

In the Name of God

Introducing the Book "Osoul-e K'aafi"
(The Sufficient Principles) written

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Introduction

The religious and Islamic traditions, that is, the handling down of information, beliefs, and customs by word of mouth or example from one generation to another generation without written instruction, is considered as being the most important means to obtain and achieve the lifestyles, traditions, and ways of the twelve Shiite Innocent Imams (Peace be upon them).

The religious and Islamic traditions, generally speaking, have had the most important role in understanding and perceiving the Islamic orders and culture, as well as in forming, modeling, moulding, and shaping the different beliefs and creeds existing in the religion of Islam. Undoubtedly, what have remained for us from the rich and precious heritage of Shiite thoughts and ways of thinking in different religious, ideological and ethical realms and areas, are sufferings of those hard – working Shiite Scholars and committed traditionalists who, in their precious works, have tried to record these precious traditions and have transmitted these religious and Islamic traditions to the next generations.

A great majority of this heritage of Islamic traditions have been recorded and gathered in books which are traditionally called "Djavaame'-e Hadiths" or "The Comprehensive Books on Islamic Traditions".

From the beginning of the third century (A.H.), Some trends about how to divide Islamic traditions and how to write comprehensive books on Islamic traditions came into being among Shiite scholars and traditionalists.

Following these trends, some books were written by different Shiite scholars. But at the time when the market of teaching and transmitting the Islamic traditions had been hot, no single authentic Islamic clergyman or religious authority was to be found or was available to answer all the Islamic questions and needs which abounded those days. Therefore, the scientific, cultural, and social needs of Islamic circles and associations led the Shiite scholars, from the beginning of the fourth century (A. H.), to teach more comprehensive books on the Islamic traditions. It should also be said that it was the endeavours and efforts and sufferings of these Shiite scholars which led into the publication of books such as fourfold books on religious issues and, in ideological trend, some books with independent subjects came into being. It is also

noteworthy that these published books were written according to the traditions of twelve Shiite Innocent Imams (Peace be upon them). It is also needful to mention that the book "The Sufficient Principles" – (Osoule-e kaafi) which was written by the Shiite Scholar late Koleini is considered as being the most comprehensive and authentic book ever written on Islamic and ideological Shiite traditions.

But, who was really the author of this great book?

What religious position does he occupy among other Shiite scholars and researchers?

What Special characteristics do this great book possess among other Islamic books, distinguishing it from those books written by Shiite scholars?

What is this great book talking about, and how many Islamic Shiite traditions are there in it? Are all the Islamic Shiite traditions mentioned in this great book correct and authentic?

We will answer these questions throughout this book. In the first place, the etymological meaning of the Phrase – the name of the book – "The Sufficient Principles" – (Osoul-e Kaafi) – will be discussed. Then, I will present the respected readers a brief introductory section about late Koleini – the author of the book "The sufficient Principles" – (Osoul-e Kaafi) – and on his great book. And Finally, I will try to answer the above – mentioned questions posed earlier.

It is hoped that this book will be considered a useful book and is used by those who are interested in Islamic – specially – Shiite culture.

Finally, I should express my profound gratitude towards my learned academic, professor Shirazi, from whom I learned a lot.

God bless you all!

Saeed Ghazi Pour

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The Etymology of the Phrase "Osoul-e kaafi" (The Sufficient Principles)

Literally, the word "Asl" means "Principle, basis, foundation, or base". Usually, this word is used in contrast with the word "far" which means "branch" or a branch, or a secondary part which, itself, is considered as being a part of that "Asl" or the primary part, "principle, basis, foundation, or base". Similarly, the Holy Kuran, in the chapter "Ibrahim", verse twenty – Four, says: "كشجره طيبه اصلها ثابت و فرعها فى اسماء"

(It is like a holy, immaculate tree whose roots are fixed and stable, and whose branches are in the sky).

But it should be mentioned here that the word "Asl" (Principle, basis, Foundation, or base) has been defined differently by different Shiite Scholars. For instance, in defining the word "Asl" (Principle, basis, foundation, or base), Muhammed Mahdi Bahr Al –'Oloum writes: "in the terminology of Imamieh Scholars, this word has been defined as an authentic, reliable book which has been adopted or taken from another book".

Also, Vahid Behbahani quotes one of the Islamic Scholars as saying that the word "Asl" (Principle, basis, foundation, base) had been used as a pure and absolute word uttered by the twelve Shiite Innocent Imams (Peace be upon them); this word has, in fact, been one of the twelve Shiite Innocent Imams' (Peace be upon them) clear, flawless, unblemished reasons they wringing to people in introducing Islamic orders and laws. Also, this word has been repeatedly used in the Islamic books written by Shiite Innocent Imams (Peace be upon them). It is noteworthy that the author of this book has, for a long time, researched on this word in the sayings of the twelve Shiite Innocent Imams (Peace be upon them) and has come to the conclusion that the word "Asl" – (Principle, basis, foundation, base) – has got the meaning as defined by the Shiite scholars.

Sheikh Agha Bozorg-e Tehrani, who, among contemporary Shiite scholars has got the most comprehensive research on the word "Asl" – (Principle, basis, foundation, base) – and on clarifying, illuminating, and elucidating narrative "Osoul" (principles), deals with the meaning of this word and proves that there is a conformity between the primary (literal) meaning and the secondary (terminological) meaning of the word "Asl".

His definition of this Arabic word does not have usual problems found in other Shiite scholars' definitions. He writes: "The word "Asl" – (Principle, basis, foundation, base) -, in reality, is a title which is specially used for some books and books collections written on Shiite traditions; whereas, the book Osoul-e kaafi (The Safficient Principles), itself, is about all Shiite tradition's collections. Similarly, some Shiite Scholars have said about this book that: (له كتاب اصلى) (He has got an original book) or (له كتاب وله اصل) (He has a book which is original) (قال فى كتاب اصله) (He said in his book which is original) and such and such and so and so. He continues that ascribing the word "Asl" – (Principle, basis, foundation, base) – to some tradition collections is a newly – invented term, and this term – the word "Asl" – is in full conformity with the word's literal (primary), that is, principle, basis, foundation, base. meaning. He discusses that if we presume that a book on Shiite traditions has been written according to the traditions heard from one of the twelve Shiite innocent Imams (Peace be upon them) or the author of such book has written the traditions according to the saying of someone who has directly heard these traditions from the twelve Shiite innocent Imams (peace be upon them), therefore, the author of such book must have a basis, base, or foundation – that is, those traditions said by the innocent Shiite Imams (peace be upon them) – in his own writing. Thus, there must be something prior to his writing, and that is what is called "Asl" or principle, basis, base, or foundation. He discusses that these traditions, directly heard from twelve Shiite the innocent Shiite Imams (peace be upon them), are not secondary parts of other things; they are the basis, the foundation, the base, the principle themselves. That is why they are called "Osoul" or principles, bases, foundations. Another point which the word "Asl" contrasts with the book itself is the issue of separating and dividing the book into different chapters and sections.

In this regard it can be relatively said that in relation to the primary meaning of the word "Osoul" (Principles), dividing the book into chapters and sections has not been influential and important. Therefore, the word "Osoul" (Principles) which had existed at the beginning of Islam, is considered as being the most important four – hundred narrative Shiite principles.

Therefore, it seems that the book "Osoul-e kaafi" and its traditions became they have been written according to the direct and exact words and sayings twelve Shiite of the innocent Imams (peace be upon) - are called "Osoul" or "Principles of Sufficiency". Also, it is most likely that this name has been given to late koleini's book after his death. And it is noteworthy that the word "kaafi" (sufficient) has been taken from the approval of the twelfth Imam, His Holiness Mahdi (may God Almighty speed his noble deliverance) about these Islamic principles which are totally sufficient for any Shiite Muslim.

About Late Koleini

1. Sheikh Abou Ja'far Muhammed Ibn-e ya'qoub Ibn-e Ishaq koleini Razi

This man is considered as being the author of the first book of the fourfold books for the Shiits. He, in his time, was known as "seqat-ol Eslam" – a Muslim man who is trustworthy. He is also considered as being the most well – known religious leader and the most well – known religious historian of the Shiite cult "Imamieh". He was living in the age when the twelfth Imam, His Holiness Mahdi (may God Almighty speed his noble deliverance) was disappeared by God for sixty – nine years (the Minor Absence). No one knows exactly when Koleini was born and where he was born. But existing evidence shows that he probably was born in the late days of the Imamate of the eleventh Imam, His Holiness Imam Hassan Asgari (Peace be upon him) in the year 260 (A.H) or shortly after his death, in a village called "kolein" – located in the south of "Shahr-e Ray", near a place which is now called "Hassan Abad". He passed away in Baghdad in the year 329 (A.H). It has been said that his father, ya'qoub, and his uncle, Allan, also lived in that village mentioned above. We know nothing of his father. But regarding his uncle, as Najjashi explains, he had been considered as being one of the authentic and successful Sheikhs in his own time. It is not exactly clear that where koleini spent his childhood and adolescence. But evidence shows that he had spent his childhood in his own birthplace and after that, he had gone to the city "Qom" to acquire knowledge of his own time. After studying in the presence of religious teachers and Sheikhs in Qom's Theological School, He traveled to other cities and countries to complete what he had already learned. Of the places he traveled to, we can name "Koufeh's" and "Baghdad's" Theological Schools in Iraq, and "Neishabour's" Theological School in his own country, Iran.

After visiting and disputing with the great teachers and religious leaders in these theological schools in Iraq and Neishabour, he returned to his own city, "Rey". Rey Theological School, at that time, was considered as being a newly – established theological school and it was considered as being the second important theological school in Iran, after Qom Theological School. And this was because the city "Rey" was being governed by Sunni khalifs until the late third century (A.H). These Khalifs severely and fanatically prevented the Shiite people to live in the city. In this regard,

yaaqout Hamavi, after giving a long account of the greatness and the background of the city "Rey" which he attributes to Estakhri, writes: "The people who lived in the city "Rey" were all Sunni, until Ahmad Ibn-e Hassan Moldarani (Moldara'ee) became Khalif and converted to Shiism himself and since then, started honoring the Shiite people living in the city "Rey". After his converting to Shiism, some learned people of the city "Rey" wrote new books on Shiism and dedicated them to him, and in this way they reacted to his honoring them. For example, a person called Abdul – Rahman Ibn-e Abi Khatam wrote a book on the virtues of Sunnah. He wrote his book when Khalif Mo'tamed was ruling Iran (Persia) in the year 275 (A.H).

