Selections from Usul al Kafi

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Al-Tawhid General (Al Tawhid)

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Publisher(s):

Al-Tawhid Islamic Journal [2]

Usul al-Kafi is the first part of al-Kulayni's al-Kafi that deals with themes of doctrinal and ethical significance in a systematic manner.

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Preface

The hadith literature can broadly be divided into at least four categories depending on the themes dealt with in traditions.

Firstly, there is the part which is concerned with matters of doctrinal significance (*usul al-Din*).

Secondly, there are traditions which deal with spiritual and ethical themes (*Irfan* and *akhlaq*).

Thirdly, there is the great mass of traditions concerned with law and legal issues (*fiqh*).

Fourthly, there are the traditions which deal mainly with history and historical incidents.

Of the four major collections of Shi`i hadith, namely *al-Kafi, al Tahdhib, al-'Istibsar,* and *Man layahduruhu al-faqih,* only a part of *al-Kafi* deals with doctrinal and ethical themes. The rest of *al-Kafi* as well as the whole of the three other collections, deal mainly with legal matters. This part of*al-Kafi* dealing with doctrinal, ethical and historical themes consists of the books constituting *Usul al-Kafi* and *Rawdat al Kafi.*

Usul al-Kafi is the first part of al-Kulayni's *al-Kafi* that deals with themes of doctrinal and ethical significance in a systematic manner. *Rawdat al-Kafi,* which deals with miscellaneous themes, is a record mostly of the sermons, letters, polemics, episodes, etc. of the Prophet (S) and the Imams (A). *Usul al-Kafi* contains eight books in the following order:

(1) *Kitab al-`aql wa al jahl* (The Book of Intellect and Ignorance, contains 34 traditions),

(2) *Kitab fadl al-ilm* (The Book of the Merits of Knowledge, contains 176 traditions),

(3) *Kitab al-tawhid* (The Book of Divine Unity, contains 212 traditions,

(4) *Kitab al-hujjah* (The Book of God's Proofs, contains 1015 traditions),

(5) *Kitab al- iman wa al-kufr* (The Book of Belief and Unbelief, contains 1609 traditions),

(6)*Kitab al-du'a'* (The Book of Invocation, contains 409 traditions),

(7) *Kitab `azamat al-Qur'an* (The Book of the Greatness of the Quran, contains 124 traditions), and

(8) *Kitab al-mu`asharah* (The Book of Social Ethics, contains 464 traditions).

Thus the eight books of Usul *al-Kafi,* which consists of two volumes, contain 3783 traditions. The entire *al-Kafi* is said to contain 16,199 traditions, including 11,156 traditions of the *Furu` al-Kafi*. Not all traditions of *al-Kafi* are of equal reliability. According to the great Imami scholar Zayn al-Din al-`Amili, known as al-Shahid al-Thani (911-966/1505-1559), who examined the *asnad* or the chains of transmission of *al-Kafi's*traditions, it consists of 5072 *sahih,* 144 *hasan,* 1118 *muwaththaq,* 302 *qawi* and 9485 traditions which are categorized as *daif*.

Traditions fall into two basic categories: *mutawatir* and *ahad.* A hadith is said to be *mutawatir*when it, has been narrated by so many different chains of narrators belonging to various periods and different regions of the Islamic world, and in so many different wordings as to preclude any doubt about its authenticity. Traditions which are not *mutawatir* are termed as *ahad* or *wahid.*

The *ahad* traditions in turn are classified into various categories by Shi`i scholars, according to the qualities of their *asnad* and the repute of narrators in a chain. These categories, in a decreasing order of reliability are: *sahih, hasan, muwaththaq* and *da'if.* A *sahih* tradition is one which is free from any kind of defect in its unbroken chain of transmission and is narrated by transmitters of well-known veracity (*thiqah*).

This selection from *Usul al-Kafi* is based on the selection published by Muhammad Baqir Mahmudi, in Arabic under the title *Sahih al-Kafi* and with Persian translation with the title *Guzideh-ye Kafi* (vol. 1, Markaze Intisharat-e `Ilmi wa -Farhangi: Tehran, 1363 H. Sh) All the ahadith selected here fall, according to his estimation, in the category of *sahih* traditions from the viewpoint of *asnad.*

The main sources of information about the reliability of Shi`i narrators are:

1. *Fihrist asma' musannifi al-Shi'ah,* known as *Rijal al-Najashi,* by Abu al-`Abbas Ahmad ibn `Ali ibn Ahmad ibn al-`Abbas al-Najashi al Asadi al-Kufi (372-450/982-1058), referred to in the notes as N.

2. Rijal al-Tusi, By Shaykh al-Ta'ifah Abu Ja'far Muhammad ibn al Hasan al-Tusi (385-460/995-1067), referred to in the notes as Tr.

3. *Fihrist al-Tusi,* also by Shaykh al-Ta'ifah al-Tusi, referred to here as Tf.

4. *Ikhtiyar ma`rifat al-rijal,* known as *Rijal al-Kashshi,* edited by Shaykh al-Ta'ifah al-Tusi, referred to in the notes as K.

The traditions selected here have been numbered, and the serial number of each tradition in *Usul al-Kafi* is also mentioned after its serial number in this selection. The part of hadith pertaining to *sanad*has been typeset separately in smaller characters so that the reader not interested in *sanad* can turn to the text of a hadith directly. For those readers interested in information about the standing of narrators, some details about the sources affirming their reliability have been given in tile notes at the end. Al-Kulayni is usually placed in the 9th *tabaqh* (generation) of narrators.

