A number of our companions, from Ahmad Bin Muhammad, from Usman Bin Isa who said,

'I asked Abu Al-Hassan Musa^{asws} about the analogy, so he^{asws} said: 'What is it to you all and the analogy? Allah^{azwj} will not Ask how it was Made to be Permissible and how it was Made to be Prohibited?'.¹³⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدْقَةَ قَالَ حَدَّثَنِي جَعْفَرٌ عَنْ أَبِيهِ (عليه السلام) أَنَّ عَلِيًّا (صلى الله عليه وآله) قَالَ مَنْ نَصَبَ نَفْسَهُ لِلْقِيَاسِ لَمْ يَزَلْ دَهْرَهُ فِي التَّبَاسِ وَمَنْ دَانَ اللَّهَ بِالرَّأْيِ لَمْ يَزَلْ دَهْرَهُ فِي ارْتِمَاسٍ

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa who said,

'Ja'far^{asws} narrated to me from his^{asws} father^{asws} that Ali^{asws} said: 'The one who establishes himself to the analogy would not cease to be in confusion during his

¹³⁶ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 19 H 13

¹³⁷ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 19 H 14

¹³⁸ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 19 H 15

¹³⁹ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 19 H 16

lifetime, and the one who makes a Religion of Allah^{azwj} with the opinion would not cease to be in (a state of) drowning’.

قَالَ وَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) مَنْ أَقْتَى النَّاسَ بِرَأْيِهِ فَقَدْ دَانَ اللَّهُ بِمَا لَا يَعْلَمُ وَمَنْ دَانَ اللَّهُ بِمَا لَا يَعْلَمُ فَقَدْ ضَادَّ اللَّهَ حَيْثُ أَحَلَّ وَحَرَّمَ فِيمَا لَا يَعْلَمُ .

He (the narrator) said, ‘Abu Ja’far^{asws} said: ‘The one who issues Fatwas to the people by his opinion, so he has made it as a Religion of Allah^{azwj} with what he does not know, and the one who makes it as a Religion of Allah^{azwj} with what he does not know, so he has opposed Allah^{azwj} where he is permitting and prohibiting regarding what he does not know’.¹⁴⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ يَفْطِينَ عَنِ الْحُسَيْنِ بْنِ مِيَاخٍ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ إِبْلِيسَ قَاسَ نَفْسَهُ بِأَدَمَ فَقَالَ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ وَ لَوْ قَاسَ الْجَوْهَرَ الَّذِي خَلَقَ اللَّهُ مِنْهُ أَدَمَ بِالنَّارِ كَانَ ذَلِكَ أَكْثَرَ نُورًا وَ ضِيَاءً مِنَ النَّارِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Ali Bin Yaqteen, from Al Husayn Bin Mayyah, from his father,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Iblees^{la} analogised himself^{la} with Adam^{as}, so **[38:76] He said: I am better than him; You have Created me from fire, and Created him from clay.** And had he^{la} compared the essence which Allah^{azwj} Created Adam^{as} from, with the fire (he^{la} would not have said so, as that was of more light and illumination than the fire’.¹⁴¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ يُونُسَ عَنْ حَرْبِ بْنِ زُرَّارَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الْحَلَالِ وَ الْحَرَامِ فَقَالَ حَلَالٌ مُحَرَّمٌ حَلَالٌ أَبَدًا إِلَى يَوْمِ الْقِيَامَةِ وَ حَرَامٌ حَرَامٌ أَبَدًا إِلَى يَوْمِ الْقِيَامَةِ لَا يَكُونُ غَيْرُهُ وَ لَا يَجِيءُ غَيْرُهُ

Ali Bin Ibrahim, from Muhammad Bin Isa Bin Ubeyd, from Yunus, from Hareyz, from Zurara who said,

‘I asked Abu Abdullah^{asws} about the Permissible and the Prohibitions, so he^{asws} said: ‘The Permissible of Muhammad^{saww} would be Permissible for ever up to the Day of Judgment, and his^{saww} Prohibitions would be Prohibited forever, up to the Day of Judgment. There will not happen to be something else, nor will something else be coming’.

وَقَالَ قَالَ عَلِيُّ (عَلَيْهِ السَّلَام) مَا أَحَدٌ ابْتَدَعَ بِدْعَةً إِلَّا تَرَكَ بِهَا سُنَّةً .

And he^{asws} said: ‘Al^{asws} said: ‘No one initiated an innovation except that a Sunnah was left out (superseded) by it’.¹⁴²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ الْعَقِيلِيِّ عَنْ عِيسَى بْنِ عَبْدِ اللَّهِ الْقُرَشِيِّ قَالَ دَخَلَ أَبُو حَنِيفَةَ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فَقَالَ لَهُ يَا أَبَا حَنِيفَةَ بَلَّغْنِي أَنَّكَ تَقْبِضُ قَالَ لَا تَقْبِضُ فَإِنَّ أَوَّلَ مَنْ قَاسَ إِبْلِيسُ حِينَ قَالَ خَلَقْتَنِي مِنْ نَارٍ وَ خَلَقْتَهُ مِنْ طِينٍ فَقَاسَ مَا بَيْنَ النَّارِ وَ الطِّينِ وَ لَوْ قَاسَ نُورِيَّةَ أَدَمَ بِنُورِيَّةِ النَّارِ عَرَفَ فَضْلَ مَا بَيْنَ النُّورَيْنِ وَ صَفَاءَ أَحَدِهِمَا عَلَى الْآخَرِ .

¹⁴⁰ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 19 H 17

¹⁴¹ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 19 H 18

¹⁴² Al Kafi V 1 – The Book Of Intellect and Ignorance CH 19 H 19

Ali Bin Ibrahim, from his father, from Ahmad Bin Abdullah Al Aqeely, from Isa Bin Abdullah Al Qurshy who said,

'Abu Haneefa came over to Abu Abdullah^{asws}, so he^{asws} said to him: 'O Abu Haneefa! It has reached me^{asws} that you tend to analogise?' He said, 'Yes'. He^{asws} said: 'Do not analogise, for the first one who analogised was Iblees^{la} where he^{la} said [38:76] **He said: I am better than him; You have Created me from fire, and Created him from clay.** So he^{la} analogised what was between the fire and the clay, and had he^{la} compared Adam^{as} with the radiance of the fire, he^{la} would have recognised what is between the two radiances and the excellence of one of the two upon the other'.¹⁴³

عَلِيٌّ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ قُتَيْبَةَ قَالَ سَأَلَ رَجُلٌ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ مَسْأَلَةٍ فَأَجَابَهُ فِيهَا فَقَالَ الرَّجُلُ أَرَأَيْتَ إِنْ كَانَ كَذَا وَ كَذَا مَا يَكُونُ الْقَوْلُ فِيهَا فَقَالَ لَهُ مَهْ مَا أَجَبْتُكَ فِيهِ مِنْ شَيْءٍ فَهُوَ عَنْ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَسْنَا مِنْ أَرَأَيْتَ فِي شَيْءٍ .

Ali, from Muhammad Bin Isa, from Yunus, from Quteyba who said,

'A man asked Abu Abdullah^{asws} a question. So he^{asws} answered him. So the man said, 'What is your^{asws} opinion if it was such and such (instead), what would (the final) word be with regards to it?' So he^{asws} said to him: 'Muh! Whatever I^{asws} answered you regarding it, so it is from Rasool-Allah^{saww}. We^{asws} are not ones who opine with regards to anything'.¹⁴⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ مُرْسَلًا قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) لَا تَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلِيَجَةً فَلَا تَكُونُوا مُؤْمِنِينَ فَإِنَّ كُلَّ سَبَبٍ وَ نَسَبٍ وَ قَرَابَةٍ وَ وَلِيَجَةٍ وَ بِدْعَةٍ وَ شُبْهَةٍ مُنْقَطِعٌ إِلَّا مَا أَتَيْتَهُ الْقُرْآنُ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, in an unbroken chain, said,

'Abu Ja'far^{asws} said: 'Do not be taking anyone from besides Allah^{azwj} as a confidant, for you would not happen to be Momineen. Every means, and lineage, and relationship, and confidant and it's like would be cut off except for what the Quran has affirmed'.¹⁴⁵

بَابُ الرَّدِّ إِلَى الْكِتَابِ وَ السُّنَّةِ وَ أَنَّهُ لَيْسَ شَيْءٌ مِنَ الْحَلَالِ وَ الْحَرَامِ وَ جَمِيعِ مَا يَحْتَاجُ النَّاسُ إِلَيْهِ إِلَّا وَ قَدْ جَاءَ فِيهِ كِتَابٌ أَوْ سُنَّةٌ

Chapter 20 – The referring to the Book and the Sunnah, and that there is nothing from the Permissible and the Prohibition and the entirety of what the people would be need to except that the Book or Sunnah has come with it

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ مُرَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنْ أَلَّهِ تَبَارَكَ وَ تَعَالَى أَنْزَلَ فِي الْقُرْآنِ نَبِيَّانِ كُلَّ شَيْءٍ حَتَّى وَ اللَّهُ مَا تَرَكَ اللَّهُ شَيْئًا يَحْتَاجُ إِلَيْهِ الْعِبَادُ حَتَّى لَا يَسْتَطِيعَ عَبْدٌ يَقُولَ لَوْ كَانَ هَذَا أَنْزَلَ فِي الْقُرْآنِ إِلَّا وَ قَدْ أَنْزَلَهُ اللَّهُ فِيهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Hadeed, from Murazim,