So, considering this date, we reach to this conclusion that the rise and the growth of Shiism coincided with koleini's childhood and adolescence. So, it is not surprising that he, for acquiring hadiths (Shiite traditions) and visiting great teachers and Sheikhs of theological schools at that time, had to stay in the city "Qom" first, and then, he had to go to other theological schools in other cities. in other countries as well as Iran. It is not clear at all that when exactly Koleini came back to the city "Rey". But, in all likelihood, his stay in the city "Rey" dates back to the years coming after the year 300 (A.H), the time when he was in his forties or fifties. Koleini wrote his book "Osoul-e Kaafi", "The Sufficient Principles", in the last decades of his life and this was at the time when he was being considered as being the Shiite Source of authority or leader and many Shiite Muslims and people went to him for asking religious questions. Najjashi, in recounting koleini's life, writes: "Koleini, in his own time and age, was considered as being our religious leader and guide and was considered as being the most reliable man in retelling the Shiite traditions". He wrote his books, "Osoul-e kaafi" – "The Sufficient Principles" – within twenty years. It seems that the very religious position of this great scholar caused one of Shiite Muslims to write to him and asked him to collect all Shiite traditions in one book. Koleini accepted the man's asking, and using his own achievements in collecting the Shiite traditions and books available in the libraries of the city "Rey", he started writing his great book, that is, "Osoul – e Kaafi" (The Sufficient Principles).

While he was busy writing this great book, koleini had Probably traveled to the city "Qom" once again to refer to the sources and the reference books which were available

at Qom Theological School. He specially made use of his own master's library, the library of Ali Ibn-e Ibrahim Qomi; this is clearly understandable from the top traditions (hadiths) in the book "Sufficient Principles" quoted from his master's books. And finally, it should be said that late koleini, after writing his great book, "The Sufficient Principles", went to the city "Baghdad" in the year 327 (A.H), and in the last two years of his own life, presented his great book, "The Sufficeint Principles", among the limited number of his friends and students.

Many religious historians believe that late koleini spent the last two years of his own life in the city "Baghdad", teaching and instructing his great book, "The Sufficient Principles" (Osoul-e kaffi) there.

Some scholars believe that, late koleini passed away in the year 328 (A.H). Also, it is said that late koleini, after twenty years of attempt and suffering in writing his great book - "The Sufficient Principles" "Osoul-e kaafi" – passed away in the month of Sha'ban, in the year 329 (A.H), when he was seventy years of age. The year (329 A.H) was the year which was called "Falling down of the Stars" (Tanasor – e Nojoom). And it is said that late Koleini was buried in an area called " Bab - Al – Koufeh" in the city "Baghdad".

It was also in the same year – that is, the year 329 (A.H) – that, following the death of the last senior cleric, Ali – Ibn-e Muhammed Samari, the Major Absence or the major disappearance of the twelfth Imam, His Holiness Mahdi (may God Almighty speed his noble deliverance) began. Late koleini was buried in an area called "Bab Al – koufeh" in the city "Baghdad".

All Shiite biographists, great men, and important religious figures, in the course of history, have mentioned Koleini's name in their words or in their books and have admired him specially for writing his great book, "The Sufficient Principles" (Osoul-e Kaafi), which is the most important book on Islamic traditions in the world of Shiism. About late koleini, Najashi writes:

«شيخ اصحابنا في وقته بالمرى و وجههم و كان اوثق الناس في الحديث و اثبتهم»

Which means: "Those quoters of hadiths (tradition) from whom we quote hadiths (traditions), had been the best and the fairest quoters; those who, in quoting the correct hadith (tradition), are considered as being the most trustworthy ones".

And Sheikh Tousi mentions late koleini with this Phrase: "ثقه عارف بالآخبار" which means: "The one who is trustworthy and knowledgeable in quoting hadiths (traditions)". And Ibn-e Asir, in a book named "Djaame' Al – Osoul" (The Comprehensive Principles) writes about late koleini: "He, Sheikh Abou Ja'far, in the creed of the family of the prophesy of Islam, His Holiness Muhammed (Peace be to him and his family) is considered as being an important scholar who is also considered as being the one who renews the traditions of Islam.

The above sentence refers to a tradition said by the prophet of Islam, His Holiness Muhammed (Peace be to him and his family) that at the start of every century, a scholar of Shiite People appears; a scholar who renew the religion's (Islam's) traditions. Therefore, in every century, a Shiite scholar appears and renews the traditions of Islam.

And a person named "Taj Al – Arous" says that late Koleini was the last Shiit Scholar at the time of Khalif Moghtader Abbassi (295-320 A.H)

And in the book "Tarikh-e Shaam" (The History of Syria), in the entry" M", a person called Ibn-e Asaaker has translated the writing of late kolein, saying that he, late koleini, had been writing Shiite traditions in an area called "Ba'al Bak".

2. Koleini's Students

As some Shiite scholars have said, there is no evidence in history about the early life of this great scholar, late koleini. Therefore, the best reference in recognizing and understanding the scientific figure of Abou Ja'far Koleini is the evidence and documents mentioned in his great book, "Osoul-e kaafi", "The sufficient Principles". Similarly, we Know very little of Koleini's students and there is insufficient historical evidence about them, and few persons who have succeeded in receiving the book "Osoul-e Kaafi", "The Sufficient Principles" from late koleini himself have been considered as being his students. Although, by Najjashi's praising of koleini as "The master of tradition" and "The head of Rey Theological school", one can make a guess that late koleini'es students have been more than that. After completing his higher education, late koleini returned to the city "Rey" and became the head of Rey Theological School. As Najjashi and Allameh Helli have said, late koleini became the religious leader and master of tradition in the city "Rey", and from this, it can be

concluded that he, late koleini, trained a number of students in Rey Theological School. But there is no written evidence that shows that how late koleini's quality of teaching had been and who had really been his own students. On the contrary, a great majority of late koleini's companions who have themselves claimed to be Koleini's students - and history has recorded their names - were people from the cities Koufeh and Baghdad. Indeed, these people were Koleini's students after koleini arrived in Baghdad in the last years of his life and presented them his great book, "Osoul-e kaafi", "The Sufficient Principles". It is noteworthy to say that some of late koleini's students, including Muhammed Ibn-e Ahmed Senan Zaheri could have probably received the great book "The Sufficient Principles" (Osoul-e Kaafi) or Some parts of it from late koleini himself in the city Rey.

3. Late koleini's Books

- The book "Rasaa'el ol – A'emmah" (The Treatises on the twelve Shiite Innocent Imams (Peace be upon them)) whose part of it has been mentioned in the book "kashf ol – Mohajjah" by Seyyed Ibn-e Tavous.
- The book "Al Raddo Ala Qarameteh" (On Refutation of Qaraameteh)
- The book "Ma Qila Fel – A'emmah Men Al – She'r" (What the Innocent twelve Shiite Imams (peace be upon them) have said about poetry)
- The book "Ma Djaa'a Fel – Esnaa Ashar (What have been said by the Twelve Shiite Innocent Imams (Peace be upon them)
- The book "Arrejaal" (The Great Men)
- The book " Ta'bir – o Ro'yaa" (The Interpretation of Dreams).
- The book "Osoul –e kaafi" (The sufficient Principles)

It is noteworthy to say that, unfortunately, of the above mentioned books written by late koleini, only the book "Osoul-e kaafi" (The Sufficient Principles) has reached to us completely and without any distortion.

The Book "Osoul-e Kaafi" (The Sufficient Principles)

1. In Praise of the bok "Osoul-e kaafi" (The Sufficient Principles)

- About the book "Osoul-e kaafi" (The Sufficient Principles) Sheikh-e Mofid has said: "This book is considered as being one of the most useful and most precious books in the world of Shmism"

«هو من اجل كتب الشيعه و اعظمها فايده»

And Allameh Majlesi, about this book, has said: "This book – " Osoul-e kaafi" (The Sufficient Principles) – includes the most comprehensive Shiite principles and it is considered as being the best and the greatest written books of the cult "Naajieh".

Apart from the greatness of the dignity of the book's author, late koleini, the book has been famous among Shiite Muslims. Also, in the age in which its author, late koleini, was living is of great importance, because it was the age in which the Four Senior Shiite clerics - Those Shiite clerics who were considered as being religious leaders at the time when the twelfth Imam, His Holiness Mahdi (may God Almighty speed his noble deliverance) was disappeared – were living and one of these senior Shiite clerics ordered that late Koleini's book – "Osoul-e kaafi" (The Sufficient Principles) – should be signed, because koleini died in the year 329 (A.H) and the last senior Shiite cleric, His Holiness Ali Ibn-e Muhammed Samari (or Simari) died in the middle of the month of Sha'baan in the year 328 or 329 (A.H). So, this fortunate coincidence among the fourfold books, is peculiar to the book "Osoul-e kaafi" (The sufficient rinciples).

Allameh Sheikh Agha Bozorg-e Tehrani, in his book "Azzari'ah" Vol: 17, Page: 245 has explained the book "Osoul-e Kaafi" (The Sufficient Principles) and has reached to this conclusion: "This great book is considered as being one of fourfold books. This great book has been written on the basis of authentic and reliable principles. No book, like his great book, has ever been written before on the prophet of Islam, His Holiness Muhammed's (Peace be to him and his family) sayings and on the twelve Shiite Innocent Imam's (Peace be upon them) sayings. Many interpretations, notes and annotations have been written by Shiite scholars on this great book.

2. What Motivated late koleini to Write the Book "Osoul-e kaafi" or "The Sufficient Principles"

As late Koleini himself has written in the introduction of the book "Osoul –e Kaafi" ("The sufficient principles): "I have written this book on the request of one of my dear friends".

It is not exactly clear who this friend had been, but presumably he was either Muhammed Ibn-e Ahmed Ibn-e Abdullah Iben-e Qazaa'at Safvaani or Muhammed Ibn-e Ibrahim Na'maani. It has been repeatedly said that the latter person –

Muhammed Ibn-e Ibrahim Na'maani – had been one of late Koleini's scribes who had been assisting late Koleini in outlining the great book "Osoul-e Kaafi" (The Sufficient Principles) and in choosing titles for his great book. Also, it becomes clear from late Koleini's friend's request that he – late Koleini's friend – had been a Shiite scholar who had been so knowledgeable in the realm of Islamic Shiite traditions (hadiths) and the difference among them. It is also known that this very friend, at the time when late Koleini had been alive, had been away from late Koleini and was living in another place. This very friend, by writing a letter to late Koleini, asks him to write a unique book which includes every aspect of Shiite lifestyles, so that – he hopes – that unique book takes a step in eliminating the confusions and disorganizations which existed at that time among Shiite Muslims. Accepting his friend's request, late Koleini specifies and defines his own autobiography and finally adds: "Now, God Almighty has helped me write what you had requested from me; I hope this book and the way I wrote it, will satisfy you and your needs and know that if I have neglected in distinguishing the right traditions from the wrong traditions, be sure that I have not neglected my good will towards our Shiite Muslims whom I have written this book for". As it was said earlier, from late third century (A.H), some measures had been taken by Shiite scholars to compile and record Shiite traditions (hadiths) and even some books, too, were written on the subject, but no one of those Shiite circles made those scholars needless of referring to the primary Islamic principles. It was late Koleini himself, who, by writing the book "Osoul-e Kaafi" ("The Sufficient Principles), freed, to a large extent, other Shiite scholars from referring to the primary books and scattered principles of Islam.