The *tabaqah* of each narrator is indicated after his name in the notes. For instance, 5/VI, indicates that the narrator belongs to the 5th *tabaqah* and has met and narrated from the Sixth Imam, Ja'far al-Sadiq (A). A zero instead of a Roman numeral indicates that he has not narrated directly from any of the Imams. `N353' means, for instance, page 353 of *Rijal al Najashi.* Other symbols pertaining to books of*rijal* have been explained in the bibliography.

For information about al-Kulayni's life and works, refer to the article "Introduction to Imamiyyah Scholars: Al-Kulayni and His works," by Dr. Wahid Akhtar in *al-Tawhid, v*ol.II, No. 3.

At times at the beginning of a sanad, al-Kulayni cites his immediate sources with the phrase عَن عدَّةٍ مِن اصحابِنا (from a group of our companions), indicating that he received the tradition from a group of his teachers, who are identifiable from the teacher from whom they narrate. Thus when al-Kulayni says, "A group of our companions, from Ahmad ibn Muhammad ibn `Isa," one or more of the following five pupils of Ahmad ibn Muhammad ibn `Isa are meant:

1. Abu Ja'far Muhammad ibn Yahya al-`Attar al-Qummi.
2. `Ali ibn Musa ibn Ja'far al-Kamandani.
3. Abu Sulayman Dawud ibn Kawrah al-Qummi.
4. Abu `Ali Ahmad ibn Idris ibn Ahmad al-'Ash'ari al-Qummi.
5. Abu al-Hasan `Ali ibn Ibrahim ibn Hashim al-Qummi.

When al-Kulayni says, "A group of our companions, from Ahmad ibn Muhammad ibn Khalid al-Barqi," the following four pupils of al Barqi are meant:

1. Abu al-Hasah `Ali ibn Ibrahim al-Qummi.
2. Muhammad ibn `Abd Allah ibn Udhaynah.
3. Ahmad ibn `Abd Allah ibn Umayyah.
4. `Ali ibn al-Husayn al-Sa'dabadi.

When al-Kulayni says, "A group of our companions, from Sahl ibn Ziyad," he means the following four of Sahl's pupils:

1. Abu al-Hasan `Ali ibn Muhammad ibn Ibrahim ibn Aban al-Razi, known as `Allan al-Kulayni.
2. Abu al-Husayn Muhammad ibn Abi `Abd Allah Ja'far ibn Muhammad ibn 'Awn al-'Asadi al-Kufi, resident at Ray.
3. Muhammad ibn al-Hasan ibn Farrukh al-Saffar al-Qummi.
4. Muhammad ibn `Aqil al-Kulayni.

When al-Kulayni says, "A group of our companions from Ja'far ibn Muhammad, from al-Hasan ibn `Ali ibn Faddal", one of them is Abu `Abd Allah al-Husayn ibn Muhammad ibn `Imran ibn Abi Bakr al 'Ash'ari al-Qummi.

I. The Book of Intellect and Ignorance (Kitab Al-`Aql Wa Al-Jahl)

أَخبرنا أبو جعفرمحمد بن يعقوب قال: حدثّني عدّة من أصحابنا منهم محمّد بن يحيى العطار, عن أحمد بن محمّد, عن الحسن بن محبوب, عن العلا بن رزين, عن محمّد بن مسلم, عن أبي جعفر عليه السلام قال: لمّا خلق الله عزّ وجلّ العقل استنطقه ثمّ قال له: أقبل فأقبل ثمّ قال له: أدبر فأدبر ثمّ قال: وعزّتي وجلالي ما خلقت خلقاً هو أحبٌ إلىً منك ولا أكملتك إلاّ فيمن أُحبٌ, أما إنّي إيّاك آمر, وإيّاك أنهى, وإيَاك أُعاقب, وإيّاك أُثيب.

1/1 (Al-Kulayni's disciples say): Abu Ja`far Muhammad ibn Ya`qub (al-Kulayni, the compiler of al-Kafi informed us, saying: A group of our companions (i.e. al-Kulayni's teachers), among them Muhammad ibn Yahya al-`Altar1, narrated to us from Ahmad ibn Muhammad2 , he from al-Hasan ibn Mahbub3, from al 'Ata' ibn Razin4 , from Muhammad ibn Muslims5 from Abu Ja'far (al-'Imam al-Baqir) (A) that he said:

When God created the Intellect (*al-`Aql*), He examined it. Thereupon He said to it: `Come forward!' It came forward. Then He said: `Go back!' It went back. Thereupon He said: `By My power and majesty, I didn't create any creature dearer to me than thee! I will not make thee perfect except in one whom I love. Indeed, to thee are My orders and-prohibitions addressed. And for you are My rewards and retributions reserved.'

محمّد بن يحيى، عن أحمد بن محمّد، عن ابن محبوب، عن عبد الله بن سنان قال: ذكرت لأبي عبد الله عليه السلام رجلاً مبتلىّ بالوضوء والصلاة وقلت: هو رجل عاقل، فقال: أبو عبد الله وأيٌ عقل له وهو يطيع الشيطان؟ فقلت له:

وكيف يطيع الشيطان؟ فقال سله هذا الذي يأتيه من أيّ شئ هو؟ فإنّه يقول لك من عمل الشيطان.