¹⁴³ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 19 H 20

¹⁴⁴ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 19 H 21

¹⁴⁵ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 19 H 22

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Blessed and High Revealed in the Quran an explanation of everything to the extent that, by Allah^{azwj}, Allah^{azwj} did not neglect anything which the servants would be needy to, until there is no capacity for a servant to be saying, 'If only this (matter) had been Revealed in the Quran', except that Allah^{azwj} has Revealed in it'.¹⁴⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنْ حُسَيْنِ بْنِ الْمُنْذِرِ عَنْ عُمَرَ بْنِ قَيْسٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ سَمِعْتُهُ يَقُولُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمْ يَدَعْ شَيْئاً يَحْتَاجُ إِلَيْهِ الْأُمَّةُ إِلَّا أَنْزَلَهُ فِي كِتَابِهِ وَ بَيَّنَّهُ لِرَسُولِهِ (صلى الله عليه وآله) وَ جَعَلَ لِكُلِّ شَيْءٍ حَدّاً وَ جَعَلَ عَلَيْهِ دَلِيلاً يَدُلُّ عَلَيْهِ وَ جَعَلَ عَلَى مَنْ تَعَدَّى ذَلِكَ الْحَدَّ حَدّاً .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Husayn Bin Al Munzir, from Umar Bin Qays,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I heard him^{asws} saying: 'Allah^{azwj} Blessed and High did not Leave anything which the community would be needy to except that He^{azwj} Revealed it in His^{azwj} Book, and Explained it to Rasool-Allah^{saww}, and Made a Limit to be for everything, and Made evidence to indicate upon it, and Made a penalty to be upon the ones who exceed the Limit'.¹⁴⁷

عَلِيُّ عَنْ مُحَمَّدٍ عَنْ يُونُسَ عَنْ أَبَانَ عَنْ سُلَيْمَانَ بْنِ هَارُونَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ مَا خَلَقَ اللَّهُ خَلْقاً حَلَالاً وَ لَا حَرَاماً إِلَّا وَ لَهُ حَدٌّ كَحَدِّ الدَّارِ فَمَا كَانَ مِنَ الطَّرِيقِ فَهُوَ مِنَ الطَّرِيقِ وَ مَا كَانَ مِنَ الدَّارِ فَهُوَ مِنَ الدَّارِ حَتَّى أَرْضُ الْخَدَشِ فَمَا سِوَاهُ وَ الْجُلْدَةُ وَ نَصْفُ الْجُلْدَةِ .

Ali Bin Muhammad, from Yunus, from Aban, from Suleyman Bin Haroun who said,

'I heard Abu Abdullah^{asws} saying: 'Allah^{azwj} has not Created a Permissible nor a Prohibition except that there is a limit for it like the boundary of the house. So whatever was from the road (people outside), so it is from the road, and whatever was from the house (Ahl Al-Bayt^{asws}), so it is from the house, even the compensation for a scratch, and what is besides it, and the lashing, and half a lashing'.¹⁴⁸

عَلِيُّ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنْ حَمَّادٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَمِعْتُهُ يَقُولُ مَا مِنْ شَيْءٍ إِلَّا وَ فِيهِ كِتَابٌ أَوْ سُنَّةٌ .

Ali, from Muhammad Bin Isa, from Yunus, from Hammad, from Abu Abdullah^{asws}, said,

'I heard him^{asws} saying: 'There is none from the things except that with regards to it - there is (something in the) Book or a Sunnah'.¹⁴⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنْ حَمَّادٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي الْجَارُودِ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) إِذَا حَدَّثْتُكُمْ بِشَيْءٍ فَاسْأَلُونِي مِنْ كِتَابِ اللَّهِ

Ali Bin Ibrahim, from his father, from Muhammad Bin Isa, from Yunus, from Hammad, from Abdullah Bin Sinan, from Abu Al Jaroud who said,

'Abu Ja'far^{asws} said: 'Whenever I^{asws} narrated with anything to you all, so you should be asking me^{asws} (where it is) from the Book of Allah^{azwj}'.

¹⁴⁶ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 20 H 1

¹⁴⁷ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 20 H 2

¹⁴⁸ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 20 H 3

¹⁴⁹ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 20 H 4

ثُمَّ قَالَ فِي بَعْضِ حَدِيثِهِ إِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) نَهَى عَنِ الْقِيلِ وَالْقَالِ وَفَسَادِ الْمَالِ وَكَثْرَةِ السُّؤَالِ فَقِيلَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ أَيْنَ هَذَا مِنْ كِتَابِ اللَّهِ قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ لَا خَيْرَ فِي كَثِيرٍ مِنْ نَجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَقَالَ وَ لَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا وَقَالَ لَا تَسْأَلُوا عَنْ أَشْيَاءٍ إِنْ نَبَذَ لَكُمْ تَسْؤُكُمْ .

Then he^{asws} said in one of his^{asws} Hadeeth: 'Rasool-Allah^{saww} forbade from the, 'It was said', and 'he said', and the spoiling of the wealth, and the frequent questioning'. So it was said to him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! Where is this from the Book of Allah^{azwj}?'. He^{asws} said: 'Allah^{azwj} Mighty and Majestic is Saying [4:114] **There is no good in most of their secret counsels except (in his) who enjoins charity or goodness or reconciliation between people.** And Said [4:5] **And do not give away your property to the foolish which Allah has made for you a (means of) support.** And Said [5:101] **O you who believe! Do not put questions about things which if declared to you may trouble you**'.¹⁵⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَّالٍ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ حَدَّثَهُ عَنِ الْمُعَلَّى بْنِ خُنَيْسٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) مَا مِنْ أَمْرٍ يَخْتَلِفُ فِيهِ اثْنَانِ إِلَّا وَ لَهُ أَصْلٌ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ وَ لَكِنْ لَا تَبْلُغُهُ عُقُولُ الرَّجَالِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Sa'alba Bin Maymoun, from the one who narrated it, from Al Moalla Bin Khunays who said,

'Abu Abdullah^{asws} said: 'There is none from a matter regarding which two (people) differ except for it would have its origin in the Book of Allah^{azwj} Mighty and Majestic, but the intellects of the men do not reach it'.¹⁵¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ بَعْضِ أَصْحَابِهِ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) أَيُّهَا النَّاسُ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى أَرْسَلَ إِلَيْكُمْ الرَّسُولَ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ أَنْزَلَ إِلَيْهِ الْكِتَابَ بِالْحَقِّ وَ أَنْتُمْ أُمِّيُونَ عَنِ الْكِتَابِ وَ مَنْ أَنْزَلَهُ وَ عَنِ الرَّسُولِ وَ مَنْ أَرْسَلَهُ عَلَى حِينِ فِتْنَةٍ مِنَ الرُّسُلِ وَ طَوَّلَ هَجْعَةَ مِنَ الْأُمَمِ وَ انْبِسَاطِ مِنَ الْجَهْلِ وَ اغْتِرَاضِ مِنَ الْفِتْنَةِ وَ انْتِقَاضِ مِنَ الْمُبْرَمِ وَ عَمَى عَنِ الْحَقِّ وَ اغْتِسَافِ مِنَ الْجَوْرِ وَ امْتِحَاقِ مِنَ الدِّينِ وَ تَلَطُّ مِنَ الْحُرُوبِ عَلَى حِينِ اصْفَرَارٍ مِنْ رِيَاضِ جَنَاتِ الدُّنْيَا وَ يُبْسِ مِنْ أَغْصَانِهَا وَ انْتِثَارٍ مِنْ وَرَقِهَا وَ يَأْسٍ مِنْ ثَمَرِهَا وَ اغْوَرَارٍ مِنْ مَائِهَا

Muhammad Bin Yahya, from one of his companions, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'O you people! Allah^{azwj} Blessed and High sent the Rasool^{saww} to you and Revealed the Book unto him^{saww} with the Truth, and you were illiterates (أُمِّيُونَ) of the Book and the One^{azwj} Who Revealed it, and about the Raool^{saww} and the One^{azwj} Who Sent him^{saww} upon a gap from the Rasools^{as} and prolonged slumber from nations and widespread ignorance, and objections from the strife, and the invalidation of the agreements, and the blindness from the Truth, and the coercion from the tyrants, and the obliteration (destruction) from the Religion, and raging of the wars upon the paleness from the orchards of the gardens of the world, and drying out of its branches, and the scattering of its leaves, and despair from its fruits, and drying of its waters.

¹⁵⁰ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 20 H 5

¹⁵¹ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 20 H 6

قَدْ دَرَسَتْ أَعْلَامُ الْهُدَى فَظَهَرَتْ أَعْلَامُ الرَّدَى فَالْدُّنْيَا مُتَهَجِّمَةٌ فِي وَجْهِ أَهْلِهَا مُكَفَّهَةٌ مُدْبِرَةٌ غَيْرُ مُقْبِلَةٍ ثَمَرُهَا الْفِتْنَةُ وَ طَعَامُهَا الْجِيفَةُ وَ شِعَارُهَا الْخَوْفُ وَ دِنَارُهَا السَّيْفُ مُرَقَّتُمْ كُلُّ مُرَقِّقٍ وَ قَدْ أَعْمَتْ عُيُونُ أَهْلِهَا وَ أَظْلَمَتْ عَلَيْهَا أَيَّامُهَا قَدْ قَطَّعُوا أَرْحَامَهُمْ وَ سَفَكُوا دِمَاءَهُمْ وَ دَفَنُوا فِي التُّرَابِ الْمُؤَوَّدَةِ بَيْنَهُمْ مِنْ أَوْلَادِهِمْ يَجْتَارُ دُونَهُمْ طِيبُ الْعَيْشِ وَ رَفَاهِيَةُ خُفُوضِ الدُّنْيَا لَا يَرْجُونَ مِنَ اللَّهِ ثَوَابًا وَ لَا يَخَافُونَ مِنَ اللَّهِ مِنْهُ عِقَابًا حَيْثُ أَعْمَى نَجِسٌ وَ مَيَّثُهُمْ فِي النَّارِ مُبْلِسٌ

The banners of guidance had decayed and the banners of annihilation appeared. So the world was severe (cruel) in the faces of its inhabitants, gloomy, turning away without facing. Its fruit was the sedition, and its food was the carcass, and its slogan was the fear, and its garment was the crushing sword, crushing every one. And the eyes of its inhabitants were blinded, and the days were darkened upon them. They had cut off their relationships, and shed their bloods, and they had buried their female infants between them from their own children, choosing besides them the good life and the welfare of the lowly world, not desiring Rewards from Allah^{azwj} nor fearing the Punishment of Allah^{azwj} from it. Their lives were blind, filthy, and their deceased ones were in the Fire in utter despair.