Also, late koleini, in the introduction of the book "Osoul-e Kaafi" ("The Sufficient Principles), addresses his friend:"

و ذكرت ان امورا قد اشكلت عليك، لاتعرف حقايقها لاختلاف الروايه فيها.
و انك تعلم ان اختلاف الروايه فيها لاختلاف عللها و اسبابها، وانك لاتجد بحضرتك من تذاكره و تفاوضه
ممن تتق بعلمه فيها. وقلت: انك تحب ان يكون عندك كتاب كافي جمع (فيهه) من جميع فنون علم الدين،
مايكافي به المتعلم و يرجع اليه المسترشد. و ياخذ منه من يريد علم الدين و العمل به المأثر الصحيحه عن
الصادقين عليهم السلام و السنن القائمه التي عليها العمل، و بهايودي فرض الله عزوجل و سنه نبيه صلى الله عليه
و اله ...

(And other cases which make the differences in hadiths (traditions) clear and)

So, here, it can be concluded that late Kolehini's other motive in writing the book "Osoul-e kaafi" ("The sufficient Principles) had been the existence of differing and opposing Shiite traditions (hadiths) in his own age; so, for solving this problem, late Kolehini made a great attempt and compiled a great collection of correct and reliable Shiite traditions (hadiths).

Referring to the his own friend's letter of request in which he had requested late Kolehini to write this great book, late Kolehini has mentioned some real truths.

Referring to his own friend's letter of request, late Kolehini enumerates his own criterions in distinguishing correct traditions from incorrect traditions; these criterions are as follows: Presenting the traditions (hadiths) to the Holy Quran, Contrasting the traditions (hadiths) with public fatwas, and presenting the traditions (hadiths) to the unanimous Islamic traditions (hadiths) which is consented by all Muslims. But, in the meantime, he specifies that applying these criterions would specify and determine but a few number of the correct traditions (hadiths). Thus, in understanding and perceiving the correct traditions (hadiths), late Kolehini resorts to a different kind of criterion which he himself calls "Submission and Consent", that is, in facing two differing or opposing traditions or "hadiths" which seemed to be correct from the viewpoint of documentation and other similarities, late Kolehini chose one of them, for the reason of submitting to God Almighty's orders, and rejects the other. But the application of this criterion paved the way for late Kolehini's interference of deducting facts from the Quran and hadiths (traditions).

In other words, after including the hadiths (traditions) which he agreed with and which were agreeable to his own fatwas, late Kolehini did not include those hadiths (traditions) which were in contrast with Shiism. According to a writer, the existence of this kind of criterion in compiling Shiite traditions or (hadiths) in late Kolehini's book, "Osoul-e Kaafi" ("The Sufficient Principles") caused would-be scholars to admire and praise this great book.

Although, because of applying this kind of criterion – Submission and Consent – late Kolehini's book "Osoul-e Kaafi" – "The Sufficient Principles" – was not accepted totally by would – be Shiite scholars, and in researching and re-compiling the Shiite

hadiths (traditions), these scholars referred to other Islamic source books. Accordingly, after this book was written by late Koleini, religious Shiite leaders and scholars started researching on the Shiite hadiths (traditions) in this book and exerted Islamic techniques in it, and, criticizing and going into some traditions in, they tried to compile and write other comprehensive books on Shiite traditions or "hadiths".

Thus, it can be concluded that there were two things which inspired late Koleini to write such a book:

Firstly, the difference among different Shiite traditions or "hadiths" which had caused disagreement among Shiit Muslims; and secondly, the lack of a comprehensive book on Shiite traditions (hadiths); a comprehensive book which was to be outlined subject by subject and contained different Islamic subjects.

3. The Etymology of the Name of the Book "Osoul-e Kaafi" ("The Sufficient Principles) or The Reason why the Book was Named So

We know that Abou Ja'far Koleini lived at the time of the Minor Disappearance of the twelfth Imam, His Holiness Mahdi (may God Almighty speed his noble deliverance) and also we know that Koleini's death coincided with the demise of the fourth senior cleric, Ali Ibn-e Muhammed Samari.

There is no extant document which shows that late Koleini met the four senior clerics. Furthermore, if we presume that late Koleini had been in contact with these four senior clerics, these contacts would have no impact on the valuation of his book "Osoul-e Kaafi" – ("The sufficient Principles") by these four senior clerics at that time. But it is noteworthy to say that regarding presenting the twelfth Imam, His Holiness Mahdi (may God Almighty speed his noble deliverance) with the book "Osoul-e Kaafi" – "The sufficient Principles" – and the saying "الكافي كاف شيعتنا" (And the book " Osoul-e Kaafi is sufficient for our Shiite Muslims) a sentence which is quite well – known among Muslim Shiites, it should be said that for this case, too, no document is found among historical documents, although some Shiite scholars have made some guesses about this matter. But, Regardin the etymological meaning of the name of the book "Osoul – e Kaafi" – "The Sufficient Principles" – it should be said that it was not the author himself, that is, late Koleini, who had named this book "Osoul-e Kaafi" – The Sufficient Principles".

That is why late Koleini himself has not mentioned the name of this book – in fact, his own book – in the first speech or sermon given in this great Islamic written work, although in the following years and ages, this great Islamic written work was to be mentioned as "Osoul-e Kaafi" or "The Sufficeint Principles" by two great Shiite Scholars Sheikh-e Tousi and Najjashi. Thus, it can be presumed that the title "Osoul-e Kaafi" or "The Sufficient Principles" had been taken by these two great Shiite scholars from late Koleini's speech (sermon) given when the book begins, where late Koleini, himself in the introduction of the book, writes: "وقلت انك تحب ان يكون عندك كتاب كافي جمع" "فيه من جميع فنون علم الدين ما يكتفى به المتعلم و يرجع اليه المسترشد"

(And it has been said that the book "Osoul-e Kaafi" has all the knowledge of Islam in it and it is sufficient for any person who wants to have a complete knowledge about Islam).

And, elsewhere, late Koleini, himself, writes:

"وقد يسر الله وله الحمد تاليف ما سألت"

(And thank God who made it easy for me what I had been asked)

4. Mashaayekh-e Koleini (Those Who Shiite Scholars Have Been Quoted by Late Koleini)

Regarding Mashaayekh-e Koleini, it should be said that, according to the researches carried out on the book "Osoul-e Kaafi" or "The Sufficient Principles", there are altogether 15339 (fifteen – thousand three – hundred and thirty – nine) Shiite traditions in this great book, whose extant document begins with the mentioning of one of those reliable persons who had been quoted by late Koleini; those who are called "Mashaayekh of Koleini".

- The examination of these extant documents shows that there had altogether been 34 (thirty – four) reliable persons who had been quoted by the author – late Koleini. It is noteworthy to mention that from the whole number of 15339 Shiite traditions (hadiths) quoted by late Koleini, 15284 (fifteen – thousand two – hundred and eighty – four) of them had been quoted from eight reliable persons (Mashaayekh) and 55 (fifty – five) Shiite traditions had been Quoted from 26 (twenty – six) other reliable persons (Mashaayekh). These seven – fold reliable persons (Mashaayekh) who had been quoted by late koleini in the book "Osoul-e Kaafi" or "The Sufficeint Principles" and –

it is noteworthy to mention that more than 99% (ninety – nine percent) of their known traditions have been mentioned by late koleini in the book "Osoul-e Kafi" or "The Sufficient Principles", are as follows, in order of importance: 1) Ali Ibn-e Ibrahim Qomi, 2) Muhammed Ibn-e yahyaa Al-Attaar, 3) Abou Al-Alaa Ash'ari, 4) Hussain Ibn-e Muhammed, 5) Muhammed Ibn-e Ismaa'eel, 6) Hamid Ibn-e Ziaad, 6) Ahmad Ibn-e Idris, and 7) Ali Ibn-e Muhammed Of these seven reliable persons (Mashaayekh), the first four persons and the seventh person had been Sheikhs who lived in the city of Qom. It should be added that of the above – mentioned Sheikhs, Muhammed Ibn-e Ismaa'eel Band far (Bandaqi) was from the city of Neishabour, and also the narrator of the works of a person called "Fazl Shaazan"; and Sheikh Hamid Ibn-e Ziaad, too, had been considered as beng important narrators and book- writers who lived in the city of Koufeh. It should be said that there had been other well – known sheikhs who had been quoted by late Koleini, too; of these Sheikhs, Sheikh Abou Ja'far Muhammed Ibn-e Hassan Ibn-e Foroukh Saffar, Sheikh Abou Al- Abbass Ahmad Ibn-e Muhammed Ibn-e Saeed (known as "Ibn-e Oqdeh"), and Sheikh Abou Soleiman Davoud Ibn-e Kourat Qown are the most famous one's o be mentioned here. Besides, considering the position and the professions of these Sheikhs, it becomes clear that the above – mentioned Sheikhs had been considered as being great Shiite Sheikhs in the disciplines of Islamic rules and principles as well as Islamic hadiths (traditions). According to some extant documents, the above – mentioned sheikhs managed to acquire and study the traditions (hadiths) of the book "Osoul-e kaafi" or "The Sufficient Principles" taught by late Koleini himself and they were to be allowed to retell the Shiite hadiths (traditions). Some extant documents show that late Koleini could not manage to expose all his own Shiite traditions to the readers and listeners who were to read and listen to these Shiite tradtions. A major reason for this failure was his short stay in the city of Baghdad in the last years of his own life.

In this regard, Abou Qalib Zaraari, in his treatise, writes:

"و جميع كتاب الكافي تصنيف ابي جعفر محمد بن يعقوب الكليني روايتي عنه بعضه قرائه و بعضه اجازه"

(And all the book "Osoul-e Kaafi" (The sufficient Principles) has been written by Abi Ja'far Muhammed Ibn-e ya'qoub Al- Koleini, and according to one account, some of

the book has been written by him by reading this hadiths (traditions) and some of it has been written by him by permission).