2/10: (Al-Kulayni from) Muhammad ibn Yahya, from Ahmad ibn Muhammad, from (al-Hasan) ibn Mahbub, from `Abd Allah ibn Sinan6, who said:

I mentioned to Abu `Abd Allah (al-'Imam al-Sadiq) (A) about a man afflicted with (doubts about)*wudu'* (ritual ablutions) and *salat*; remarking that he was a man of intellect (*`aqil*)- Abu `Abd Allah (A) said: `What kind of intellect has he 'when he obeys Satan! ' I said: `How does he obey Satan?' He said: `Ask him about its cause and he will tell you that it is the work of Satan.'

3/27: A group of our companions, from Ahmad ibn Muhammad, from al-Haytham ibn Abi Masruq al-Nahdi7; from al-Husayn ibn Khalid8, from Ishaq ibn `Ammar9, who said:

عدّة من أصحابنا, عن أحمد بن محمّد, عن الهيثم بن أبي مسروق النهديّ, عن الحسين بن خالد، عن إسحاق بن عمّار قال: قلت لأبي عبد الله عليه السلام: الرجل آتيه و أكلّمه ببعض كلامي فيعرف كلّه, ومنهم من آتيه فأكلّمه بالكلام فيستوفي كلامي كلّه ثم يردّه عليّ كما كلّمته، و منهم من آتيه فأكلّمه فيقول: أعد عليّ. فقال: يا إسحاق! و ما تدري لِمَ هذا؟ قلت لا, قال: الّذي تُكلمه ببعض كلامك فيعرفه كلّه فذاك من عجنت نطفته بعقله، وأمّا الذي تُكلمه فيستوفي كلامك ثمّ يجيبك على كلامك, فذاك الذي ركّب عقله في بطن أمّه, وأمّا الذي تكلّمه بالكلام فيقول: أعد عليّ, فذاك الذي ركّب عقله فيه بعدما كبُر، فهو يقول لك: أعد عليّ.

I asked Abu `Abd Allah (A): `How is it that certain people understand everything on being told a little (about some matter) and some people are such that they hear the whole thing and respond to it; but there are some others who on being told (about a matter) ask one to repeat it again?'

The Imam (A) said: `O Ishaq, do you know why that is so? The man who understands the whole (matter) on hearing a little is one whose intellect was kneaded with his (substance) at the spermatic stage. The one who hears the whole thing and responds in accordance with what you had told him, is one whose intellect developed in his mother's womb. And the man who requests you to repeat is one whose intellect developed after he grew up.'

1. Abu Jafar Muhammad ibn Yahya al--`Attar al-Qummi, 8/0, N353/A157: thiqah, `ayn, kathiral-hadith, shaykh ashabina fi zamanihi.

2. By "Ahmad ibn Muhammad" here is meant one of the following two: Ahmad ibn Abi `Abd Allah Muhammad ibn al-Khalid al-Barqi, 7/0, N76/kana thiqah fi nafsih, yarwi `an al-du'afa',wa i'tamada al-marasil; Tf20/A14: thiqah, qhayr annahu akthara al-riwayah `an al-du'afa' wa i'tamada al-marasil.
Abu Jafar Ahmad ibn Muhammad ibn `Isa ibn `Abd Allah ibn Sa'd al-'Ash'ari al-Qummi, 7/0, N82:met (IX) and (X), shaykh al-Qummiyyin, wa wajhuhum wa faqihuhum, ghayr mudafi`. Tr366 mentions him among companions of (VIII) and (IX), and

says: thiqah, A13:met (VIII) (IX) & (X), kana thiqah.

3. Al-Hasan ibn Mahbub al-Sarrad (or al-Zarrad) al-Kufi (d.224/839), 6/VIII, Tr 347 Tf 46: thiqah; K556: he is one of the Shi'i narrators about whose authenticity there is consensus among Shi'i scholars.

4. `Ala ibn Razin al-Qalla', 5/VI, N298: thiqah; Tf483: thiqah jalil al-qadr; Sh84: thiqah; A123: thiqah.

5. Abu Jafar Muhammad ibn Muslim ibn Riyah al-'Awqas al-Tahhan al-Kufi (d.150/767), 4/V, VI; N324, A149: wajh ashabina bi al-Kufah, wari' faqih, ...kana min awthaq al-nas; K238: he is one of the Shi'i narrators about whose veracity (tasdiq) there is consensus among Shi'i scholars. He, was one of the six most learned companions of V and VI, the others being Zurarah, Ma'raf ibn Kharbudh, Burayd, Abu Baqir and al-Fudayl ibn Yasar.

6. `Abd Allah ibn Sinan al-Kufi, 5/VI,VII, N214 ,A105: thiqah, min ashabina, jalil, la yut`an alayhi fi shay'in; Tf101: thiqah; Sh72; thiqah; K410: kana rahimahu Allah min thiqat rijal Abi `Abd Allah (A).

7. Al-Haytham ibn Abi Masruq al-Nahdi, he is one of those from whom Ibn Abi `Umayr, who-like al-Bazanti and Safwan ibn Yahya-does not narrate except from thiqah narrators, has narrated traditions. See al-Wafi, vol. 10, p.109.

8. Al-Husayn ibn Khalid al-Sayrafi, one of the narrators of Ibn Abi `Umayr (al-Wafi,vo1.13,p.18) and al-Bizanti (al-Wafi, vol. 11, pp.42,81: vo1.12, p.69; vo1.13, p.21).