فَجَاءَهُمْ بِنُسْخَةٍ مَّا فِي الصُّحُفِ الْأُولَى وَ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَ تَفْصِيلَ الْحَلَالِ مِنَ رَيْبِ الْحَرَامِ ذَلِكَ الْقُرْآنُ فَاسْتَنْطَقُوهُ وَ لَنْ يَنْطِقَ لَكُمْ أَخْبَرُكُمْ عَنْهُ إِنْ فِيهِ عِلْمٌ مَّا مَضَى وَ عِلْمٌ مَّا يَأْتِي إِلَى يَوْمِ الْقِيَامَةِ وَ حُكْمٌ مَّا بَيْنَكُمْ وَ بَيَانٌ مَّا أَصْبَحْتُمْ فِيهِ تَخْتَلِفُونَ قُلُوا سَأَلْتُمُونِي عَنْهُ لَعَلَّمْتُكُمْ .

So he^{saww} came to them with a copy of what was in the former Parchments and a ratification of that which was in front of him^{saww}, and detail of the Permissibles from the doubts of the Prohibitions. That is the Quran. So try speaking to it, but it will never speak to you all. I^{asws} can inform you about it. In it is knowledge of what is past and knowledge of what is to come up to the Day of Judgment, and a Judgment for what is between you, and an explanation of what you have come to be disputing upon. So, if you were to ask me^{asws} about it, I^{asws} would teach you all'.¹⁵²

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ ابْنِ فَضَّالٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ عَبْدِ الْأَعْلَى بْنِ أَعْيَنَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ قَدْ وَلَدَنِي رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ أَنَا أَعْلَمُ كِتَابَ اللَّهِ وَ فِيهِ بَدْءُ الْخَلْقِ وَ مَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ وَ فِيهِ خَبَرُ السَّمَاءِ وَ خَبَرُ الْأَرْضِ وَ خَبَرُ الْجَنَّةِ وَ خَبَرُ النَّارِ وَ خَبَرُ مَا كَانَ وَ خَبَرُ مَا هُوَ كَائِنٌ أَعْلَمُ ذَلِكَ كَمَا أَنْظُرُ إِلَى كَفِّي إِنْ اللَّهُ يَقُولُ فِيهِ نَبِيَانُ كُلِّ شَيْءٍ .

Muhammad Bin Yahya, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Hammad Bin Usman, from Abdul A'ala Bin Ayn who said,

'I heard Abu Abdullah^{asws} saying: 'I^{asws} born from (the children of) Rasool-Allah^{saww}, and I^{asws} know the Book of Allah^{azwj}; and in it is the beginning of the creation, and what is going to happen up to the Day of Judgment, and therein is the news of the sky and news of the earth, and news of the Paradise, and news of the Fire, and news of what was, and news of what is to happen. I^{asws} know all that just as I look at my^{asws} own palm. Allah^{azwj} is Saying 'Therein is an explanation of everything'''.¹⁵³

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ كِتَابُ اللَّهِ فِيهِ نَبَأٌ مَّا قَبْلَكُمْ وَ خَبَرٌ مَّا بَعْدَكُمْ وَ فَصْلٌ مَّا بَيْنَكُمْ وَ نَحْنُ نَعْلَمُهُ .

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Numan, from Ismail Bin Jabir,

¹⁵² Al Kafi V 1 – The Book Of Intellect and Ignorance CH 20 H 7

¹⁵³ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 20 H 8

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Book of Allah^{azwj}, therein is news of what was before you, and information of what is to be after you, and detail of what is between you, and we^{asws} know it (all)'.¹⁵⁴

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي الْمُغْرَاءِ عَنْ سَمَاعَةَ عَنْ أَبِي الْحَسَنِ مُوسَى (عَلَيْهِ السَّلَام) قَالَ قُلْتُ لَهُ أ كُلُّ شَيْءٍ فِي كِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَوْ تَقُولُونَ فِيهِ قَالَ بَلَى كُلُّ شَيْءٍ فِي كِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Sayf Bin Ameyra, from Abu Magra'a, from Sama'at,

(It has been narrated) from Abu Al-Hassan Musa^{asws}, said, 'I said to him^{asws}, 'Is everything in the Book of Allah^{azwj} and the Sunnah of His^{azwj} Prophet^{saww}, or are you^{asws} (Imams^{asws}) are saying with regards to it?' He^{asws} said: 'But, everything is in the Book of Allah^{azwj} and the Sunnah from His^{azwj} Prophet^{saww}'.¹⁵⁵

بَابُ اخْتِلَافِ الْحَدِيثِ

Chapter 21 – Differences in the Hadeeth

عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ بْنِ عُمرَ الْيَمَانِيِّ عَنْ أَبَانَ بْنِ أَبِي عِيَّاشٍ عَنْ سُلَيْمِ بْنِ قَيْسِ الْهَلَالِيِّ قَالَ قُلْتُ لِأَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) إِنِّي سَمِعْتُ مِنْ سَلْمَانَ وَ الْمُقَدَّادِ وَ أَبِي ذَرٍّ شَيْئاً مِنْ تَفْسِيرِ الْقُرْآنِ وَ أَحَادِيثَ عَنْ نَبِيِّ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) غَيْرَ مَا فِي أَيْدِي النَّاسِ ثُمَّ سَمِعْتُ مِنْكَ تَصْدِيقَ مَا سَمِعْتُ مِنْهُمْ وَ رَأَيْتُ فِي أَيْدِي النَّاسِ أَشْيَاءَ كَثِيرَةً مِنْ تَفْسِيرِ الْقُرْآنِ وَ مِنَ الْأَحَادِيثِ عَنْ نَبِيِّ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَنْتُمْ تُخَالِفُونَهُمْ فِيهَا وَ تَزْعُمُونَ أَنَّ ذَلِكَ كُلَّهُ بَاطِلٌ أ فَتَرَى النَّاسَ يَكْذِبُونَ عَلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مُتَعَمِّدِينَ وَ يُفْسِرُونَ الْقُرْآنَ بِأَرَائِهِمْ

Ali Bin Ibrahim Bin Hashim, from his father, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamani, from Aban Bin Abu Ayyash, from Suleym Bin Qays Al Hilaly who said,

'I said to Amir Al-Momineen^{asws}, 'I heard from Salman^{ra} and Al-Miqdad^{ra} and Abu Zarr^{ra}, something from the interpretation of the Quran and the Ahadeeth from the Prophet^{saww} of Allah^{azwj}, other than what is in the hands of the people. Then I heard from you^{asws} the ratification of what I had heard from them^{ra}; and I see a lot of things to be in the hands of the people, from the interpretation of the Quran and from the Ahadeeth from the Prophet^{saww} of Allah^{azwj}. You^{asws} are differing from them in it, and you^{asws} are claiming that, all of that (which they interpret) is false. So, are you^{asws} viewing that the people are lying upon Rasool-Allah^{saww} deliberately, and they are interpreting the Quran by their own opinions?'

قَالَ فَأَقْبَلَ عَلَيَّ فَقَالَ قَدْ سَأَلْتُ فَأَفْهَمَ الْجَوَابَ إِنَّ فِي أَيْدِي النَّاسِ حَقًّا وَ بَاطِلًا وَ صِدْقًا وَ كَذِبًا وَ نَاسِخًا وَ مَنْسُوخًا وَ عَامًّا وَ خَاصًّا وَ مُحْكَمًا وَ مُتَشَابِهًا وَ حَقًّا وَ هَمًّا وَ قَدْ كَذَبَ عَلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) عَلَى عَهْدِهِ حَتَّى قَامَ خَطِيباً فَقَالَ أَيُّهَا النَّاسُ قَدْ كَثُرَتْ عَلَى الْكَذَابَةِ فَمَنْ كَذَبَ عَلَى مُتَعَمِّدًا فَلْيَتَنَبَّأْ مَقْعَدَهُ مِنَ النَّارِ

He (Suleymn Bin Qays) said, 'So Ali^{asws} turned to face me and he^{asws} said: 'You have asked, so understand the answer. In the hands of the people there is right, and wrong, and truthfulness and lies, and Abrogating and Abrogated, and general and specific, and Decisive and Allegorical, and memorised and delusions. And (it was so)

¹⁵⁴ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 20 H 9

¹⁵⁵ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 20 H 10

that Rasool-Allah^{saww} had been belied upon during his^{saww} era, to the extent that he^{saww} stood up and addressed, so he^{saww} said: 'O you people! The people have lied a lot upon me^{saww}. So the one who lies upon me^{saww} deliberately, so let him assume his seat from the Fire'.

ثُمَّ كُذِبَ عَلَيْهِ مِنْ بَعْدِهِ وَ إِنَّمَا أَتَاكُمْ الْحَدِيثُ مِنْ أَرْبَعَةٍ لَيْسَ لَهُمْ خَامِسٌ

Then he^{saww} was belied upon from after him^{saww}, and rather the Ahadeeth came to you all from four (types of people). There is not fifth (narrator) for them.

رَجُلٌ مُنَافِقٌ يُظْهِرُ الْإِيمَانَ مُتَصَنِّعٌ بِالْإِسْلَامِ لَا يَبْتَائِمُ وَلَا يَتَحَرَّجُ أَنْ يَكْذِبَ عَلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) مُنْعَمًا فَلَوْ عَلِمَ النَّاسُ أَنَّهُ مُنَافِقٌ كَذَّابٌ لَمْ يَقْبَلُوا مِنْهُ وَلَمْ يُصَدِّقُوهُ وَلَكِنْهُمْ قَالُوا هَذَا قَدْ صَحِبَ رَسُولَ اللَّهِ (صلى الله عليه وآله) وَ رَأَوْهُ وَ سَمِعُوا مِنْهُ وَ أَخَذُوا عَنْهُ وَ هُمْ لَا يَعْرِفُونَ خَالَهُ

A hypocrite man who manifested the *Eman* pretending with Al-Islam. Neither did he consider it a sin nor anything wrong with deliberately lying upon Rasool-Allah^{saww}. So, had the people known that he is a lying hypocrite, they would not have accepted from him and would not have believed in him. But, they said, 'This one has accompanied Rasool-Allah^{saww}, and had seen him^{saww} and heard from him^{saww}, and they took from him and there were not recognising his state.