But in spite of the lack of identification as well as the strangeness the book "Osoul-e Kaafi" or "The Sufficient Principles" had at the time when late Kolehini himself was alive, the book, gradually, after Kolehini's death, found its way into the circles of Islamic thinkers and scholars and began being copied, transcribed and contrasted. In the course of time, some Shiite thinkers and scholars wrote various interpretations on this book. As it is perceived from the Shiite scholars who allowed themselves to discuss about various matters, the book "Osoul-e Kaafi" or "The Sufficient Principles" has been repeatedly referred to, in any age and time, by many Shiite scholars as an authentic, reliable Islamic source and has been used in many Islamic theological schools; therefore, it is now clear from the extant documents that the book "Osoul-e Kaafi" or "The sufficient principles" has been repeatedly used and referred to in the course of time.

5. The Autobiography of Kolehini himself in the Book "Osoul-e Kaafi" or "The Sufficeint Principles"

As we know, the book "Osoul-e Kaafi" or "The Sufficient Principles", from the viewpoint of all Shiite beliefs and rules and principles, is considered as being a unique book. In deed, the book's thoughtful author – late Kolehini – has managed to create a novel and singular book – by compiling different traditions by subject, a book which has been dedicated to all Shiite Muslims.

Many Shiite thinkers and scholars have praised and commended late Kolehini for his exact recording and the authenticity of the traditions recorded in his book, saying and writing that late Kolehini's book "Osoul-e Kaafi" or "Sufficient Principles" has been unique in its own kind. About this book, Sheikh-e Mofid writes:

"الكافي و هو من اجل كتب الشيعة و اكثرها فايده" (The book "Osoul-e Kaafi is the most Valuable book in the world of Shiism and it, indeed, is a very useful book).

Similarly, by reading or studying the traditions in this book, one can exactly identify the advantages and disadvantages of the book, identifying the author's auto - biography from every angle.

6. "Vejaadat" (How to Tolerate (treat) Traditions (Hadiths) in the Book "Osoul-e Kaafi" or _The Sufficient Principles"

"Vejaadat" or how to tolerate the traditions (hadiths) means that the one who reads the traditions in the book, "Osoul-e Kaafi" or "The Sufficient Principles", finds or comes across a tradition written by a Sheikh himself and that he makes sure that this tradition or book has been written by the Sheikh's own handwriting. The fourfold books and other famous books on hadith (tradition), which one makes sure that their authors have written them by their own handwritings, fall into this category and it is important that the narrator of the tradition (hadith) says "I found the right tradition" when finding a right tradition.

7. The Structure of the Book "Osoul-e Kaafi" or "The Sufficeint Principles".

Late koleini, had compiled this great book in a useful method, that is, by subject, or subject by subject in three main chapters. These main chapters are as follows: 1) "Osoul" or "the Principles", 2) "Far" or "the Subdivisions", and 3) "the Rowzah" or "The Preachings".

The Principles (Osoul) and the Subdivisions (Forou') chapters have been organized and classified in the shape of a tree (tree diagram), that is, each principle or subdivision consists of some chapter's, and each chapter consists of some sections, and each section consists of some hadiths or traditions.

But there is no classification in "Rowzah" (the preachings) chapter, and the religious traditions have been narrated one after another. The Principles (Osoul) and the Subdivisions (Forou') chapters consist of 326 (three – hundred and twenty – six) sections altogether. The bok "Osoul-e Kaafi" or "The Sufficient Principles" chapter begins with "the Principles", named as "Osoul-e Kaafi" or "The Sufficient Principles". This chapter consists of ten books: from the Book "Wisdom" and Ignorance" to "the Tenth Book". These ten books are Shiite traditions which discuss ideological and ethical concepts. There are also five other books which are called "Forou'-e Kaffi" or "The Sufficient Subdivisions" which include twenty – six books (from the book "Cleanliness" to the book" Faith and Pledges and Atonements" which are all religious traditions. The last chapter of the book "Osoul-e kaafi" or "The Sufficient Principles" is called "Rowzah" (preachings) which includes different and various discussions such

as religious sermons, the twelve, Shiite Innocent Imams' (Peace be upon them) letters, the twelve, Shiite Innocent Imam's (Peace be upon them) preaches, Islamic stories and historical events.

All of these are, in fact, considered as being selections from sparse traditions. Some Shiite scholars such as Mulla Khalil Qazvini in his book "Assaffi" writes that he doubts that the chapter "Rowzah" belongs to late Koleini; on the other hand, another Shiite scholar called Hadji Nouri – at the end of the book "Mostadrek-ol- Vasaayel" rejects that doubt.

So, altogether, the book "Osoul-e Kaafi" or "The Sufficient Principles" includes thirty – four treatises and three – hundred and twenty – six chapters which had been written by Sheikh Koleini in twenty years at the Minor Disappearance of the twelfth Imam, His Holiness Mahdi (may God Almighty speed his noble deliverance).

8. The Number of Traditions (Hadiths) in the Book "Osoul-e Kaafi" or "The Sufficient Principles"

The chapter "Osoul" (the Principles) includes three – thousand seven – hundred and eighty – five (3785) traditions, the chapter "Forou' "(the Subdivisions) includes ten – thousand seven – hundred and ninety – two (10792) traditions, and the chapter "Rowzah" (preachings) includes five – hundred and n – seven (597) traditions or hadiths.

The traditions' whole number has been counted by a Shiite scholar named" Qaffaari". So, the whole number of traditions in the book "Osoul-e Kaafi" or "The Sufficient Principles" is fifteen – thousand one – hundred and seventy – six (15176) traditions. The earlier well – known number of the traditions in the book "Osoul-e Kaafi" or "The Sufficient Principles" had been sixteen – thousand one – hundred and ninety – nine (19199) traditions. This difference in the number of traditions in this book is definitely because of the existence of repetitive traditions. For instance, some scholars have counted a tradition with two documents as two traditions and some scholars have counted the same tradition as one tradition. Many researchers say that the whole number of the traditions in the book "Osoul-e kaafi" or "The Sufficient Principles" would be sixteen – thousand one – hundred and ninety – nine (16199) traditions. al though other numbers have been mentioned by other scholars and researchers. For

instance, some say that the number of traditions (hadiths) in this book would be sixteen – thousand one – hundred and twenty – one (16121) traditions and others say the number of traditions in this book would be fifteen – thousand five – hundred and eight (15508) traditions.

Sheikh yousof Bahraani, in his own book "Lo'Lo'-'e Bahrain" (The Two Seas' Gem), in page three – hundred and ninety – four (p:344), says that the whole number of the traditions in the book "Osoul-e Kaafi" or "The Sufficient Principles" is sixteen – thousand one – hundred and twenty – one traditions, that is, 16121; he writes: "There are five – thousand and seventy – seven (5077) Correct, one – hundred and forty – four (144) documented traditions, one – thousand one – hundred and eighteen (1118) authentic, three- hundred and two (302) reliable, and nine – thousand four hundred and eighty (9480) unreliable traditions in the book "Osoul-e Kaafi" or "The Sufficient Principles".

Doctor Hussain Ali Mahfouz says that there are fifteen thousand one – hundred and seventy – six (15176) traditions; Allameh (scholar) Majlessi says that there are sixteen – thousand one – hundred and twenty – one (16121) traditions, and Sheikh Abdul – Rasoul Al – Qaffaar – a contemporary scholar- says that there are fifteen thousand five – hundred and three (15503) traditions in the book "Osoul-e Kaafi" or "The Sufficient Principles".

9. The Credibility and Reliability of the Book "Osoul-e Kaafi" (The Sufficient Principles)

There is no doubt that the book "Osoul-e Kaafi" (The sufficient Principles) is considered as being one of the most authentic books in Shiite world. But the question is that "Are all the traditions (hadiths) in this book correct and can they be relied on"?

The above question has for a long time been considered as being a big and controversial question among Shiite scholars and religious leaders.

Basically, there are two approaches concerning the authenticity of the traditions (hadiths) in the book "Osoul-e Kaafi" (The Sufficient Principles):

First, there is the fundamental approach or extremist point of view which says that all the traditions (hadiths) mentioned in the book "Osoul-e Kaafi" (The Sufficient Principles) are authentic and no one must doubt about them.

Second, there is the reasonable approach or point of view that says that the point of view of the most Shiite scholars is that the book "Osoul-e Kaafi" or "The sufficient Principles" –with all its advantages and special characteristics – includes some unreliable and weak traditions (hadiths) and that some of the book's traditions or hadiths are rejectable by the scholars. According to this approach, even based on the precedent scholar's points of view, some or even a few of this book's traditions or hadiths are not justifiable, because the themes of these traditions or hadiths are sometimes in contrast with the text of the Holy Quran and with the definitive or fixed proofs or reasonings such as traditions (hadiths) whose external forms suggests that the Holy Quran has been distorted. It is noteworthy to mention that some scholars have undoubtedly neglected and some traditions from sixteen – thousand traditions or hadiths or this book, they consider only five – thousand and seventy – two tradition or hadiths to be correct and authentic.

Based on the information presented in this section, I, now, intend to deal briefly with the tradition's texts and documents of the book "Osoul-e Kaafi" or "The sufficient Principles" in order that all the doubts about them are dispelled.

10. Examining texts of Traditions (Hadiths) of the Book "Osoul-e Kaafi" or "The Sufficient Principles"

As it was said earlier, among late Kolehini's criteria in choosing traditions or hadiths in the book "Osoul-e Kaafi" (The sufficient Principles), the criterion "submission" or "consent" has been in connection with late Kolehini's religious insight as well as with his being a religious jurist and this very point is considered as being one of the elements of the book being criticized; because on the basis of the view points of scholars who were born after Kolehini's death and who were not in agreement with some Islamic orders and fatwas, quoting traditions which were to be in contrast with those of Kolehini's became preferable. As an example Sheikh-e Tousi, in the books "Tahzib-ol Hokkam" (The Moral Refinements of the Sultans) and "Estebsaar" (Acuity), after the author mentions some various traditions, or hadiths, he states a view point which is completely in contrast with that of Kolehini's. Also, Sheikh-e Tousi, in these books, criticizes the very texts and documents of the traditions or hadiths and

questions their authenticity, supporting contrasting traditions or hadiths and gives fatwas based on them.

Nevertheless, on the basis of Koleini's introduction, some Shiite scholars have tried to prove that the traditions mentioned in Koleini's book, "Osoul-e Kaffi" or "The sufficient Principles" have been all correct and authentic.

In contrast, some other Shiite scholars believe that the very introduction of late Koleini in the book "Osoul-e kaafi" or "The Sufficient Principles" implies that late Koleini, himself, did not believe that the traditions mentioned in the book "The Sufficient principles" (Osoul-e Kaafi) had been all correct and authentic; otherwise, there was no need of using the criterion "Shohrat-e Hadith" (the fame of traditions) or using the free choice of one of the two contrasting traditions or hadiths.