9. Ishaq ibn `Amman, there are two narrators of this name, both of them thiqah: Abu Ya'qub Ishaq ibn `Amman ibn Hayyan al-Sayrafi, 5/VI,VII;N71: thiqah, shaykh min ashabina Ishaq ibn `Amman al-Sabati, 5/VI,VII;Tf15: kana Fathiyyanilla annahu thiqah.

II. The Book of The Merit of Knowledge (Kitab Fadl Al-'Ilm)

The Duty to Seek Knowledge

محمّد بن يحيى, عن محمّد بن الحسين, عن محمّد بن عبد الله, عن عيسى عبد الله بن العمريّ, عن أبي عبد الله عليه السلام قال: طلب العلم فريضة.

4/38: Muhammad ibn Yahya, from Muhammad ibn al-Husayn,1 from Muhammad ibn `Abd Allah2, from `Isa ibn `Abd Allah al-Umari3:

محمّد بن إسماعيل, عن الفضل بن شاذان, عن ابن أبي عمير, عن جميل بن درّاج, عن أبان بن تغلب, عن أبي عبد الله عليه السلام قال: لوددت أنّ أصحابي ضربت رؤوسهم بالسياط حتّى يتفقّهوا.

Abu `Abd Allah (A) said: `It is a duty to acquire knowledge'.

5/44: Muhammad ibn Isma`il4, from al-Fad] ibn Shadhan5, from Ibn Abi `Umayr6, from Jamil ibn Darraj7 from Aban ibn Taghlib8:

Abu `Abd Allah said: `It will be to my liking if the heads of my companions (followers) are struck with lashes until they become learned (in religion)'.

The Merits of Scholars

الحسين بن محمّد, عن أحمد بن اسحاق, عن سعدان بن مسلم, عن معاوية ابن عمّار قال: قلت لأبي عبد الله عليه السلام: رجل راوية لحديثكم يُبثّ ذلك في الناس و يشدّده في قلوبهم و قلوب شيعتكم و لعلّ عابداً من شيعتكم ليست له هذه الرواية أيّهما أفضل؟ قال: الراوية لحديثنا يشدّ به قلوب شيعتنا أفضل من ألف عابد.

6/54: Al-Husayn ibn Muhammad9, from Ahmad ibn Ishaq10 , from Sa'dan ibn Muslim11, from Mu`awiyah ibn `Ammar12 , who said:

I said to Abu `Abd Allah (A): `Between a man who narrates your traditions and establishes them among the people, (as if) inscribing them in the hearts of your followers, and a devout person from among your followers who does not narrate these traditions-which of them is better?' The Imam (A) replied: `He who narrates our traditions and thereby makes firm the hearts of our followers is better than a thousand devotees'.

The Reward of the Teacher and the Student

محمّد بن يحيى, عن أحمد بن محمّد, عن الحسن بن محبوب, عن جميل بن صالح, عن محمّد بن مسلم, عن أبي جعفر عليه السلام قال: إنّ الذي يعلّم العلم منكم له أجر مثل أجر المتعلّم و له الفضل عليه, فتعلّموا العلم من حملة العلم وعلّموه إخوانكم كما علّمكموه العلماء

7/60: Muhammad ibn Yahya, from Ahmad ibn Muhammad, from al-Hasan ibn Matibub, from Jamil ibn Salih[13], from Muhammad ibn Muslim:

Abu Ja'far (al-'Imam al-Baqir) (A) said: `The teacher of Knowledge among you receives the reward of the student and has a merit over the latter. So seek Knowledge from its possessors and teach it to your brothers in the same way as the learned taught you.'

Attributes of The Learned

محمّد بن يحيى العطار, عن أحمد بن محمّد بن عيسى, عن الحسن بن محبوب, عن معاوية بن وهب قال: سمعت أبا عبد الله عليه السلام يقول: اطلبوا العلم وتزيّنوا معه بالحلم والوقار، وتواضعوا لمن تعلّمونه العلم، و تواضعوا لمن طلبتم منه العلم، ولا تكونوا علماء جبّارين فيذهب باطلكم بحقّكم.

8/65 Muhammad ibn Yahya al `Attar, from Ahmad ibn Muhammad ibn `Isa, from al-Hasan ibn Mahbub; from Mu`awiyah ibn Wahb[14] who said:

I heard Abu `Abd Allah (al-'Imam al-Sadiq) (A) say: `Seek Knowledge and adorn it with forbearance and dignity. Be humble to those whom you teach and to those from whom you learn. Don't be tyrannical in your teaching conduct, for you will forfeit that to which you are entitled on account of it.'

محمّد بن يحيى, عن أحمد بن محمّد بن عيسى, و محمّد بن إسماعيل, عن الفضل بن شاذان النيسابوريّ جميعاً, عن صفوان بن يحيى, عن أبي الحسن الرّضا عليه السلام قال: إنّ من علامات الفقه الحلم و الصمت.

9/68 Muhammad ibn Yahya, from Ahmad ibn Muhammad ibn `Isa and Muhammad ibn Isma'il, both of them from al-Fadl ibnn Shidhan al-Nishaburi, from Safwan ibn Yahya[15]:

Abu al-Hasan al-Rida (A) said: `Forbearance and silence are among the signs of learnedness.'

On the Death of an `Alim

عدّة من أصحابنا, عن أحمد بن محمّد بن خالد, عن عثمان بن عيسى, عن أبي أيّوب الخزّاز, عن سليمان بن خالد, عن أبي عبد الله عليه السلام قال: ما من أحد يموت من المؤمنين أحبّ إلى إبليس من موت فقيه.