وَ قَدْ أَخْبَرَهُ اللَّهُ عَنِ الْمُنَافِقِينَ بِمَا أَخْبَرَهُ وَ وَصَفَهُمْ بِمَا وَصَفَهُمْ فَقَالَ عَزَّ وَ جَلَّ وَ إِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَ إِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ ثُمَّ بَقُوا بَعْدَهُ فَتَقَرَّبُوا إِلَى أَيْمَةِ الضَّلَالَةِ وَ الدُّعَاةِ إِلَى النَّارِ بِالزُّورِ وَ الْكُذِبِ وَ الْبُهْتَانِ قَوْلُهُمْ الْأَعْمَالُ وَ حَمْلُهُمْ عَلَى رِقَابِ النَّاسِ وَ أَكَلُوا بِهِمُ الدُّنْيَا وَ إِنَّمَا النَّاسُ مَعَ الْمُلُوكِ وَ الدُّنْيَا إِلَّا مَنْ عَصَمَ اللَّهُ فَهَذَا أَحَدُ الْأَرْبَعَةِ

And Allah^{azwj} had Informed about the hypocrites with what He^{azwj} Informed, and Described them with what He^{azwj} Described them. So He^{azwj} the Mighty and Majestic Said [63:4] **And when you see them, their persons would please you, and if they speak, you will listen to their speech.** Then they remained after him^{saww}, so they went closer to the leaders of misguidance and the inviters of the Fire with the false testimonies, and the lies, and the accusations. Thus, they made them office-bearers and carried them upon ruling over the people, and they (the rulers) devoured the world through them, and rather, the people are (always) with the kings and the world except for the ones whom Allah^{azwj} Protects. So this is one of the four (types of narrators of Ahadeeth)'.
وَ رَجُلٌ سَمِعَ مِنْ رَسُولِ اللَّهِ شَيْئًا لَمْ يَحْمِلْهُ عَلَى وَجْهِهِ وَ وَهَمَ فِيهِ وَ لَمْ يَتَعَمَّدْ كَذِبًا فَهُوَ فِي يَدِهِ يَقُولُ بِهِ وَ يَعْمَلُ بِهِ وَ يَرُوبِهِ فَيَقُولُ أَنَا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ (صلى الله عليه وآله) فَلَوْ عَلِمَ الْمُسْلِمُونَ أَنَّهُ وَ هُمْ لَمْ يَقْبَلُوهُ وَ لَوْ عَلِمَ هُوَ أَنَّهُ وَ هُمْ لَرَفَضَهُ

And a man who heard something from Rasool-Allah^{saww}, but did not preserve it's all aspect and them became uncertain about it, and he did not lie deliberately. So it was in his hands (and) he was speaking by it, and acting by it, and narrating with it, and he was saying, 'I heard it from Rasool-Allah^{saww}'. So, had the Muslims known that he was deluded, they would not have accepted it, and had he himself known that it was a delusion, he would have rejected it (himself).

وَ رَجُلٌ تَالِثٌ سَمِعَ مِنْ رَسُولِ اللَّهِ (صلى الله عليه وآله) شَيْئًا أَمَرَ بِهِ ثُمَّ نَهَى عَنْهُ وَ هُوَ لَا يَعْلَمُ أَوْ سَمِعَهُ يَنْهَى عَنْ شَيْءٍ ثُمَّ أَمَرَ بِهِ وَ هُوَ لَا يَعْلَمُ فَحَفِظَ مَنْسُوخَهُ وَ لَمْ يَحْفَظِ النَّاسِيخَ وَ لَوْ عَلِمَ أَنَّهُ مَنْسُوخٌ لَرَفَضَهُ وَ لَوْ عَلِمَ الْمُسْلِمُونَ إِذْ سَمِعُوهُ مِنْهُ أَنَّهُ مَنْسُوخٌ لَرَفَضُوهُ

And a third man who heard something from Rasool-Allah^{saww} he^{saww} had ordered with, then he^{saww} forbade from it, and he did not know (of the prohibition), or he heard him^{saww} forbidding from something, then he^{saww} ordered with it, and he did not know (of the order). Thus he preserved the Abrogated and did not preserve the Abrogating, and had he know that he^{saww} had Abrogated it, he would have rejected it (himself), and had the Muslims known that when he had heard from him^{saww}, it was actually Abrogated, they would have rejected it.

وَ آخَرَ رَابِعٍ لَمْ يَكْذِبْ عَلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) مُبْغِضٍ لِلْكَذِبِ خَوْفًا مِنَ اللَّهِ وَ تَعْظِيمًا لِرَسُولِ اللَّهِ (صلى الله عليه وآله) لَمْ يَنْسَهُ بَلْ حَفِظَ مَا سَمِعَ عَلَى وَجْهِهِ فَجَاءَ بِهِ كَمَا سَمِعَ لَمْ يَزِدْ فِيهِ وَ لَمْ يَنْقُصْ مِنْهُ وَ عَلِمَ النَّاسُ مِنَ الْمُنْسُوحِ فَعَمِلَ بِالنَّاسِخِ وَ رَفَضَ الْمُنْسُوحَ

And the fourth (type of narrator) did not lie upon Rasool-Allah^{saww}, hated the lie out of fear of Allah^{azwj} and reverence (respect) to Rasool-Allah^{saww}. He did not forget, and he did preserve whatever he heard upon its (correct) aspect. So he came with it just as he had heard, and he did not increase in it and did not reduce from it, and he knew the Abrogating from the Abrogated (orders), thus he acted by the Abrogating and rejected the Abrogated.

فَإِنَّ أَمْرَ النَّبِيِّ (صلى الله عليه وآله) مِثْلُ الْقُرْآنِ نَاسِخٌ وَ مَنْسُوحٌ وَ خَاصٌّ وَ عَامٌّ وَ مُحْكَمٌ وَ مُتَشَابِهٌ فَذَلِكَ كَانَ يَكُونُ مِنْ رَسُولِ اللَّهِ (صلى الله عليه وآله) الْكَلَامُ لَهُ وَجْهَانِ كَلَامٌ عَامٌّ وَ كَلَامٌ خَاصٌّ مِثْلُ الْقُرْآنِ وَ قَالَ اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ مَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَ مَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

So the order of the Prophet^{saww} is like the (order of the) Quran, Abrogating and Abrogated, and particular and general, and Decisive and Allegorical. There have happened to be the speech from Rasool-Allah^{saww} having two aspects for it – a general speech and a particular speech, similar to the Quran. And Allah^{azwj} Mighty and Majestic Said in His^{azwj} Book [59:7] **whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back.**

فَيَسْتَنْبِهُ عَلَى مَنْ لَمْ يَعْرِفْ وَ لَمْ يَدْرِ مَا عَنِ اللَّهِ بِهِ وَ رَسُولُهُ (صلى الله عليه وآله) وَ لَيْسَ كُلُّ أَصْحَابِ رَسُولِ اللَّهِ (صلى الله عليه وآله) كَانَ يَسْأَلُهُ عَنِ الشَّيْءِ فَيَفْهَمُ وَ كَانَ مِنْهُمْ مَنْ يَسْأَلُهُ وَ لَا يَسْتَفْهِمُهُ حَتَّى إِنْ كَانُوا لَيُحِبُّونَ أَنْ يَجِيءَ الْأَعْرَابِيُّ وَ الطَّارِئُ فَيَسْأَلُ رَسُولَ اللَّهِ (صلى الله عليه وآله) حَتَّى يَسْمَعُوا

So it was doubtful upon the one who did not recognise and did not know what Allah^{azwj} and His^{azwj} Rasool^{saww} Meant by it. And every companions of Rasool-Allah^{azwj} was not such that everyone who asked him about something, so he understood; and there were from them ones who were asked and they did not understand, to the extent that they used to love that a Bedouin and a stranger would come over, so he would ask Rasool-Allah^{saww} so that they would be listening.

وَ قَدْ كُنْتُ أَدْخُلُ عَلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) كُلَّ يَوْمٍ دَخَلَةً وَ كُلَّ لَيْلَةٍ دَخَلَةً فَيَخْلِينِي فِيهَا أَدُورُ مَعَهُ حَيْثُ دَارَ وَ قَدْ عَلِمَ أَصْحَابُ رَسُولِ اللَّهِ (صلى الله عليه وآله) أَنَّهُ لَمْ يَصْنَعْ ذَلِكَ بِأَحَدٍ مِنَ النَّاسِ غَيْرِي قَرِيبًا كَانَ فِي بَيْتِي يَأْتِينِي رَسُولُ اللَّهِ (صلى الله عليه وآله) أَكْثَرَ ذَلِكَ فِي بَيْتِي وَ كُنْتُ إِذَا دَخَلْتُ عَلَيْهِ بَعْضَ مَنَازِلِهِ أَخْلَانِي وَ أَقَامَ عَنِّي نِسَاءَهُ

And I^{asws} used to go over to Rasool-Allah^{saww} every day for a meeting, and every night for a meeting. So he^{saww} would isolate himself^{saww} with me^{asws}, going around with him^{saww} wherever he^{saww} went, and the companions of Rasool-Allah^{saww} knew that he^{saww} did not hold (those meetings) that with anyone from the people apart from me^{asws}. So, sometimes it would be in my^{asws} house. Rasool-Allah^{saww} would mostly

hold (consultations) that in my^{asws} house; and whenever I^{asws} went over to him^{saww} in one of his^{saww} rooms, he^{saww} would isolate with me^{asws}, and tell his^{saww} womenfolk to arise (to go away) from me^{asws}.