It is noteworthy to mention that the most important reason for those who believe that the traditions in Koleini's book – "Osoul-e Kaafi" (The Sufficient principles) – had been all correct and authentic is that late Koleini, in his book, have mentioned the preceding Shiite scholars who had recorded and quoted those traditions or hadiths; because these preceding Shiite scholars did not mention the traditions or hadiths in a comprehensive book of traditions (hadiths) unless they were certain of their authenticity and correctness. It should be said that although this point seems to be correct in its place, it does not solve any problem regarding those Shiite scholars who were born after Koleini's death because these recent Shiite scholars did not know anything at all about Koleini's age and time. And this is because, according to those Shiite scholars who were born after Koleini's death, to identify the correctness of a tradition the documentation of any tradition is preferable to the text of the tradition or hadith.

If we set aside the viewpoints of the recent Shiite scholars, some of late Koleini's traditions or hadiths – even based on the precursor Shiite scholars – have been unjustifiable; the reason is that these traditions or hadiths have been in contrast with the text of the Holy Kuran; besides, assessing the tradition or hadith with the Holy Kuran itself would be an important characteristic of both Shiism and Sunnism.

In the section "Osoul-e Kaafi" (The Sufficient principles) of late Koleini's Book- "Osoul-e Kaafi" or "The Sufficient Principles" -, there are traditions or hadiths which

have both definitely overstated the rank of the twelve Shiite Innocent Imams (Peace be upon them) and distorted the actual text of the Holy Kuran. Besides, in the book, the "proofs of traditions" is to be found, which, using them, the neember of Shiite Innocent Imams (Peace be upon them) are concluded as being thirteen Imams. It should be said that these kinds of traditions (hadiths) cannot be considered as being authentic and reliable, because they are definitely in contrast with Shiite thoughts and views. Besides, the narrators of these traditions or hadiths had been mostly of those kinds who would overstate the rank of Shiite Innocent Imams (peace be upon them), as well as the rank of the scribes themselves.

It should also be added that because there have been some weak or unreliable or fake traditions or hadiths in the book "Osoul-e Kaafi" or "The sufficient Principles", some critics, unconsciously or invidiously, have attacked late Koleini's book and have questioned all the tradtions or hadiths in this book. These critics did not know that the insertion of some weak or fake traditions or hadiths in any great book on traditions or in any great comprehensive book of "Zahabieh" creed (a creed that attributes its dynasty to the eighth Shiite Imam, His Holiness Imam Reza (peace be upon him)), is natural, and this is a fact on which many Shiite and Sunni scholars have investigated and acknowledged.

11. Examining the documents of Traditions in the Book "Ooul-e Kaafi" or "The Sufficient Principles".

Late koleini, in his book "Osoul-e Kaafi" or "The Sufficient Principles" have completely dealt with and included the documentation of the traditions. Thus, the traditions or hadiths in late Koleini's book – except for rare cases – are decorated with connected documents which reveal completely all the connectors between late Koleini himself and the twelve Shiite Innocent Imams (peace be upon them).

Presenting complete documents in the traditions or hadiths of the book "Osoul-e Kaafi" or "The Sufficient Principles", in its place, is considered as being one of the advantages of late Koleini's book. Nevertheless, there are some problems about the documents of the traditions or hadiths which are discussed below:

A. The Documents Which Say that Somebody Quotes from Somebody Else on a Tradition or Hdith (The Defiled Defiled Documents)

The documents for the traditions or hadiths in latee Koleini' book "Osoul-e Kaafi" or "The Sufficeint Principles" are defiled, that is, the chains of the documents have been connected with one another by the word "from". In these kinds of documents, the "endurance" level of the tradition or hadith quoted by those who narrate the tradition remains usually hidden. According to tradition (hadith) scholars, the kind of the tradition's (hadith's) endurance level is considered as being a criterion in the assessment of that tradition and concealing the endurance level purposefully, will be considered as being a kind of "falsehood" – the crossing out of one of the narrators. It has been obvious that thoughtful and committed Shiite scholars have always avoided this kind of falsehood. It should also be said that about late Koleini himself – who has always been admired and praised for his knowledge and honesty and faithfulness – that he has used this kind of narration – falsehood narratin – because he has surely wanted to abbreviate the related documents.

Particularly, if we consider that the total number of his traditions or hadiths in the book "Osoul-e Kaafi" or "The Sufficient Pinciples" are sixteen – thousand one – hundred and twenty – one (16121), it seems natural that his mentioning the quality of the endurance level of the connectors of the documents – those who have been quoted from -, has more and more increased the pages of the book "Osoul-e Kaafi" or "The Sufficient Principles".

B. Some Traditions (Hadiths) Have Suspended Documents

In Cases which a tradition has two or more joint documents, late Koleini has usually mentioned the first tradition or hadith with its full document and in quoting the next tradition or hadith, he only interprets the tradition or the hadith, writing "According to the same document".

Nevertheless, in spite of his commitment to quoting the full document, in some cases, too, late Koleini uses "suspension" method, which can be condonable because these cases are so limited and small in his book. As an example, in quoting a tradition or hadith, late Koleini writes the tradition's (hadith's) related document as follows:

"الحسين بن محمد عن المعلى بن محمد عن بعض اصحابه عن ابي بصير، قال ..."

(Hussain Ibn-e Muhammad was quoted by Al-Mo'allaa Ibn-e Muhammad who was quoted by some of his followers who were quoted by Abi- Bassir who says ...)

Recent scholars consider this kind of traditions or hadiths as being weak and unreliable. But, late Kolehini has recorded this kind of traditions, being certain that this tradition or hadith has surely been uttered by one of the twelve Shiite Innocent Imams (Peace be upon them). And we also know that in the tradition and custom of early scholars, the mere knowledge that shows or proves that the tradition or the hadith has been uttered by one of the twelve Shiite Innocent Imams (Peace be upon them) had been sufficient.

C. Common Aspects in the Documents of Traditions (Hadiths)

In some of the documents of traditions (hadiths) in the book "Osoul-e Kaafi" or "The Sufficient Principles", there are common aspects whose identification has easily been possible, and some other common aspects are not easy to identify. As an example, there are some persons named in this book, whose names have been common, such as: Ahmed Ibn-e Muhammed, Ibn-e Sanaan, Hemaad, Ibn-e Mahboub, Ibn-e Fazaal, and Muhammed Ibn-e Ismaa'eel. About the last person, the author of the book "Montaqi-ol Jemaan" writes: The condition of Muhammed Ibn-e Ismaa'eel is not clear in the document of traditions (hadiths) in the book "Osoul-e Kaafi" or "The sufficient Principles", because there are seven sheikhs mentioned in the book "Osoul-e Kaafi" or "The sufficient Principles, who have the name "Muhammed Ibn- Ismaa'el", the names of these Person are ...". The author of "Montaqi-ol Jemaan", then, explains: "Only three persons of these seven persons are known, while the others are not known".

Regarding Common aspects in the documents of traditions (hadiths) in the book "Osoul-e Kaafi" or "The Sufficient Principles", it should be said that, in some cases, late Kolehini, instead of quoting traditions (hadiths) from tradition scholars (Mashaayekh-e Hadith), has directly referred to tradition books and quotes from them. In these cases, late Kolehini, contrary to the book "Sheikh Tousi's Biography", has written the documents from tradition books with prior consent of the tradition scholars, in his book "Osoul-e Kaafi" or "The Sufficient Principles", so that the quoted traditions (hadiths) will not be suspended. Therefore, many documents about the related traditions (hadiths), in the book "Osoul-e Kaafi" or "The Sufficient principles" have

been gathered by late Koleini with prior consent of those sheikhs (scholars) who have said them, not quoted from tradition scholars (Mashaayekh-e Hadith).

As an example, in the document of some traditions in late Koleini's book "Osoul-e kaafi" or "The sufficient Principles", the problem in the document is related to these scholars (Mashaayekh) who had consented that their words are quoted by late Koleini, not related to the weaknesses of the narrators and tradition scholars (Mashaayekh-e Hadith). In the documents of extant traditions (hadiths), there is no way to be found to distinguish these two categories.

D. Unreliability in the Document of Traditions (Hadiths) In The Book "Osoul-e Kaafi" (The Sufficient Principles)

Studying famous men in the documents of some traditions (hadiths) in the book "Osoul-e Kaafi" or "The Sufficient Principles" reveals that a limited number of famous men mentioned in the book "Osoul-e kaafi" or "The Sufficient Principles" have been weakened and understated such as "Koshay", "Najjashi", and "Sheikh-e Tousi". These persons were of those who either usually overstated the rank and the position of the twelve Shiite Innocent Imams (Peace be upon them) or were known as liars, or were afflicted with absent – mindedness.

But, as we said earlier, considering that late Koleini had been following the early Shiite scholars in recording the correct and reliable traditions (hadiths), so, he had not had any problem in quoting traditions (hadiths) from them.

E. Examining late Koleini's word "Eddeh" (Some People) in the Phrase "Eddeh Men Ashaabonaa" (Some of Our Companions)

By the word "Eddeh" (Some people), Koleini means some of late Koleini's "Moshayekh" (Sheikhs) or some sheikhs who permitted his own to quote from them.

In fact, late Koleini, for the purpose of abbreviating of traditions' (hadiths') documents or because mentioning or not mentioning the names of these sheikhs had not had any relation to the veracity of traditions (hadiths), late Koleini had not mentioned their names in his book "Osoul-e Kaafi" or "The Sufficient Principles". But in some Shiite sources, the word "Eddeh" (some people/ sheikhs) have been clearly defined. For example, Najjashi quotes from Abou Ja'far Koleini as saying: "Wherever you come across the phrase "Eddeh Men Ashaabonaa" (Some of our Sheikhs) quoted from Ahmad

Ibn-e Muhammed Ibn-e Issaa: "these sheikhs are as follows: Muhammed Ibn-e yahyaa, Ali Ibn-e Mousa, Davoud Ibn-e koureh Qomi, Ahmad Ibn-e Idris, and Ali Ibn-e Ibrahim Qomi".

Besides Najjashi's statements, mentioned above, Allameh Helli, too, has stressed on two other proofs of the word "Eddeh" (some sheikhs) in late Koleini's book "Osoul-e Kaafi" or "The sufficient principles". Those people who have been identified as late Koleini's "Mashaayekh" (Sheikhs) are usually considered as being well-known, reliable, and knowledgeable scholars, and if some of these Scholar's (sheikh's) statements had been weak or unreliable or some of them had said something out of ignorance, these shortcomings have not damaged or injured the veracity of the traditions' (hadiths) documents in late Koleini's famous book "Osoul-e Kaafi" or "The Sufficient Principles".