10/73 A group of our companions from Ahmad ibn Muhammad ibn Khalid, from `Uthman ibn `Isa16, from Abu Ayyub al-Khazzaz17, from Sulayman ibn Khalid18:

Abu `Abd Allah (A) said: `Of the believers that die, the death of none of them is so much lovable to Iblis as the death of a scholar (learned in the Din).'

On Questioning Scholars

محمّد بن يحيى, عن أحمد بن محمّد بن عيسى, عن حمّاد بن عيسى, عن حريز عن زرارة و محمّد بن مسلم و بريد العجليّ قالوا: قال أبو عبد الله عليه السلام لحمران بن أعين في شئ سأله: إنّما يهلك النّاس لأنّهم لا يسّألون.

11/85 Muhammad ibn Yahya, from Ahmad ibn Muhammad ibn 'Isa from Hammad ibn `Isa,19 from Hariz,20 from Zurarah,21 Muhammad ibn Muslim and Burayd (ibn Mu`awiyah) al `Ijli,22 who (all the three) said:

Abu `Abd Allah (A), in reply to Humran ibn A`yan, who had asked him about something, said: `Indeed (many) people perish for not having asked questions.'

On Not Speaking Without Knowledge

محمّد بن يحيى، عن أحمد وعبد الله ابني محمّد بن عيسى، عن عليّ بن الحكم، عن سيف بن عميرة، عن مفضّل بن

يزيد قال: قال [لي] أبو عبد الله عليه السلام: أنهاك عن خصلتين فيهما هلاك الرجال: أنهاك أن تدين الله بالباطل، وتفتي الناس بما لا تعلم.

12/97 Muhammad ibn Yahya, from Ahmad and `Abd Allah, the sons of Muhammad ibn `Isa, from `Ali ibn al-Hakam23, from Sayf ibn `Umayrah24, from Mufaddal ibn Mazyad.25

Abu `Abd Allah (A) said: `I forbid you from two qualities which destroy men: don't worship God with false (doctrines) and don't give *fatwas* (legal verdicts) to people about something you know not.'

محمّد بن يحيى، عن أحمد بن محمّد بن عيسى، عن الحسن بن محبوب، عن عليّ بن رئاب، عن أبي عبيدة الحذّاء، عن أبي جعفر عليه السلام قال: من أفتى الناس بغير علم ولا هدى لعنته ملائكة الرّحمة, وملائكة العذاب، ولحقه وزر من عمل بفتياه ".

13/99 Muhammad ibn Yahya, from Ahmad ibn Muhammad ibn `Isa, from al Hasan ibn Mahbub, from `Ali ibn Ri'ab26, from Abu `Ubaydah al Hadhdha'27:

Abu Ja'far (A) said: `One who gives *fatwas* to people without knowledge and guidance is cursed by the angels of (Divine) mercy and (Divine) chastisement, and on him rests the burden (of the sins) of those who act upon his verdicts.'

عدّة من أصحابنا، عن أحمد بن محمّد بن خالد، عن الحسن بن علي الوّشاء، عن أبان الأحمر، عن زياد بن أبي رجاء، عن أبي جعفر عليه السلام قال: ما علمتم فقولوا، و ما لم تعلموا فقولوا: الله أعلم، إنّ الرجل لينتزع الآية من القرآن يخرّ فيها أبعد ما بين السماء والأرض.

14/100 A group of our companions, from Ahmad ibn Muhammad ibn Khalid, from al-Hasan ibn `Ali al-Washsha',28 from Aban al-'Ahmar,29 from Ziyad ibn Abi Raja':30

Abu Jafar (A) said: "Tell (the people) what you know, and when you don't know say; `God knows best.' (It happens that) someone singles out a verse from the Quran (interpreting it in isolation from the rest of the Book) deviating in it (from the truth) to an extent greater than the distance between the heaven and the earth."

محمّد بن إسماعيل, عن الفضل بن شاذان, عن حمّاد بن عيسى, عن ربعيّ بن عبد الله, عن محمّد بن مسلم, عن أبي عبد الله عليه السلام قال: للعالم إذا سئل عن شئ و هو لا يعلمه أن يقول: الله أعلم, و ليس لغير العالم أن يقول ذلك.

15/101 Muhammad ibn Isma'il, from al-Fadl ibn Shadhan, from Hammad ibn `Isa, from Rib'i ibn `Abd Allah,31 from Muhammad ibn Muslim:

Abu `Abd Allah (A) said: "When a learned man is asked about something he doesn't know, he should say, `God knows best.' But it is not for someone who is not learned to say that."

عليٌ بن إبراهيم, عن أبيه, عن ابن أبي عمير, عن يونس]بن عبد الرحمن [عن أبي يعقوب إسحاق بن عبد الله, عن أبي عبد الله عليه السلام قال: إنّ الله خصّ عباده بايتين من كتابه: أن لا يقولوا حتّى يعلموا و لا يردّوا مالم يعلموا و قال عزّ و جلّ: " أَلَمْ يُؤْخَذْ عَلَيْهِمْ مِيثَاقُ الْكِتَابِ أَنْ لَا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ" و قال: " بَلْ كَذَّبُواْ بِمَا لَمْ يُحِيطُواْ بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ"

16/104 `Ali ibn Ibrahim, from his father, from Ibn Abi `Umayr, from Yunus,32 from Abu Ya'qub Ishaq ibn `Abd Allah:33

Abu `Abd Allah (A) said: "God has specified (the limits of the duty of) His creatures by two verses from His Book: That they speak not until they know and that they reject not what they don't know. The Almighty has said:

`*Has not the compact of the Book been taken touching them, that they should say concerning God nothing but the truth?*' (7:169)

And He has said:

`*No; but they belied that which they encompassed not in knowledge, and whose interpretation has not yet come to them*.'" (10:39)

محمّد بن يحيى, عن أحمد بن محمّد بن عيسى, عن الحسين بن سعيد, عن النضر بن سويد, عن يحيى الحلبيّ, عن أبي سعيد المكاريّ, عن أبي بصير, عن أبي جعفر عليه السلام في قول الله عزّ و جلّ: " فَكُبْكِبُوا فِيهَا هُمْ وَالْغَاوُونَ" قال: هم قوم و صفوا عدلاً بألسنتهم ثمّ خالفوه إلى غيره.