فَلَا يَبْقَى عِنْدَهُ غَيْرِي وَ إِذَا أَتَانِي لِلْخُلُوةِ مَعِيَ فِي مَنْزِلِي لَمْ تَقُمْ عَنِّي فَاطِمَةُ وَ لَا أَحَدٌ مِنْ بَنِي وَ كُنْتُ إِذَا سَأَلْتُهُ أَجَابَنِي وَ إِذَا سَكَتُ عَنْهُ وَ قَنَيْتُ مَسَائِلِي ابْتَدَأَنِي

So there would not remain in his^{saww} presence anyone apart from me^{asws}. And whenever he^{saww} came over to me^{asws} in my^{asws} house, Syeda Fatima^{asws} would not arise from me^{asws}, nor would anyone from my^{asws} two sons^{asws} (as among the Purified Ones) And it was so that whenever I^{asws} asked him^{saww}, he^{saww} answered me^{asws}, and whenever I^{asws} was silent from him^{saww} and my^{asws} questions had finished, he^{saww} would initiate (a discussion) me^{asws}.

فَمَا نَزَلَتْ عَلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) آيَةٌ مِنَ الْقُرْآنِ إِلَّا أَقْرَأْنِيهَا وَ أَمْلَاهَا عَلَيَّ فَكَتَبْتُهَا بِحَظِّي وَ عَلَّمَنِي تَأْوِيلَهَا وَ تَفْسِيرَهَا وَ نَاسِخَهَا وَ مَنْسُوخَهَا وَ مُحْكَمَهَا وَ مُتَشَابِهَهَا وَ خَاصَّهَا وَ عَامَّهَا وَ دَعَا اللَّهَ أَنْ يُعْطِيَنِي فَهَمَّهَا وَ حَفِظَهَا فَمَا نَسِيتُ آيَةً مِنْ كِتَابِ اللَّهِ وَ لَا عِلْماً أَمْلَاهُ عَلَيَّ وَ كَتَبْتُهُ مِنْذُ دَعَا اللَّهَ لِي بِمَا دَعَا

Thus, whatever was Revealed unto Rasool-Allah^{saww} a Verse from the Quran except that he^{saww} recited it and dictated it to me^{asws}. So I^{asws} wrote it down by my^{asws} own handwriting, and he^{saww} taught me^{asws} its explanation and its interpretation, and its Abrogating and its Abrogated, and its Decisive and its Allegorical, and its particular and its general. And he^{saww} supplicated to Allah^{azwj} that He^{azwj} should Give me^{asws} its understanding and its preservation. So I did not forget a Verse from the Book of Allah^{azwj}, nor any knowledge dictated unto me^{asws}, and I^{asws} wrote it down since he^{saww} supplicated to Allah^{azwj} for me^{asws} with what he^{saww} supplicated.

وَ مَا تَرَكَ شَيْئاً عَلَّمَهُ اللَّهُ مِنْ حَلَالٍ وَ لَا حَرَامٍ وَ لَا أَمْرٍ وَ لَا نَهْيٍ كَانَ أَوْ يَكُونُ وَ لَا كِتَابٍ مُنْزَلٍ عَلَيَّ أَحَدٍ قَبْلَهُ مِنْ طَاعَةٍ أَوْ مَعْصِيَةٍ إِلَّا عَلَّمَنِيهِ وَ حَفِظْتُهُ فَلَمْ أَنْسَ حَرْفاً وَاحِداً

And I did not neglect anything which Allah^{azwj} had Taught him^{saww}, neither from the Permissible nor Prohibition, nor a Command, nor a Forbiddance, occurrences of the past or that of the future, not a Book Revealed unto anyone before him^{saww}, from an obedience or a disobedience, except that he^{saww} let me^{asws} know of it and I^{asws} preserved it. Thus, I^{asws} did not forget a single letter.

ثُمَّ وَضَعَ يَدَهُ عَلَى صَدْرِي وَ دَعَا اللَّهَ لِي أَنْ يَمْلَأَ قَلْبِي عِلْماً وَ فَهْماً وَ حُكْماً وَ نُوراً فَقُلْتُ يَا نَبِيَّ اللَّهِ بِأَبِي أَنْتَ وَ أُمِّي مِنْذُ دَعَوْتُ اللَّهَ لِي بِمَا دَعَوْتُ لَمْ أَنْسَ شَيْئاً وَ لَمْ يُفَنِّتْنِي شَيْءٌ لَمْ أَكْتُبْهُ أَ فَتَتَخَوَّفُ عَلَى النَّسِيَانِ فِيمَا بَعْدَ فَقَالَ لَا لَسْتُ أَتَخَوَّفُ عَلَيْكَ النَّسِيَانِ وَ الْجَهْلَ .

Then he^{saww} placed his^{saww} hand upon my^{asws} chest and supplicated to Allah^{azwj} for me^{asws} that He^{azwj} should Fill my^{asws} 'Qalb' heart with knowledge, and understanding, and wisdom, and light. So I^{asws} said: 'O Prophet^{saww} of Allah^{azwj}! By my^{asws} father^{asws} and my^{asws} mother^{asws} (be for) you^{saww}! Since you^{saww} supplicated to Allah^{azwj} for me^{asws} with what you^{saww} supplicated, I^{asws} never forgot a thing and nothing was missed out by me^{asws} that I^{asws} did not write it, but you^{saww} are (still) fearing the

forgetfulness upon me^{asws}?’ So he^{saww} said: ‘No. It is not out of fearing the forgetfulness and the ignorance upon you^{asws}’.¹⁵⁶

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ مَا بَالُ أَقْوَامٍ يَزُورُونَ عَنْ فُلَانٍ وَفُلَانٍ عَنْ رَسُولِ اللَّهِ (صلى الله عليه وآله) لَا يُتَّهَمُونَ بِالْكَذِبِ فَيَجِيءُ مِنْكُمْ خِلَافُهُ قَالَ إِنَّ الْحَدِيثَ يُنْسَخُ كَمَا يُنْسَخُ الْقُرْآنُ .

A number of our companions, from Ahmad Bin Muhammad, from usman Bin Isa, from Abu Ayoub Al Khazzaz, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{asws}, said, ‘I said to him^{asws}, ‘What is the matter that the people are reporting from so and so, from Rasool-Allah^{saww}, you^{asws} are not accusing them of the lying, and there is coming from you^{asws}, different to it?’ He^{asws} said: ‘The Hadeeth Abrogates just as the Quran Abrogates’.¹⁵⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي نَجْرَانَ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ مَنْصُورِ بْنِ حَازِمٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) مَا بَالِي أَسْأَلُكَ عَنِ الْمَسْأَلَةِ فَتُجِيبُنِي فِيهَا بِالْجَوَابِ ثُمَّ يَجِيبُكَ غَيْرِي فَتُجِيبُهُ فِيهَا بِجَوَابٍ آخَرَ فَقَالَ إِنَّا نُجِيبُ النَّاسَ عَلَى الزِّيَادَةِ وَالنَّقْصَانِ

Ali Bin Ibrahim, from his father, from Ibn Abu Najran, from Aasim Bin Humeyd, from Mansour Bin Hazim who said,

‘I said to Abu Abdullah^{asws}, ‘What is the matter that I ask you^{asws} the question, so you^{asws} answer me with regards to it with the answer, then there comes to you other than me, so you^{asws} answer him with another answer, regarding his question?’ So he^{asws} said: ‘We^{asws} answer the people sometimes more and sometimes less (as per their merit/status)’.

قَالَ قُلْتُ فَأَخْبِرْنِي عَنْ أَصْحَابِ رَسُولِ اللَّهِ (صلى الله عليه وآله) صَدَقُوا عَلَى مُحَمَّدٍ (صلى الله عليه وآله) أَمْ كَذَبُوا قَالَ بَلْ صَدَقُوا قَالَ قُلْتُ فَمَا بِالَهُمْ اخْتَلَفُوا فَقَالَ أَمَا تَعْلَمُ أَنَّ الرَّجُلَ كَانَ يَأْتِي رَسُولَ اللَّهِ (صلى الله عليه وآله) فَيَسْأَلُهُ عَنِ الْمَسْأَلَةِ فَيُجِيبُهُ فِيهَا بِالْجَوَابِ ثُمَّ يَجِيبُهُ بَعْدَ ذَلِكَ مَا يَنْسَخُ ذَلِكَ الْجَوَابَ فَتَنْسَخُ الْأَحَادِيثُ بَعْضُهَا بَعْضًا .

He (the narrator) said, ‘I said, ‘So inform me about the companions of Rasool-Allah^{saww}. Were they truthful upon Muhammad^{saww} or they lied (while reporting)?’ He^{asws} said: ‘But they (generally) were truthful’. I said, ‘So what is the matter with them that they are differing?’ So he^{asws} said: ‘Do you not know that the man would come to Rasool-Allah^{saww}, and he would ask him^{saww} the question, so he^{saww} would answer him with regards to it with an answer. Then he^{saww} would answer him after that what Abrogated that answer. So the Ahadeeth got Abrogated by the other (Ahadeeth)’.¹⁵⁸

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائٍ عَنْ أَبِي عُبَيْدَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ لِي يَا زِيَادُ مَا تَقُولُ لَوْ أَفْتَيْنَا رَجُلًا مِمَّنْ يَتَوَلَّانَا بِشَيْءٍ مِنَ النَّقْيَةِ قَالَ قُلْتُ لَهُ أَنْتَ أَعْلَمُ جُعِلْتُ فِدَاكَ قَالَ إِنْ أَخَذَ بِهِ فَهُوَ خَيْرٌ لَهُ وَاعْظُمُ أَجْرًا

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ibn Mahboub, from Ali Bin Raib, from Abu Ubeyda,

¹⁵⁶ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 20 H 1

¹⁵⁷ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 20 H 2

¹⁵⁸ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 20 H 3

(It has been narrated) from Abu Ja'far^{asws}, said, 'He^{asws} said to me: 'O Ziyad! What would you be saying if we^{asws} were to issue a Fatwa to a man from the ones who are in our^{asws} Wilayah, with something from the dissimulation?' I said to him^{asws}, 'You^{asws} are more knowing, may I be sacrificed for you^{asws}'. He^{asws} said: 'If he were to take by it, it would be better for him and of greater Recompense'.

و فِي رِوَايَةٍ أُخْرَى إِنَّ أَخَذَ بِهِ أَوْجَرَ وَ إِنْ تَرَكَهُ وَ اللَّهُ أَثَمٌ .