Nevertheless, among the proofs of the word "Eddeh" about which Najjashi stresses on in his book "Al – Rejaal" (Famous Men), too, there are two unknown men called as: Dvoud Ibn-e Koureh Qomi and Ali Ibn-e Mouse komeizani.

Similarly, Faazel Kani, too, has researched on the word "Eddeh" in his book "Towzih-ol Maqaal" (The Explanation of Discourse) and has written in the same book that the Word "Eddeh" may sometimes be interpreted as "a group of people".

12. Source Books Used by Late Koleini in Writing the Book "Osoul-e Kaafi" or "The Sufficient Principles"

The last point in examining the book "Osoul-e Kaafi" or "The Sufficient Principles" will be about the source books which late Koleini used for writing his great book. Here, It should be said that late Koleini, with his maximum stay in the city "Qom", managed to gather his would-be compiled traditions (hadiths) from the "Mashaayekh" (Sheikhs) living in that city, and to use them- those traditions (hadiths) – in his famous book. Among these sheikhs, there were two sheikhs who played the most important role in assisting late Koleini in this regard; these two important sheikhs were: Ali Ibn-e Ibrahim Qonmi-e and Muhammed Ibn-e yahyaa Ash'ari.

In addition to quoting from these two important sheikhs in his book, late Koleini has mentioned their religious fatwas on the traditions (hadiths). Nevertheless, it should be said that the many religious traditions (hadiths) quoted from these two important

sheikhs by late Kolehini – especially those religious traditions (hadiths) quoted from Ali Ibn-e Ibrahim Qomi – had been traditions (hadiths) which had been gathered by Ali Ibn-e Ibrahim Qomis' father in his own personal library. In response to their assistance and cooperation, late Kolehini, in his book "Osoul-e Kaafi" or "The Sufficeint Principles", relates many traditions (hadiths) to these two persons by writing the word "... Said:". This shows a kind of "authorized exchange of information". In this way, it can be concluded that late Kolehini, in writing his comprehensive, famous book, had directly used the reliable books on "hadiths" (traditions) as well as rules and regulations related to transfer them to the reader, but it should be mentioned that in quoting the "hadiths" (the traditions), late Kolehini usually mentions the nam of "sheikh" from which the tradition (hadith) has been quoted.

Also, it should be mentioned that all the traditions' (hadiths') quoters (from the book - writer to late Kolehini) himself show that these traditions (hadiths) have been quoted from sheikhs who have permitted to be quoted from, so, as it was mentioned earlier, late Kolehini has mentioned the quoters' and masters of "hadith" (tradition) names for the purpose of not suspending the religious traditions. The Suspension or being vague of the religious traditions (hadiths) would be considered as being one of the signals or proofs that shows the early books have been, to some extent, available and late Kolehini has mentioned the traditions (hadiths) of fatwas from these books. Also, sometimes, late Kolehini has directly mentioned some of his own sources. As the last point in this regard, it should be mentioned that when it is proved that some of the rules and regulations of writhing the traditions (hadiths) have been compiled by Sheikh Tousi and Sheikh Sadouq – although these two Shiite scholars had been born after late Kolehini's death-, it can be concluded that these sources have been undoubtedly used by late Kolehini himself in written the book "Osoul-e Kaafi" or "The sufficient Principles". As a conclusion, it should be mentioned that late Kolehini, himself, attempted to search and compile religious "hadiths" (traditions) by using the books of the companions of the twelve Shiite Innocent Imams (peace be upon them) and the comprehensive books on religious traditions (hadiths) which had been written before to offer these religious "hadiths" (traditions) to would –be researchers and those who are interested in studying religious jurisprudence and religious traditions (hadiths). Since late koleini's

attempt in compiling religious traditions (hadiths) in his famous book "Osoul-e kaafi" or "The Sufficient Principles" has been done with his own sincerity and honesty, this famous book has since then been regarded as being one of the memorable books on "hadith" (tradition) and its originality has been kept in the course of time.

13. Some Important Characteristics of the Book "Osoul-e Kaafi" or "The Sufficient Principles" In Brief

1. In this famous book, late Kolehini has as much as possible tried to mention the most correct and reliable "hadiths" (Shiite traditions) and also he has tried to avoid interpreting the meanings of hadiths (Shiite traditions).

2. In this famous book, late Kolehini has as much as possible tried not to mention conflicting hadiths (traditions) and has also tried to mention those religious traditions (hadiths) which had been in harmony and in accordance with his own religious point of views.

3. In this famous book, late Kolehini has as much as possible tried to give priority to those hadiths (Shiite traditions) which have been clearest and the most transparent Shiite traditions (hadiths) in implying the meaning.

4. In this famous book, late Kolehini has as much as possible tried to dissect and segment some texts of the book, without stressing on these texts themselves.

5. In this famous book, late Kolehini has as much as possible tried to explain and interpret some traditions (hadiths), according to his own religious point of views.

6. In this famous book, late Kolehini has as much as possible tried not to quote directly from the twelve Shiite Innocent Imams (Peace be upon them) themselves, except for in rare cases.

7. In this famous book, late Kolehini has as much as possible tried to mention the complete documents of hadiths (religious traditions) referring back up to the twelve Shiite Innocent Imams (peace be upon them) themselves, except for in rare cases.

14. Identifying the correct, Authentic Religious Traditions (Hadiths) in the Book "Osoul-e Kaafi" or "The Sufficient Principles"

From the late seventh century (A.H.) a new trend in dividing hadiths (Shiite traditions) into different kinds such as correct, authentic, documented, weak, and strong, was seen among Shiite scholars. Based on this new trend, Shiite scholars attempted to recognize

and make these kinds of Shiite traditions (hadiths). Known to the public; they, also, attempted to get the statistics on different kinds of religious traditions (hadiths).

In the tenth century (A.H) a Shiite scholar named "Shahid Saani", who followed this new trend, started investigating about the documented Shiite traditions (hadiths) in the book "Osoul-e kaafi" or "The Sufficient principles". He, after doing his research, announced that in late Koleini's book "Osoul-e Kaafi" or "The sufficient Principles", there are 5072 correct hadiths (Shiite traditions), 144 documented hadiths (Shiite traditions), 1118 authentic hadiths (Shiite traditions), 302 strong hadiths (Shiite traditions), and 9485 weak hadiths (Shiite traditions).

In early eleventh century (A.H.), the son of this Shiite scholar, extracted both correct and documented Shiite hadiths (religious traditions) from the book "Arba'eh" (The Fourfold Books). He compiled these Shiite hadiths (religious traditions) in a particular book. His book's name was "Montaqi-ol Jemaan Fi Ahaadis – e Ssehaah Val Hessaan" and he dedicated this book to the world of Shiism.

The author of this book was Hassan Ibn-e Zein –e Ddin. With all the outstanding values that it possesses, this book was written in terms of religious jurisprudent traditions (hadiths) and it includes the book "Al – Haj", too. Also, in twelfth century (A.H.), a Shiite scholar named Allameh Majlesi, in his own interpretation on the book "Osoul-e Kaafi" or "The Sufficient Principles", attempted to divide the religious traditions(hadiths) of this book into correct and weak religious traditions (hadiths).

It should be mentioned that Allameh Majlesi's interpretation on the book "Osoul-e Kaafi" or "The Sufficient Principles" was named "Mer'aat-ol Oqoul Fi Sharh-e Akhbar-e Al – Arrasoul" And finally, it should also be mentioned that the last book which was written on extracting religious Shiite hadiths (traditions) in the book "Osoul-e Kaafi" has been the book "Sahin- ol Kaafi" or (The Correct Sufficient Principles) written by a contemporary Shiite scholar named Muhammed Baaqer Behboudi.

15. Different Versions and Prints of the Book "Osoul-e Kaafi" or "The Sufficient Principles"

Different manuscripts of the book are many. Such as an old manuscript of the book written by "Forouq", written in the year 675 (A.H.) in "Vaaset", and which is being kept in the library of Navvaab school. Also, there is another manuscript of the book "Osoul-e Kaafi" or "The Sufficient Principles" which belongs to a scholar named late Kaazem Mir Shane Chee.

The book "Osoul-e Kaafi" or "The Sufficient Principles" has been published for several times both in Iran and India.

For example:

A. It was published in Lakahnu, India in the year 1880 (A.D.)

B. It was published in Iran in the years 1856, 1859, 1889, 1893, and 1925 (A.D).

C. Also, recently, it was published in the year 1959 (A.D) in eight volumes; and the financial sponsor of the book was "ketaab Khaane-ye Eslaami" (The Islamic Library).

It should also be noted here that doctor Hussain Ali Mahfouz has written an extensive account on late Sheikh Koleini, which has been published at the beginning of the book "Osoul-e Kaafi" or "The Sufficient Principles"; this extensive account on late Sheikh Koleini has also been published in the form of a separate book named "Seere – ye Koleini" or "The Biography of Koleini". This latter book is now available among the microfilms of the central library of Tehran University numbered 5156.

16. The Translations and Interpretations of the Book "Osoul-e Kaafi" or "The Sufficient Principles"

1. "Ashaafi fi Sharh-e Osoul-al Kaafi", written by Borhaan – ol Fozalaa khalil Ibn-e Ghazi Raazi Qazvini known as Mullah khalil Qazvini, researched by: Muhammed Hussaini Deraayat, two Volumes.

The "ekhbaari" scholar (a scholar who considers the criterion of Islamic orders as being the kuran itself, not the reason) Mullah khalil Qazvini has written the above – mentined account in a mixed form the book "Osoul-e Kaafi" or "The Sufficient Principles". He began writing this interpretation from the beginning of late Koleini's book in Mecca in the year 1057(A.H.). Of the different versions of this interpretation, a version which includes up to the end of the book "Janaa'ez" (The corpses) has been

identified. Only a part of this interpretation has been published and the rest is to be published in the future. Although this interpretation has been criticized by Islamic scholars and thinkers, it has had important and great impacts on those who have attempted to interpret the book "Osoul-e Kaafi" or "The Sufficient Principles".

2. "Saafi Dar Sharh-e Kaafi" written by Mullah Khalil Qazvini, researched by: Muhammed Hussain Deraayat, two volumes.