17/125 Muhammad ibn Yahya, from Ahmad ibn Muhammad ibn `Isa, from alHusayn ibn Sa'id 34from al Nadr ibn Suwayd,35 from Yahya al-Halabi,36 from Abu Said al-Mukari37, from Abu Basir:38

Explaining the words of the Almighty, **`*So they shall be pitched into it* (*hell*), *they and the perverse'* (26:94),** Abu Ja'far (A) said, `They are a people who praised justice with their tongues and violated it (with their deeds)'.

محمّد بن يحيى, عن أحمد بن محمّد بن عيسى, عن عليّ بن النعمان, عن عبد الله بن مسكان, عن داود بن فرقد, عن أبي سعيد الزهريَ, عن أبي جعفر عليه السلام قال: الوقوف عند الشبهة خيرُ من الاقتحام في الهلكة, و تركك حديثاً لم تروه خيرٌ من روايتك حديثاً لم تحصه.

18/134: Muhammad ibn Yahya, from Ahmad ibn Muhammad ibn `Isa, from `Ali ibn al-Nu'man39, from `Abd Allah ibn Muskan40, from Dawud ibn Farqad41, from Abu Sa'id al-Zuhri42:

Abu Ja'far (A) said: To halt when in doubt is better than dashing into ruin. To abstain from (narrating) a tradition which is obscure to you is better than narrating something of which you are not sure.'

محمّد, عن أحمد, عن ابن فضّال, عن ابن بكير, عن حمزة بن الطيّار أنّه عرض على أبي عبد الله عليه السلام بعض خطب أبيه حتّى إذا بلغ موضعاً منها قال له: كفّ و اسكت ثمّ قال أبو عبد الله عليه السلام: لا يسعكم فيما ينزل بكم ممّا لا تعلمون الاّ الكفّ عنه والتثّبت والردّ إلى أئمّة الهدى حتّى يحملوكم فيه على القصد ويجلوا عنكم فيه العمى, ويعرّفوكم فيه الحقّ, قال تعالى: "فَاسْأَلُواْ أَهْلَ الذِّكْرِ إِن كُنتُمْ لاَ تَعْلَمُونَ".

19/135 Muhammad, from Ahmad, from Ibn Fadda143, from- Ibn Bukayr44, from Hamzah ibn al-Tayyar45:

Hamzah ibn al Tayyar was reproducing some of the speeches of the father of Abu `Abd Allah (i.e. al-'Imam al-Baqir [A]) in his presence. When he reached a point the Imam (A) said: "Stop and be silent." Then he added, "When something comes to you that you don't know, your duty in such a case is nothing but to halt, to verify it and refer it to the Imam of guidance (*a'immat al-huda*), who will lead you to what is right, clarify that which was obscure for you and acquaint you with the truth therein. God Almighty has said:

`*Question the Ahl al-Dhikr, if you know not.*'" (16:43)

On Narration of Hadith

محمّد بن يحيى, عن محمّد بن الحسين, عن ابن أبي عمير, عن ابن أذينة, عن محمّد بن مسلم قال: قلت لأبي عبد الله عليه السلام: أسمع الحديث منك فأزيد و أنقص؟ قال: إن كنت تريد معانيه فلا بأس.

20/142: Muhammad ibn Yahya from Muhammad ibn al-Husayn, from Ibn Abi `Umayr, Prom Ibn Udhaynah[46], from Muhammad ibn Muslim:

Muhammad ibn Muslim says, "I said to Abu `Abd Allah (A), "Can I add to or omit some (words) from a hadith that I hear from you (while narrating it)?' He replied, `It does not matter if your purpose is to convey its meaning.'"

محمّد بن يحيى, عن أحمد بن محمّد بن عيسى, عن الحسن بن عليّ بن فضّال, عن ابن بكير, عن عبيدة بن زرارة قال: قال أبو عبد الله عليه السلام: احتفظوا بكتبكم فإنّكم سوف تحتاجون إليها.

21/150: Muhammad ibn Yahya, from Ahmad ibn Muhammad ibn `Isa, from alHasan ibn 'Ali ibn Faddal, from Ibn Bukayr, from `Ubayd ibn Zurarah[47]:

Abu `Abd Allah (A) said: Take good care of your books (written records of traditions), for you will stand in need of them in the future.'

محمّد بن يحيى, عن أحمد بم محمّد بن عيسى, عن أحمد بن محمّد بن أبي نصر, عن جميل بن درّاج قال: قال أبو عبد الله عليه السلام: أعربوا حديثنا فإنّا قوم فصحاء

22/153: Muhammad ibn Yahya, from Ahmad ibn Muhammad ibn `Isa, from Ahmad ibn Muhammad ibn Abi Nasr,[48] from Jamil ibn Darraj:

Abu `Abd Allah (A) said: `Arabicize our traditions (i.e. narrate them in accordance with the grammatical,

literary and phonetic criteria), for we
(Ahl al-Bayt) are an eloquent people.'