And in another report, '(He^{asws} said): 'If he were to take by it, he would be Recompensed, and if he were to neglect it, By Allah^{azwj}, he would sin'.¹⁵⁹

أَحْمَدُ بْنُ إِبْرِيصَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ زُرَّارَةَ بْنِ أَعْيَنَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنْ مَسْأَلَةٍ فَأَجَابَنِي ثُمَّ جَاءَهُ رَجُلٌ فَسَأَلَهُ عَنْهَا فَأَجَابَهُ بِخِلَافِ مَا أَجَابَنِي ثُمَّ جَاءَ رَجُلٌ آخَرُ فَأَجَابَهُ بِخِلَافِ مَا أَجَابَنِي وَ أَجَابَ صَاحِبِي

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Al Hassan Bin Ali, from Sa'alba Bin Maymoun, from Zurara Bin Ayn,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I asked him^{asws} a question, so he^{asws} answered me. Then a man came over, so he asked him^{asws} about it, so he^{asws} answered differently to what he^{asws} had answered me. Then another man came over, so he^{asws} answered him differently to what he^{asws} had answered me and to what he^{asws} had answered my companion.

فَلَمَّا خَرَجَ الرَّجُلَانِ قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ رَجُلَانِ مِنَ أَهْلِ الْعِرَاقِ مِنْ شِيعَتِكُمْ قَدِيمَا يَسْأَلَانِ فَأَجَبْتَ كُلَّ وَاحِدٍ مِنْهُمَا بِغَيْرِ مَا أَجَبْتَ بِهِ صَاحِبَهُ فَقَالَ يَا زُرَّارَةُ إِنَّ هَذَا خَيْرٌ لَنَا وَ أَبْقَى لَنَا وَ لَكُمْ وَ لَوْ اجْتَمَعْتُمْ عَلَى أَمْرٍ وَاحِدٍ لَصَدَّقْتُكُمْ النَّاسَ عَلَيْنَا وَ لَكَانَ أَقْلٌ لِبَقَائِنَا وَ بَقَائِكُمْ

So when the two men went out, I said, 'O son^{asws} of Rasool-Allah^{saww}! Two men from the people of Al-Iraq, from your^{asws} Shias came over asking, so you^{asws} answered one of the two with other than what you^{asws} answered his companion'. So he^{asws} said: 'O Zurara! This is better for us^{asws} and more remaining for us^{asws} and for you all. And if they were all to gather upon one matter, the people would (start) believe upon us^{asws}. But, it would be less for our^{asws} preservation and your preservation'.

قَالَ ثُمَّ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) شِيعَتُكُمْ لَوْ حَمَلْتُمُوهُمْ عَلَى الْأَسِنَّةِ أَوْ عَلَى النَّارِ لَمَضَوْا وَ هُمْ يَخْرُجُونَ مِنْ عِنْدِكُمْ مُخْتَلِفِينَ قَالَ فَأَجَابَنِي بِمِثْلِ جَوَابِ أَبِيهِ .

He (the narrator) said, 'Then I said to Abu Abdullah^{asws}, 'Your^{asws} Shia, if you^{asws} were to carry them upon the arrows or upon the fire, they would be walking (upon these), and they are (now) coming out from your^{asws} presence, differing'. He (the narrator) said, 'So he^{asws} answered me with similar to the answer of his^{asws} father^{asws}'.¹⁶⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عِيْسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ نَصْرِ بْنِ الْخَثْعَمِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ مَنْ عَرَفَ أَنَا لَا نَقُولُ إِلَّا حَقًّا فَلْيَكْتَفِ بِمَا يَعْلَمُ مِنَّا فَإِنْ سَمِعَ مِنَّا خِلَافَ مَا يَعْلَمُ فَلْيَعْلَمْ أَنَّ ذَلِكَ دِفَاعٌ مِنَّا عَنْهُ .

¹⁵⁹ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 20 H 4

¹⁶⁰ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 20 H 5

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Nazar Al Khash'amy who said,

'I heard Abu Abdullah^{asws} saying: 'The one who recognises that we^{asws} are not saying except for the truth, so let him suffice with what he knows from us^{asws}. So if he was to hear from us^{asws} different to what he knows, so let him know that, that is a defence from us^{asws}, about him'.¹⁶¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عُثْمَانَ بْنِ عِيسَى وَ الْحَسَنِ بْنِ مَحْبُوبٍ جَمِيعاً عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنْ رَجُلٍ اخْتَلَفَ عَلَيْهِ رَجُلَانِ مِنْ أَهْلِ دِينِهِ فِي أَمْرٍ كِلَاهُمَا يَرَوِيهِ أَحَدُهُمَا بِأَمْرٍ بِأَخْذِهِ وَالْآخَرُ يَنْهَاهُ عَنْهُ كَيْفَ يَصْنَعُ فَقَالَ يُرْجِنُهُ حَتَّى يَلْقَى مَنْ يُخْبِرُهُ فَهُوَ فِي سَعَةٍ حَتَّى يَلْقَاهُ

Ali Bin Ibrahim, from his father, from Usman Bin Isa, and Al Hassan Bin Mahboub, altogether from Sama'at,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about a man upon whom two men from the people of his Religion differ regarding a matter. Both of them are reporting it. One of them is enjoining it and the other one is forbidding from it. How should he deal with it?' So he^{asws} said: 'He should adjourn it until he meets the one who would inform him. Thus, he is in a leeway until he does meet him'.

و فِي رَوَايَةٍ أُخْرَى بِأَيِّهِمَا أَخَذْتَ مِنْ بَابِ التَّسْلِيمِ وَسَعَكَ .

And in another report, '(He^{asws} said): 'Whichever of the two you take by from the door of submission, up to you'.¹⁶²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ أَرَأَيْتَكَ لَوْ حَدَّثْتُكَ بِحَدِيثِ الْعَامِّ ثُمَّ جِئْتَنِي مِنْ قَابِلٍ فَحَدَّثْتُكَ بِخِلَافِهِ بِأَيِّهِمَا كُنْتَ تَأْخُذُ قَالَ قُلْتُ كُنْتُ أَخْذُ بِالْأَخِيرِ فَقَالَ لِي رَحِمَكَ اللَّهُ .

Ali Bin Ibrahim, from his father, from Usman Bin Isa, from Al Husayn Bin Al Mukhtar, from one of our companions,

(It has been narrated) from Abu Abdullah^{asws} having said: 'What is your view if I^{asws} was to narrate to you with the general Hadeeth, then you come to me in the future, so I^{asws} narrate to you with one different to it. Which of the two would you be taking by?' He (the narrator) said, 'I said. 'We would take the latest one'. So he^{asws} said to me: 'May Allah^{azwj} have Mercy on you'.¹⁶³

و عَنْهُ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ دَاوُدَ بْنِ فَرْقَدٍ عَنِ الْمُعَلَّى بْنِ خُنَيْسٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِذَا جَاءَ حَدِيثٌ عَنْ أَوْلَكُمْ وَ حَدِيثٌ عَنْ آخِرِكُمْ بِأَيِّهِمَا تَأْخُذُ فَقَالَ خُذُوا بِهِ حَتَّى يَبْلُغَكُمْ عَنِ الْحَيِّ فَإِنْ بَلَغَكُمْ عَنِ الْحَيِّ فَخُذُوا بِقَوْلِهِ

And from him, from his father, from Ismail Bin Marrar, from Yunus, from Dawood Bin Farqad, from Al Moalla Bin Khunays who said,

¹⁶¹ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 20 H 6

¹⁶² Al Kafi V 1 – The Book Of Intellect and Ignorance CH 20 H 7

¹⁶³ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 20 H 8

'I said to Abu Abdullah^{asws}, 'When there comes a Hadeeth from your^{asws} former ones^{asws}, and a Hadeeth from your^{asws} later ones^{asws}, by which of these two should we take?' So he^{asws} said, 'Be taking with it until there reached you all from the living one^{asws}. So when there does reach you from the living one^{asws}, so adhere to his^{asws} words'.

قَالَ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِنَّا وَ اللَّهِ لَا نَدْخُلُكُمْ إِلَّا فِيْمَا يَسَعُكُمْ

He (the narrator) said, 'Then Abu Abdullah^{asws} said: 'We^{asws}, by Allah^{azwj}, do not enter you all into anything except in what there is ease for you'.

و فِي حَدِيثٍ آخَرَ خُذُوا بِالْأَحَدِثِ .

And in another report, '(He^{asws} said): 'Take by the Hadeeth'.¹⁶⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ دَاوُدَ بْنِ الْحُصَيْنِ عَنْ عُمَرَ بْنِ حَنْظَلَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ رَجُلَيْنِ مِنْ أَصْحَابِنَا بَيْنَهُمَا مُنَازَعَةٌ فِي دَيْنٍ أَوْ مِيرَاثٍ فَتَحَاكَمَا إِلَى السُّلْطَانِ وَ إِلَى الْفُضَاةِ أَيْحِلُّ ذَلِكَ

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Isa, from Safwan Bin Yahya, from Dawood Bin Al Husayn, from Umar Bin Hanzala who said,

'I asked Abu Abdullah^{asws} about two men from our companions between who there was a dispute regarding a debt or an inheritance. So they both adjudicated it to the ruling authority and to the judges. Is that permissible?'