In addition to writing an Arabic account on the book "Osoul-e Kaafi" or "The Sufficient principles", Mullah Khalil Qazvini wrote an interpretation named "Saafi" , too, as the first and the only Farsi interpretation written on late Sheikh Koleini's book. Contrary to most interpreters who only have attempted to write an interpretation on only a part of the book "Osoul-e Kaafi" or "The Sufficient Principles", Mullah Khalil Qazvini succeeded in interpreting and giving an extensive account on the three chapters of the book "Osoul-e kaafi": 1) "Osoul" (The Principles), 2) "Forou' " (The Subdivinsons) , and 3) "Rowzah" (The Sermons and Preachings) The exact obsession of Mullah Khalil Qazvini about the vastness of his views as well as his commitment in exact translating of the book "Osoul-e Kaafi" or "The Sufficient Principles" have caused the "Saafi" interpretation to be written for twenty years.

It should also be noted that in addition to Mullah Khalil Qazvini, only Allameh Majlesi, another Shiite scholar, has attempted to write a complete interpretation and an account on the book "Osoul-e Kaafi" or "The Sufficient Principles"; his book is called "Mer'aat – ol Oqoul" or "The Mirror of the Wisdoms".

3. "Al- Haashiah Alaa Osoul-el Kaafi" (An Interpretation on the book "Osoul-e Kaafi), written by: Mowlaa Muhammed Amin Astar Abaadi, compiled by: Mowla Khalil Qazvini, researched by: Ali Faazeli, one volume.

This interpretation includes from the beginning of the book "Osoul-e Kaafi" (The Sufficeint Principles) and continues up to the chapter" Adda'aabah va zahk" from" The Fourth book" of the book "Osoul – e Kaafi" (The Sufficient Principles).

4. "Al- Haashiah Alaa Osoul-el Kaafi" (An Interpretation on the book "Osoul-e Kaafi"), written by: Seyyed Ahmad Ibn-e Zein Al-Aabedin Alavi Aameli, researched by: seyed Saadeq Hosseini Eshkevari, one volume.

The author of the above – mentioned book studied Islamic culture in the presence of some great Islamic scholars such as Sheikh Bahaaee and Mohaqeq Damaad. He managed to receive "special permit" from Sheikh Bahaaee. Being brief, this book includes many exact and subtle points which are discussed and published for the first time.

5. "Al – Haashiah Alaa Osoul-el Kaafi" (An Interpretation on the book "Osoul-e Kaafi", written by: Seyyed Badr-e Ddin Ibn-e Ahmed Hosseini Ameli, compiled by: Syyed Muhammd Taqi Mousavi, researched by: Ali Faazeli, One volume.

The author of this book studied Islamic culture in the presence of some great Islamic scholars such as Sheikh Bahaaee and Saahib-e Ma'aalem. He managed to receive "special permit" from Sheikh Bahaaee. The author's interpretations, in the form of annotation, are nice. Then, in the year 1094 (A.H.), Muhammed Taqi Mousavi compiled these interpretations in a separate book named "Al-Haashiah Alaa Osoul-el Kaafi" (An Interpretation on the Book "Osoul-e kaafi").

6. "Al- Kashf-ol Vaafi Fi Sharh-e Osoul-el Kaafi", written by: Muhammed Haddi Ibn-e Muhammed Mo'een-e Ddin Shirazi, known as "Aasef-e Shiraz", researched by: Ali Faazeli, one Volume.

The author's interpretation begins from the book "Al-Aql val Jahl" (Wisdom and Ignorance) and is continued up to the end of the book "Towhid" (Monotheism), but a part of the chapter "Etlaaq ol – Qowl Be Annah Shay' "and the following chapters up to the chapter "Bedaa' " have been omitted. In this book, the author has presented unique view points as well as deep and unique researches, particularly on rational and conceptual debates.

The author, in every part of his book, specifies that these ideas have come to his mind for the first time and they are unique.

He researcher of the book, too, has alluded these unique points. The author has taken much advantage of the recent interpretation of "Mirza Rafee' Na'eeni", an Islamic scholar, on the book "Osoul-e Kaafi" (The Sufficient principles).

In view of the fact that Mirza Raff' Na'eeni's interpretation on the book "Osoul-e Kaafi" (The Sufficient principles) has been brief and short, the author of this more recent interpretation has tried to clarify the brief and vague points in Mirza Rafee'

Na'eeni's interpretation. It should also be noted that Allaameh majlesi has taken much advantage of the book "al- kashf-ol Vaafi" in writing his own book named "Mer'aat-ol Oqoul"(The Mirror of Wisdoms). At the end of the book "Al-Kashf – ol Vaafi" , the author has presented along and exact list of the Kuranic verses, Islamic traditions (hadiths), poems and proverbs, proper names, cults and circles, books, places, Islamic terms, things, and animals.

7. "Al – Haashiah Alaa Osoul-el Kaafi" (An Interpretation on "Osol-e Kaafi", written by: Rafee'-e Ddin Muhammed Ibn-e Haidar Na'eeni, known as "Mirza Rafee'aa, researched by: Muhammed Hussain Deraayati, one volume.

Mirza Rafee'aa studied in the presence of some great men such as "Mir- Fendereski", "Sheikh Abdullah Shoushtari", and "Sheikh Baha'ee" and was their student. Also, a great number of students took much advantage of his teachings. "Allaameh Majlesi", "Sheikh Hor Aameli", and "Muhageq khansari" were considered as being Mirza Raafee'aa's students.

The above – mentioned interpretation which has been published for the first time is considered as being one of the most important and exact interpretations ever written on the book "Osoul-e Kaafi" or "The sufficient Principles".

Allaameh Mjlesi, in writing and compiling his own great book "Mer'aat-ol Qqoul" (The Mirror of Wisdoms) has taken much advantage of Mirza Rafee'aa's interpretation on the book "Osoul-e Kaafi" (The Sufficient Principles).

Some of the most important characteristics of the above – mentioned interpretation are as follows:

1. Since Mirza Rafee'aa had been a master and scholar in rational sciences, he has inserted philosophical and scholastic intricacies based on the creed "Imamyeh" in this interpretation on the book " Osoul-e Kaafi", especially an account he has given on the book "Towhid" (Monotheism).
2. The author has taken the documents of "hadiths" (traditions) into account, pointing to "joint quoters", "unknown quoters", and any change of words or punctuations in the book "Osoul-e Kaafi" (The sufficient Principles).

3. In order to give an exact account of "hadiths" (traditions), the author has from time to time referred to other "hadiths" (traditions) in the book "Osoul-e Kaafi". This shows that the author has been so interested in Islamic hadiths (traditions).

4. This interpretation abounds with literary points.

5. The author has tried much to explain the difficult words and has even translated difficult Arabic words into Farsi.

6. The author has paid special attention to the texts of hadiths (traditions) of the book "Osoul-e Kaafi" (The Sufficient Principles) and has not considered it sufficient to refer to only one version.

Unfortunately, this interpretation is unfinished. It only includes up to the book "Hujjat"(Proof), chapter:

"ان المتسومين الذين ذكرهم الله تعالى في كتابه هم الاثمه (ع) و السبيل فيهم مقيم"

Hadith (tradition) number three.

The author has mentioned a list of the Kuranic verses, Islamic traditions (hadiths), proper names, books, creeds, tribes, differences in different versions, and research sources at the end of his book.

8. "Al- Hadaayaa Le- Shiite A'ematol – Hodaa", written by: Sharaf – o Ddin Muhammed Majzoub Tabarizi, researched by: Muhammed Hussein Derayati and Ghulaam Hussain Qeisari – Ha, two volumes.

The author of the above – mentioned interpretation had been one of Mullaah Khalil Qazvini's students. The author had been inspired by the thoughts of Mullah Khalil Qazvini, Muhammed Amin Astar Abadi, Seyyed Hassan Qa'eni, and Mirzay-e Na'eni, quoting from them in his book.

Only the interpretation of some parts of the book "Osoul-e Kaafi" (The Sufficient Principles) by this author is extant and is kept by "Darol – Hadiths' " (The House of Tradition) scholars. Earlier, two volumes of this interpretation have been published for holding this congress (Darol Hadith Congress) and the other two volumes will be published soon.

The author, after mentioning a hadith (tradition) from the book "Osoul-e Kaafi" (The Sufficient Principles), begins his interpretations under the title "Hadyeh" (Gift); he has dedicated his books to all Shiites around the world. That is why he has named his

books" الهدايا شيعه ائمه الهدى (Gifts for All Shiites who have been guided by twelve imocent Imams Peace be upon them). The book includes twelve introductions, thirty (peace be upon them) chapters, and one conclusion. In the first ten introductions, the author has brought about discussions on hadith (tradition) and introduced famous scholars and people. He has mentioned the list of thirty chapters in the eleventh introduction. also, he has explained "Mavaa'ez-e Kaafi" (The sufficient Preachings) in the twelfth introduction.

9. Al- Zaree'at Elaa Hafez-e Sharee'at'', written by Rafee'o Ddin Muhammed Ibn –e Muhammed Mo'men Gilaani (eleventh century (A.H.)), researched by: Muhammed Husseini Deraayati, two volumes.

This interpretation pertains only to "The Principles" chapter of late Koleini's book "Osoul-e Kaafi" (The Sufficient Principles).

The author of his interpretation had been one of Mullah Muhammed Taqi Majlesi, Sheikh Bahae, and Feiz-e Kashaani's students. In addition to having an excellent command of hadith (tradition) science and composing poems both in Arabic and Farsi, the author of this interpretations has written other books on different subjects. Regarding his interpretation on late Koleini's book, the author of this interpretation, first, wrote some explanations and interpretations on a version of the book "Oosoul-e Kaafi" (The Sufficeint principles); then, he compiled them, and having added some other explanations and interpretations to late Koleini's book, he published all in a single book. One of the most important characteristics of this interpretation is that the author has paid special attention to the texts of late Koleini's book "Osoul-e Kaafi." He did not consider it sufficient to refer to only one version. Rather, by referring to several versions of late Koleini's book, he has mentioned the different version's differences. he has also compared other hadiths (traditions) with the hadiths (traditions) in late Koleini's book, "Osoul-e Kaafi", and in other books.

Another important characteristic of this interpretation is that the author has always been fair- minded in dealing with hadiths (traditions), even in treating with those scholars who had been opposing him. Despite his severe opposition to the philosophers and Sufis of the time, he has accepted their right words and opinions. This quality of "fair-mindedness" has caused this book to abound with exact and

noteworthy points. In the last part (chapter) of his book, the author has written a list of the Kuranic verses, Islamic hadiths (traditions), poems, proper names, books, religions, creeds, circles, tribes, incidents, wars, important days, sources of research, and subject lists.

10. "Addor-ol manzoum Men kalaame-l Ma'soum", written by: Ali Ibn-e Muhammed Ibn-e Hassan Ibn-E Zeine Ddin Aameli, known as "Sheikh Ali Kabir", researched by: Muhammed Hussain Derayati, one volume.