1. Abu Ja'far Muhammad ibn al-Husayn ibn Abi al-Khattab al-Zayyat al Hamdani al-Kufi (d.262/875), 7/0,N334: jalil min ashabina, `azim al-qadr, kathir al-riwayah, thiqah,`ayn, hasanal-tasanif, maskun ila riwayatih; Tr407,Tfl40: thiqah.
2. Muhammad ibn `Abd Allah ibn Hilal; 6/0; he is one of the thiqah narrators of Ja`far ibn Muhammad ibn Qulawayh; see his Kamil al-ziyarat, p.23.
3. `Isa ibn `Abd Allah ibn Muhammad ibn `Umar ibn `Ali ibn Abi Talib (A), 51VI; among thethiqat of Ibn Qulawayh; see Kamil al-ziyarat; p.47.
4. Ibn al-Hasan Muhammad ibn Isma'i1 al-Nishaburi al-Bunduqi, 8/0; he has been considered reliable by al-Hurr al Amili in Wasa'il al-Shi`ah, vo1.3, p.555, .al `Allamah al-Hilli in al Muntaha,p.275 and al-Mukhtalif, p.92.
5. Abu Muhammad al-Fadl ibn Shadhan ibn al-Khalil al-'Azdi al-Nishaburi (d.260/873), 7/VHI,IX;N307; kana thiqah, ahad ashabina al-fuqaha' wa al-mutakallimin wa lahu jalalatun fi hadhihi al-ta'ifah.
6. Abu Ahmad Muhammad ibn Abi `Umayr Ziyad ibn `Isa al-'Azdi al-Baghdadi (d.217/832), 6/VII,VHI;N326: jalil al-qadr `azim al-manzilah fina wa `ina al mukhalifin ... ashabuna yaskunana ila marasilihi; Tf142: kana min awthaq al-nas ina al-khassah wa al-`ammah, wa ansakahum nusukan, wa awra`ahum wa a`badahum; K556: he is among the narrators considered trustworthy by consensus of Shi'i scholars.
7. Abu 'Ali Jamil ibn Darraj ibn `Abd Allah al-Nakh`i, 5/VI,VII;N126: shayknuna wa wajh al-ta'ifah, thiqah; Tf44: thiqah.
8. Abu Said Aban ibn Taghlib ibn Rabah (d.141/758); 4/V,VI; N10: `azim al-manzilah fi ashabina; Tf17: thiqah jalil al-qadr azim al-manzilah fi ashabina.
9. Abu `Abd Allah al-Husayn ibn Muhammad ibn `Imran al--'Ash'ari al Qummi; 8/0; N66/A52:thiqah.
10. Abu `Ali Ahmad ibn Ishaq ibn `Abd Allah al-'Ash'ari al-Qummi; 7/IX,X, XI; Tr427: thiqah;A 15: thiqah, shaykh al-Qummiyyin, ra'a Sahib al-Zaman `alayhi al-salam.
11. Sa'dan ibn Muslim al `Amiri; 5-6/VI,VII; one of the narrators of Safwan ibn Yahya; see Tf79 & N193: lived a long life.
12. Mu'awiyah ibn `Amman ibn Abi Mu`awiyah Khabbab al-Duhni al-Kufi (d.175/791) 5/VI,VII; N411: Kana wajhan fi ashabina, wa muqaddaman, kabir al-sha'n,`azim al-mahall, thiqah.
13. Jamil ibn Salih al-'Asadi; 5/VI,VII; N127/A34: thiqah, wajh.
14. Mu`awiyah ibn Wahb al-Bajali; 5/VI,VII; thiqah, hasan al-tariqah; A167: thiqah, sahih, hasan al-tariqah.
15. Safwan ibn Yahya. Abu Muhammad al-Bajali al-Kufi (d. 210/825); 6/VHI; N197: thiqah thiqah, `ayn: Tf83: awthaq al zamanihi ina ashab al-hadith wa a'baduhum; K556: he is one of the ruwat whose authenticity is accepted by consensus by Shi`i scholars.
16. `Uthman ibn `Isa, Abu `Amr al Amiri-Kilabi; 6/VII; K556: There is consensus among Shi'i scholars about his reliability.
17. Ibrahim ibn `isa (or `Uthman), Abu Ayyub al-Khazzaz al-Kufi; 5/VI, VII; N 20/A5: thiqah, kabir al-manzilah; Tf8: thiqah.
18. Sulayman ibn Khalid ibn Dahqan al-Hilali al-Kufi; 4/V,VI; N183: kana qari an faqihan wajihan; A77: thiqah.
19. Hammad ibn 'Isa, Abu Muhammad al-Juhani (d.208 or 209/823 or 824); 5/VI,VII,VIII; N142: kana thiqah, fi hadithihi saduq; Tr 346/Tf61/A56: thiqah.
20. Hariz ibn `Abd Allah al-Sijistani; 5/VI; Tf62/A63: thiqah.
21. Zurarah ibn A'yan (d.150/767); 4/V,VI; Tr350/A76: thiqah;N175: qad ijtama`at fihi khisal al-fadl wa al-din, sadiqan fi ana yarwih; K238: the most learned of early Shi'i fuqaha' and one of those considered reliable by consensus.
22. Burayd ibn Mu'awiyah al Ijli (d.150/767); 4/V,VI; N12: wajh min wujuh ashabina; A27:thiqah; K238: he is one of the early Shi`i fuqaha' and one of those considered reliable by consensus.
23. `Ali ibn al-Hakam al-Kufi; 6/IX,X; Tf87/A93: thiqah jalil al-qadr.
24. Sayf ibn `Umayrah al-Nakh'i al-Kufi; 5/VI, VII; N189/Tf78: thiqah.
25. Mufaddal ibn Mazyad; 5/VI; of the rijal of Ibn Abi `Umayr, see al-Kulayni Rawdatal-Kafi,hadith 257.
26. Ali ibn Ri'ab al-Kufi; 5/VI,VII; Tf87/A93: thiqah jalil al-qadr.