قَالَ مَنْ تَحَاكَمَ إِلَيْهِمْ فِي حَقٍّ أَوْ بَاطِلٍ فَإِنَّمَا تَحَاكَمَ إِلَى الطَّاغُوتِ وَ مَا بِحُكْمٍ لَهُ فَإِنَّمَا يَأْخُذُ سُخْتًا وَ إِن كَانَ حَقًّا ثَابِتًا لِأَنَّهُ أَخَذَهُ بِحُكْمِ الطَّاغُوتِ وَ قَدْ أَمَرَ اللَّهُ أَنْ يُكْفَرَ بِهِ قَالَ اللَّهُ تَعَالَى يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَ قَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ

He^{asws} said: 'The one who adjudicates to them regarding a right or a wrong, so rather he has adjudicated to the tyrant, and whatever they adjudicate to him, so rather he has taken an ill-gotten gain, and even though it may be a proven right, because he has taken it by a judgment of the tyrant, and Allah^{azwj} has Commanded that he disbelieves in it. **[4:60] They desire to summon one another to the judgement of the tyrant, though they were Commanded to deny him.**

قُلْتُ فَكَيْفَ يَصْنَعَانِ قَالَ يَنْظُرَانِ إِلَى مَنْ كَانَ مِنْكُمْ مِمَّنْ قَدْ رَوَى حَدِيثَنَا وَ نَظَرَ فِي حَالِنَا وَ حَرَامِنَا وَ عَرَفَ أَحْكَامَنَا فَلْيَرْضَوْا بِهِ حَكْمًا فَإِنِّي قَدْ جَعَلْتُهُ عَلَيْكُمْ حَاكِمًا فَإِذَا حَكَمَ بِحُكْمِنَا فَلَمْ يَقْبَلْهُ مِنْهُ فَإِنَّمَا اسْتَخَفَّ بِحُكْمِ اللَّهِ وَ عَلَيْنَا رَدُّ وَ الرَّأْيُ عَلَيْنَا الرَّأْيُ عَلَى اللَّهِ وَ هُوَ عَلَى حَدِّ الشَّرْكِ بِاللَّهِ

I said, 'So how should they both be dealing with it?' He^{asws} said: 'They should both take it for consideration to the one who was from you, from the one who have reported our^{asws} Ahadeeth and looks into our^{asws} Permissible and our^{asws} Prohibition, and he recognises our^{asws} regulations. So let them both be pleased with him as a judge, for I^{asws} have made him to be a judge upon you (to settle their dispute). So when he does judge by our^{asws} judgment and it is not accepted from him, so rather you would have taken lightly with the Judgment of Allah^{azwj}, and upon us^{asws} is the

¹⁶⁴ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 20 H 9

rejection. And the rejection upon us^{asws}, is the rejection upon Allah^{azwj}, and he would be upon the boundary of the Shirk (association) with Allah^{azwj}.

قُلْتُ فَإِنْ كَانَ كُلُّ رَجُلٍ اخْتَارَ رَجُلًا مِنْ أَصْحَابِنَا فَرَضِيًّا أَنْ يَكُونَا النَّاضِرَيْنِ فِي حَقِّهِمَا وَ اخْتَلَفَا فِيمَا حَكَمًا وَ كِلَاهُمَا اخْتَلَفَا فِي حَدِيثِكُمْ قَالَ الْحُكْمُ مَا حَكَمَ بِهِ أَغْدَلُهُمَا وَ أَفْقَهُهُمَا وَ أَصْدَقُهُمَا فِي الْحَدِيثِ وَ أَوْرَعُهُمَا وَ لَا يَلْتَقِثُ إِلَى مَا يَحْكُمُ بِهِ الْآخَرُ

I said, 'Supposing it was so that each man chooses a man each from our companions, so they are both pleased for them both to look into their rights, and they both differ in their respective judgments, and both of them differ regarding your^{asws} Hadeeth?' He^{asws} said: 'The judgment would what is judged by the one who is more just of the two, and more understanding of the two, or the more truthful of the two regarding the Hadeeth, or the more pious of the two, and he would not turn to what the other one judged with'.

قَالَ قُلْتُ فَإِنَّهُمَا عَدْلَانِ مَرْضِيَّانِ عِنْدَ أَصْحَابِنَا لَا يُفْضَلُ وَاحِدٌ مِنْهُمَا عَلَى الْآخَرِ قَالَ فَقَالَ يُنْظَرُ إِلَى مَا كَانَ مِنْ رَوَايَتِهِمَا عَنَّا فِي ذَلِكَ الَّذِي حَكَمَ بِهِ الْمُجْمَعُ عَلَيْهِ مِنْ أَصْحَابِكَ فَيُؤْخَذُ بِهِ مِنْ حُكْمِنَا وَ يُتْرَكُ الشَّاذُّ الَّذِي لَيْسَ بِمَشْهُورٍ عِنْدَ أَصْحَابِكَ فَإِنَّ الْمُجْمَعُ عَلَيْهِ لَا رَيْبَ فِيهِ

He (the narrator) said, 'I said, 'Supposing both of them are just, agreeable in the presence of our companions, not one of the two having any merit upon the other?' So he^{asws} said: 'You would look at what was from their reports from us^{asws} regarding that (issue) which they are judging with, and consensus upon it from your companions. So they should be taking with our^{asws} judgment and neglect the abnormal which is not well-known among your companions. So the consensus would be upon which there is no doubt in it.

وَ إِنَّمَا الْأُمُورُ ثَلَاثَةٌ أَمْرٌ بَيِّنٌ رُشْدُهُ فَيَتَّبَعُ وَ أَمْرٌ بَيِّنٌ غَيِّبٌ فَيُجْتَنَّبُ وَ أَمْرٌ مُشْكِلٌ يَرُدُّ عِلْمُهُ إِلَى اللَّهِ وَ إِلَى رَسُولِهِ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) حَلَالٌ بَيِّنٌ وَ حَرَامٌ بَيِّنٌ وَ شُبُهَاتٌ بَيْنَ ذَلِكَ فَمَنْ تَرَكَ الشُّبُهَاتِ نَجَا مِنَ الْمُحَرَّمَاتِ وَ مَنْ أَخَذَ بِالشُّبُهَاتِ ارْتَكَبَ الْمُحَرَّمَاتِ وَ هَلَاكَ مِنْ حَيْثُ لَا يَعْلَمُ

And rather, the matters are three (types) – a matter which is clearly righteous guidance, so you would follow it, and a matter which is clearly wrong, so you would keep aside from it, and a matter which is difficult, you would return its knowledge to Allah^{azwj} and His^{azwj} Rasool^{saww}. Rasool-Allah^{saww} said: 'The Permissible are clear, and the Prohibitions are clear, and the doubtful ones are between that. So the one who neglects the doubtful would be saved from the Prohibitions, and the one who takes the doubtful would indulge in the Prohibitions and be destroyed from where he does not even know'.

قُلْتُ فَإِنْ كَانَ الْخَبَرَانِ عَنْكُمَا مَشْهُورَيْنِ قَدْ رَوَاهُمَا الثَّقَاتُ عَنْكُمْ قَالَ يُنْظَرُ فَمَا وَافَقَ حُكْمُهُ حُكْمَ الْكِتَابِ وَ السُّنَّةِ وَ خَالَفَ الْعَامَّةَ فَيُؤْخَذُ بِهِ وَ يُتْرَكُ مَا خَالَفَ حُكْمُهُ حُكْمَ الْكِتَابِ وَ السُّنَّةِ وَ وَافَقَ الْعَامَّةَ

I said, 'Supposing there are two Ahadeeth from you, both well known, both having been reported by the trustworthy ones from you^{asws}?' He^{asws} said: 'It would be looked into. So whatever judgment was in accordance with the Judgment of the Book and the Sunnah, and differs from the general Muslims, so it would be taken with, and whatever judgment was different from the Judgment of the Book and the Sunnah, and in accordance with the general Muslims, would be neglected'.

قُلْتُ جُعِلْتُ فِدَاكَ أَرَأَيْتَ إِنْ كَانَ الْفَقِيهَانِ عَرَفَا حُكْمَهُ مِنَ الْكِتَابِ وَالسُّنَّةِ وَوَجَدْنَا أَحَدَ الْخَبَرَيْنِ مُوَافِقًا لِلْعَامَّةِ وَالْآخَرَ مُخَالَفًا لَهُمْ بِأَيِّ الْخَبَرَيْنِ يُؤْخَذُ قَالَ مَا خَالَفَ الْعَامَّةَ فِيهِ الرَّشَادُ

I said, 'May I be sacrificed for you^{asws}! What is your^{asws} view if they were both understanding ones, both recognising its judgment from the Book and the Sunnah, and we find one of the two Ahadeeth in accordance with the general Muslims and the other one opposed to them. With which of the two Ahadeeth would be it taken?' He^{asws} said: 'Whatever opposes the general Muslims, for there would be righteous guidance therein'.

قُلْتُ جُعِلْتُ فِدَاكَ فَإِنْ وَافَقَهُمَا الْخَبَرَانِ جَمِيعًا قَالَ يُنْظَرُ إِلَى مَا هُمْ إِلَيْهِ أَمِيلُ حُكْمُهُمْ وَفَضَائِلُهُمْ فَيُنْزَكُ وَيُؤْخَذُ بِالْآخَرِ

So I said, 'May I be sacrificed for you^{asws}! Supposing if both of the two Ahadeeth are in accordance together?' He^{asws} said: 'It would be looked at what their rulers and their judges are inclined towards, so you would leave it, and be taking with the other one'.

قُلْتُ فَإِنْ وَافَقَ حُكْمُهُمُ الْخَبَرَيْنِ جَمِيعًا قَالَ إِذَا كَانَ ذَلِكَ فَارْجِهْ حَتَّى تَلْقَى إِمَامَكَ فَإِنَّ الْوُقُوفَ عِنْدَ الشُّبُهَاتِ خَيْرٌ مِنَ الْإِفْتِحَامِ فِي الْهَلَكَاتِ .

I said, 'Supposing their rulers and their judges are all concordant?' He^{asws} said: 'When it was that, so wait until you meet your Imam^{asws}, for the pausing during the doubtful matters is better than storming into the destruction'.¹⁶⁵

بَابُ الْأَخْذِ بِالسُّنَّةِ وَشَوَاهِدِ الْكِتَابِ

Chapter 22 – The taking by the Sunnah and the evidence of the Book (Quran)

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِنَّ عَلَى كُلِّ حَقٍّ حَقِّقَةً وَ عَلَى كُلِّ صَوَابٍ نُورًا فَمَا وَافَقَ كِتَابَ اللَّهِ فَخُذْهُ وَ مَا خَالَفَ كِتَابَ اللَّهِ فَدَعُوهُ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Upon every truth there is a reality, and upon everything correct there is a light. So, whatever is in accordance to the Book of Allah^{azwj}, take it, and whatever differs from the Book of Allah^{azwj}, so leave it'.¹⁶⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْفُورٍ قَالَ وَ حَدَّثَنِي حُسَيْنُ بْنُ أَبِي الْعَلَاءِ أَنَّهُ حَضَرَ ابْنَ أَبِي يَعْفُورٍ فِي هَذَا الْمَجْلِسِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ اخْتِلَافِ الْحَدِيثِ يَرَوِيهِ مَنْ نَثَقَ بِهِ وَ مِنْهُمْ مَنْ لَا نَثَقَ بِهِ قَالَ إِذَا وَرَدَ عَلَيْكُمْ حَدِيثٌ فَوَجَدْتُمْ لَهُ شَاهِدًا مِنْ كِتَابِ اللَّهِ أَوْ مِنْ قَوْلِ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ إِلَّا فَالَّذِي جَاءَكُمْ بِهِ أَوْلَى بِهِ .