27. Ziyad ibn `isa, Abu `Ubaydah al-Hadhdha' al-Kufi (d. before 148/765); 4/V,VI; N170/A74:thiqah.

28. Al-Hasan ibn `Ali ibn Ziyad al-Washsha', Abu Muhammad al-Sayrafi al Bajali al-Kufi; 6/VIII; N39: kana min wujuh hadhihi al-ta'ifah, `aynan min `uyun hadhihi al-ta'ifah; al-Majlisi, al-Wajizah, Tehran, 149: thiqah.

29. Aban ibn `Uthman al-'Ahmar al-Bajali al-Knfi; 5/VI,VII; K375:considered reliable by consensus of Shi'i scholars.

30. Ziyad ibn Abi Raja', Abu `Ubaydah al-Kufi; 4/V; N171: thiqah; A74/ K347: thiqah.

31. Rib`i ibn `Abd Allah ibn al-Jarud al-Basri; 5/VI,VII; N167/A71: thiqah.

32. Yunus ibn `Abd al-Rahman (d. 208/823); - 6/VH, VIII; Tr364,394: thiqah; N446/A184:kana wajhan fi ashabina mutaqaddiman `azim al-manzilah.

33. Abu Ya'qub, Ishaq ibn `Abd Allah ibn `Ali ibn al-Husayn al-Madani, 5/VI; Ibn Abi `Umayr has narrated from him in this tradition; he is considered reliable.

34. Al-Husayn ibn Said ibn Hammad ibn Mihran al-'Ahwazi; 7fVII,IX,X; Tr372/Tf58/A49:thiqah

35. Al-Nadr (Nasr) ibn Suwayd al-Sayraft al-Kufi; 6/VII; N42/A174: thiqah, sahih al-hadith;Tr362: thiqah.

36. Yahya ibn `Imran al-Halabi; 5/VI,VII; N444/A182: thiqah thiqah, sahih al-hadith.

37. Abu Said al-Mukari, Hashim ibn Hayyan al-Kufi; 5/VI; among the rijal of Ibn Abi `Umayr (al-Wafi, V,242, VIII, 112) and Safwan ibn Yahya (al-Wafi, VIII, 82, X, 66; al-Mahasin,I, 199; al-Tawhid, 149; al-Nu`mani's al-Ghaybah, 128).

38. Abu Basir is the kunyah of five narrators from among the pupils of the Imams (A). As argued by al-Tabrizi (Mu'jam al-thiqat, Qumm, 1404, pp. 136-138), in chains of transmission of traditions narrated from V,VI and VII by Abu Basir is meant either of the following two:

(a) Abu Muhammad Layth ibn al-Bakhtari; 4/V,VI; K238: considered reliable by consensus of Shi'i scholars according to some.

(b) Yahya ibn al-Qasim al-'Asadi (d. 150/767); 4/V,VI,V]I;N441: thiqah wajih; K238: considered reliable by consensus.

39. Ali ibn al Nu'man al-Nakh'i al-Kufi, Abu al-Hasan; 6/VII; N274/A95: kana thiqatan, wajhan, thabitan, sahthan, wadih al-tariqah.

40. Abd Allah ibn Muskin; 5/VI,VII: N214/A106: thiqah, ayn.

41. Dawud ibn Farqad al-'Asadi al-Kufi; 5/VI,VH; N158: thiqah thiqah; Tr 349/A68: thiqah.

42. Abu Said al-Zuhri; 4/V,VI sources of tawthiq untraced.

43. Ali ibn al-Hasan ibn `Ali ibn Faddal al-Kufi; 7/X,XI; N257/Tf92/A,93: thiqah.

44. Abd Allah ibn Bukayr ibn A'yan al-Shaybini; 5/VI; Tfl06/Sh77: thiqah; K375 he is one of the six pupils of VI considered reliable by consensus.

45. Hamzah ibn al-Tayyir; 5/VI; Safwan ibn Yahyi narrates from him in K348, hadith 649, which is, however, weak from the viewpoint of sanad.

46. Umar ibn Muhammad ibn `Abd al-Rahman ibn Udhaynah al-Basri; 5/VI; among the rijal of Ibn Abi `Umayr; N283: shaykh ashabina al Basriyyin wa wajhuhum.

47. Ubayd ibn Zurarah ibn A'yan al-Shaybini; 5/VI; N233/A127: thiqah thiqah, ayn la labs fihi wa la shakk.

48. Ahmad ibn Muhammad ibn Abi Nasr al-Bizanti al-Kufi (d.221/836); 6/ VII, VIII; Tr344,366/Tf19: thiqah, `azim al-manzilah ina al-Rida (A); A13: thiqah jalil al-qadr.

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