Muhammad Bin Yahya, from Abdullah Bin Muhammad, from Ali Bin Al Hakam, from Aban Bin Usman, from Abdullah Bin Abu Yafour who said, 'And it was narrated to me by Husayn Bin Abu Al A'ala that he was present with Ibn Abu Yafour in this gathering where he said,

¹⁶⁵ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 20 H 10

¹⁶⁶ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 21 H 1

'I asked Abu Abdullah^{asws} about the differing in the Ahadeeth being reported by the ones we trust with it and the ones we do not trust with it'. He^{asws} said: 'Whenever a Hadeeth arrives to you and you find evidence for it from the Book of Allah^{azwj}, or from the words of Rasool-Allah^{saww} (fine), or else, the one which came to you which was the closest with it (the Book)'.¹⁶⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى الْحَلْبِيِّ عَنْ أَيُّوبَ بْنِ الْحُرِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ كُلُّ شَيْءٍ مَرْدُودٌ إِلَى الْكِتَابِ وَ السُّنَّةِ وَ كُلُّ حَدِيثٍ لَا يُوَافِقُ كِتَابَ اللَّهِ فَهُوَ زُخْرُفٌ.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Al Nazar Bin Suwed, from Yahya Al Halby, from Ayoub Bin Al Hurr who said,

'I heard Abu Abdullah^{asws} saying: 'Everything is to be referred to the Book and the Sunnah, and every Hadeeth which is not in accordance with the Book of Allah^{azwj}, so it is a décor (useless statement)'.¹⁶⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ أَيُّوبَ بْنِ رَاشِدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَا لَمْ يُوَافِقْ مِنَ الْحَدِيثِ الْقُرْآنَ فَهُوَ زُخْرُفٌ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Ali Bin Uqba, from Ayoub Bin Rashid,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whatever from the Hadeeth is not in accordance with the Quran, so it is a décor'.¹⁶⁹

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَذَانَ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ وَ غَيْرِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ خَطَبَ النَّبِيُّ (صلى الله عليه وآله) بِمَنْى فَقَالَ أَيُّهَا النَّاسُ مَا جَاءَكُمْ عَنِّي يُوَافِقُ كِتَابَ اللَّهِ فَأَنَا قُلْتُهُ وَ مَا جَاءَكُمْ يُخَالِفُ كِتَابَ اللَّهِ فَلَمْ أَقُلْهُ.

Muhamad Bin Ismail, from Al Fazl Bin Shazan, from Ibn Abu Umeyr, from Hisham Bin Al Hakam and someone else,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The prophet^{saww} addressed at Mina, so he^{saww} said: 'O you people! Whatever comes to you all from me^{saww} which is in accordance with the Book of Allah^{azwj}, so I^{saww} have said it, and whatever comes to you opposing the Book of Allah^{azwj}, so I^{saww} did not say it'.¹⁷⁰

وَ بِهَذَا الْإِسْنَادِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ مَنْ خَالَفَ كِتَابَ اللَّهِ وَ سُنَّةَ مُحَمَّدٍ (صلى الله عليه وآله) فَقَدْ كَفَرَ.

And by this chain, from Ibn Abu Umeyr, from one of his companions who said,

'I heard Abu Abdullah^{asws} saying: 'The one who opposes the Book of Allah^{azwj} and the Sunnah of Muhammad^{saww}, so he has disbelieved'.¹⁷¹

¹⁶⁷ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 21 H 2

¹⁶⁸ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 21 H 3

¹⁶⁹ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 21 H 4

¹⁷⁰ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 21 H 5

¹⁷¹ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 21 H 6

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى بْنِ عُبَيْدٍ عَنْ يُونُسَ رَفَعَهُ قَالَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ (عَلَيْهِ السَّلَام) إِنَّ أَفْضَلَ الْأَعْمَالِ عِنْدَ اللَّهِ مَا عُمِلَ بِالسُّنَّةِ وَإِنْ قَلَّ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Ubeyd, from Yunus, raising it, said,

‘Ali^{asws} Bin Al-Husayn^{asws} said: ‘The most superior of the deeds in the Presence of Allah^{azwj} is what is performed by (following) the Sunnah, and even though it may be little’.¹⁷²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ أَبِي سَعِيدٍ الْقَمَاطِ وَصَالِحِ بْنِ سَعِيدٍ عَنْ أَبَانَ بْنِ تَغْلِبٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) أَنَّهُ سُئِلَ عَنْ مَسْأَلَةٍ فَأَجَابَ فِيهَا قَالَ فَقَالَ الرَّجُلُ إِنَّ الْفُقَهَاءَ لَا يَقُولُونَ هَذَا فَقَالَ يَا وَيْحَكَ وَ هَلْ رَأَيْتَ فُقِيهًا قَطُّ إِنَّ الْفُقِيهَ حَقَّ الْفُقِيهِ الرَّاهِدُ فِي الدُّنْيَا الرَّاعِبُ فِي الْآخِرَةِ الْمُتَمَسِّكُ بِسُنَّةِ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Abu Saeed Al Qammat and Salih Bin Saeed, from Aban Bin Taghlab,

(It has been narrated) from Abu Ja'far^{asws}, said, ‘He^{asws} was asked a question, and he^{asws} answered with regards to it. So the man said, ‘The jurists are not saying this!’ So he^{asws} said: ‘O woe be unto you! And have you ever seen a jurist at all?’ A jurist who is rightfully a jurist is the one ascetic in the world, the desirous regarding the Hereafter, the one attached with the Sunnah of the Prophet^{saww}.¹⁷³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ أَبِي إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الْأَزْدِيِّ عَنْ أَبِي عُثْمَانَ الْعُبَيْدِيِّ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَا قَوْلَ إِلَّا بِعَمَلٍ وَلَا قَوْلَ وَلَا عَمَلٍ إِلَّا بِنِيَّةٍ وَلَا نِيَّةَ إِلَّا بِإِصَابَةِ السُّنَّةِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Abu Ismail Ibrahim Bin Is'haq Al Azdy, from Abu Usman Al Abady,

(It has been narrated) from Ja'far^{asws}, from his^{asws} forefathers^{asws}, from Amir Al-Momineen^{asws} having said: ‘Rasool-Allah^{saww} said: ‘There is no word except with the deed, and there is neither a word nor a deed except with an intention, and there is neither a word nor a deed nor an intention except with attaining the Sunnah’.¹⁷⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ شَيْمَرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ قَالَ مَا مِنْ أَحَدٍ إِلَّا وَ لَهُ شِرَّةٌ وَ قُتْرَةٌ فَمَنْ كَانَتْ قُتْرَتُهُ إِلَى سُنَّةٍ فَقَدْ اهْتَدَى وَ مَنْ كَانَتْ قُتْرَتُهُ إِلَى بِدْعَةٍ فَقَدْ غَوَى .

Ali Bin Ibrahim, from his father, from Ahmad Bin Al Nazar, from Amro Bin Shimir, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: ‘There is no one except there is for him vigour and calmness. So the one who was such that his calmness leads him to a Sunnah, so he has been guided, and the one who was such that his calmness leads him to an innovation, so he has deviated’.¹⁷⁵

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ عَنْ عَلِيِّ بْنِ حَسَّانَ وَ مُحَمَّدَ بْنِ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ مُوسَى بْنِ بَكْرِ عَنْ زُرَّارَةَ بْنِ أَعْيَنَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ كُلُّ مَنْ تَعَدَّى السُّنَّةَ رُدَّ إِلَى السُّنَّةِ .

¹⁷² Al Kafi V 1 – The Book Of Intellect and Ignorance CH 21 H 7

¹⁷³ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 21 H 8

¹⁷⁴ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 21 H 9

¹⁷⁵ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 21 H 10

Ali Bin Muhammad, from Ahmad Bin Muhammad Al Barqy, from Ali Bin Hassan and Muhammad Bin Yahya, from Salma Bin Al Khattab, from Ali Bin Hassan, from Musa Bin Bakr, from Zurara Bin Ayn,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Everyone who exceeds the Sunnah should be returned back to the Sunnah'.¹⁷⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ (عَلَيْهِمُ السَّلَام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) السُّنَّةُ سُنَّتَانِ سُنَّةٌ فِي فَرِيضَةِ الْأَخْذِ بِهَا هُدًى وَ تَرْكُهَا ضَلَالَةٌ وَ سُنَّةٌ فِي غَيْرِ فَرِيضَةِ الْأَخْذِ بِهَا فَضِيلَةٌ وَ تَرْكُهَا إِلَى غَيْرِ خَطِيئَةٍ

Ali Bin Ibrahim, from his father, from Al Nowfal, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws}, from his^{asws} forefathers^{asws} having said: 'Amir Al-Momineen^{asws} said: 'The Sunnah are two (types of) Sunnah – A Sunnah regarding an Obligation, the taking by it is guidance and the neglecting it is a straying; and a Sunnah regarding other than an Obligation, the taking by it is a merit and the neglecting it to other (matter instead) is a sin'.¹⁷⁷

تَمَّ كِتَابُ فَضْلِ الْعِلْمِ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ .

The Book of the merits of the knowledge is completed, and the Praise is for Allah^{azwj}, Lord^{azwj} of the worlds, and may Allah^{azwj} Send Salawat upon Muhammad^{saww} and his^{saww} Purified Progeny^{asws}.

¹⁷⁶ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 21 H 11

¹⁷⁷ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 21 H 12