This interpretation pertains only to late Koleini's books "Aql Va Jahl" (Wisdom and Ignorance), and "Elm" (knowledge) in the book "Osoul-e Kaafi" (The sufficient Principles).

The author had been the grandson of "Saahib-e Ma'aalem" and the great grandson of "Shahid Saani". This great interpretation indicates the author's scientific, literary, and scholastic knowledge power. This book is considered as being the best interpretation ever written on the book "Osoul-e Kaafi" (The Sufficient Principles). Some important characteristics of this book are as follows: 1) delicate and subtle literary points, 2) subtle and delicate translations and interpretations, 3) Pondering about different aspects and possibilities of hadiths (traditions), 4) clarifying the hadiths (traditions), using the kuranic verses.

The above – mentioned characteristics have caused this book to be the best interpretation ever written on the book "Osoul-e Kaafi" (The Sufficient Principles). A precise comparison of this interpretation with other interpretations reveals that the author has not adapted other author's books.

Therefore, it can be strongly said that this interpretation abounds with newly – researched points; the author has not dealt with the documents of the news and the lives of famous men and he has referred the reader to other books and interpretations for these points. He has not considered it sufficient to refer to only one version of the book "Osoul-e Kaafi" (The Sufficient Principles); rather, using and referring to several versions of late Koleini's book, he has tried to choose the best phrases, sometimes suggesting the differences in different versions.

11. "Al- Haashiah Alaa Osoul-el Kaafi" An Interpretation on the Book "Osoul-e Kaafi" (The Sufficient Principles), written by: Ali Ibn- e Zein-e Ddin Saani Ibn-e Muhammed Ibn-e Hassan Ibn-e Zein-e Ddin Aameli, known as Sheikh Ali Saqir, researched by: Muhammed Hussain Derayati, one volume.

In comparison with his uncle, Sheikh Ail kabir, "Saahib-e Dorr-e Manzoom", which was introduced earlier, the author of this interpretation became known as "Sheikh Ali Saqir".

This interpretation pertains only to "Towhid" (Monotheism) chapter (book) of late Koleini's book "Osoul-e Kaafi" (The Sufficient Principles). It is most likely that the author has taken advantage of his uncle's drafts in writing this interpretation. This book, because of its small size, has been published with the book "Addor-ol Manzoum" in one volume. In the last chapter of this book, the author has presented a list of Kuranic verses, Islamic hadiths (traditions), proper names, books, sources of research, as well as a list including the subjects written in both books.

12. "Tohfatal Owliaa (A Translation of the Book "Osoul-e Kaafi" (The Sufficient Principles), translated by: Muhammed Ali Ibn-e Muhammed Hassan Ardakaani, known as Faazel Nahvi, researched by: Muhammed Moraadi, four volumes.

Up to now, parts of the book "Osoul-e Kaafi" (The Sufficient Principles) has been repeatedly translated into Farsi language and the proofreader of the book "Osoul-e Kaafi" has introduced twenty – three manuscripts and published translations of this great book. We know a little about this translator. He was considered as being one of Seyyed Bahr-ol Oloum and Sheikh Ja'far Kaashef-ol Qotaa's students. The translator translated the book "Osoul-e Kaafi" (The Sufficient Principles) on prince Muhammed Vali Mirza's orders; the prince was the governor of the city of "Yazd" , Iran. The translator has attempted to create a fluent translation, trying, as much as possible, to remove difficulties in understanding some of the technical terms in the book "Osoul-e Kaafi" (The Sufficient Principles). The translator, in the introductory unit of his translation, has explained hadith (traditional) terms, and the book's terms such as "rouy-e Ashaabanaa" and 'Al- Aalam".

13. "Sharh-e Forou'a-l Kaafi"(An Account of the Subdivisions of the Book "Osoul-e Kaafi"), written by: Muhammed Haadi Ibn-e Muhammed Saaleh Mazandaraani, researched by: Muhammed Djavaad Mahmoudi and Muhammed Hussain Deraayati and Ali Hami daavi, five volumes.

Mullah Muhammed Saaleh Mazandaraani, the author's father, interpreted only two chapters of the book "Osoul-e Kaafi" (The Sufficient Principles): "Osoul" (The Principles) chapter and "Rowzah" (The Preachings) chapter.

But, the author, Mullah Muhammed Haadi, who had been considered as being one of religious jurists, continued to explain and interpret the chapter "Forou' " or "The Subdivisions". Mulla Muhammed Haadi's book pertains only to these books of the book "Osoul-e Kaafi" (The Sufficient Principles): 1)"Tahaarat" or "The Ceremonious Purification after Easing Nature", 2) "Heiz" or "Menstruation", 3) "Janaa'ez" or "The Corpses", 4) "Namaaz-e Naaqess" or "The Incomplete Namez (Prayer), 5) "Zakaat" or "Alms", 6)"Roozeh" or "Fasting", and 7) "Hadj" or "Pilgrimage to Mecca".

The method used in this book to interpret and explain the hadiths (traditions) is like the method used in religious books. The Method used in this book is as follows: after mentioning the titles of the chapters, the author has mentioned different quotes about different hadiths (traditions), then he has mentioned the reasons and debates about each hadith (tradition), and finally, he has mentioned the explanations and interpretations on each hadith (tradition). Thus, this book is more considered as being a religious book than a book on hadiths (traditions). The author had been considered as being an important and well – known religious jurist of his time, that is why he was called "Faqih Zamaan" (The Religious Jurist of the Time) or "Mojtahed Ozamaan" (clergyman of the time); therefore, this book was considered as being a professional, precious, religious book in its own time. A great part of the last pages of the fifth volume of this book pertains to a list of the Kuranic verses, Shiite hadiths (traditions), proper names, books, cults and creeds, circles and tribes, incidents and wars, important days, poems, sources of researches, and a list of other subjects.

14. "Al – Bezaa'at- ol Mezaajah", written by: Muhammed Hussain Ibn-e Qaari Aqdi, researched by: Hamid Ahmadi Jolfaee, two volumes.

This book pertains to the interpretation of the chapter "Rowzah" (The Preachings) of the book "Osoul-e Kaafi" (The Sufficient Principles). The hadiths (traditions) of this chapter pertains to different subjects which had not been divided into sections before Therefore the author has firstly written a list of subjects for the hadiths (traditions) and have divided these hadiths (traditions) into thirty sections in order that the reader will have an easier access to the hadiths (traditions) of this chapter. To explain and to interpret the "Rowzah" (The Preachings) chapter, the author has clarified all vague and unclear words, stating the probable aspects.

Thus, he gives the reader a widespread and comprehensive explanation and interpretation. The author's implication of differences in other various versions indicates that he himself have had different versions of the book "Osoul-e Kaafi" (The Sufficient Principles). The researcher, in the introduction of

the book, has introduced eleven interpretations on the chapter "Arowzah" (The Preachings) of the book "Osoul-e Kaafi" (The Sufficient principles).

15. "Mohaj-ol yaqin" (The Explanation of Imaam Saadeq (Peace be upon him) to Shiites), written by: Seyyed Alaa'edd in Muhammed Golestaaneh, researched by: Seyyed Mojtabaa Sahafi and Ali Sadraee Khoe, onevolume.

The first hadith (tradition) of the chapter "Arrowzah" (The Preaching's) of the book "Osoul-e kaafi" (The Sufficient Principles) includes a rather detailed letter of Imaam saadeq (Peace be upon him) to Shiites. Some have considered this letter as being "Imaam Saadeq's will". In this letter, pointing out some important religious and social issues of the time, His Holiness Imaam Saadeq (peace be upon him) has determined his follower's duties and responsibilities. The author's purpose has been to explain and interpret this letter to everyone's information.

After mentioning a short piece of the letter, the author has first presented a fluent translation of that piece, followed by a clear, and understandable explanation. For this reason, he refers to kuranic verses and Shiite hadiths (traditions), but his explanations about the hadiths (traditions) are not enough. In view of the fact that the author has addressed the general public in his book, he has only considered it sufficient to translate the hadiths (traditions) only.

16. "Majmou'eh Rassayel Dar Sharh-e Ahaadisi Az Kaafi (A collection of Treatises Interpreting Some Hadiths (Traditions) from the Book "Osoul-e Kaafi" (The Sufficient Principles), written by: Mahdi Soleimaani Ashtiaee and Muhammed Hussain Derayati, two volumes.

Some Shiite scholars have explained and interpreted only one or a few fixed hadiths (traditions) from the book "Osoul-e Kaafi" (The Sufficient Principles). These hadiths (traditions) have, in some aspects, been vague, at least from the view points of those who have explained and interpreted them. Of forty – nine treatises that have been written on the book "Osoul-e kaafi" (The Sufficient Principles), the compilers of this collection have presented twenty – nine available treatises in the form of these two volumes which can be researchable.

17. There is also an Arabic interpretation of the book "Osoul-e kaafi" (The Sufficient Principles), "Aql Va Jahl" (The Wisdom and The Ignorance), written by Sadro-l mote'allehin Shirazi, which was published in Tehran by the ministry of culture and higher education in the year 1986. Muhammed Khaajavi translated this book from Arabic into Farsi and Hakim Mullah Ali Ibn-e Jamshid-e Nouri annotated this book. The contents of Mullah Sadraa's interpretation of the book "Osoul-e Kaafi" (The Sufficient Principles) are as follows: What motivated Mullah Sadraa to write this interpretation were mystic views of Mullah Sadraa himself and the precise and detailed discussions of famous scholars, Hadith (traditional) knowledge, the complete explanation and interpretation of hadiths (traditions), Paying attention to different viewpoints, clarification of vague points, precise interpretations, and textual criticism.

18. There is also a translation from Arabic into Farsi of the book "Osoul-e Kaafi" (The Sufficeint Principles) by Saadeq Hassan Zaadeh, which was published in the year 1986 in Tehran by "Qaa'em-e Aal-e Muhammed (may God Almighty speed his noble deliverance) publications in four volumes.

19. There is also a translation from Arabic into farsi of the book "Osoul-e Kaafi" (The Sufficeint Principles) by Sheikh Hussain Ansaarian.

20. There have also been classes to interpret the book "Osoul-e Kaafi" (The Sufficient Principles) held by Master Aabedini. The subjects taught in these classes were as follows: chapter "Towhid" (Monotheism), chapter "Taqlid" (Imitation), chapter "Bed'at-ha" (The Neologies), chapter "Ra's Va Qiaas – ha" (The Chief and the Comparisons), chapter "Ma'aani-e Asmaa' Va Eshteqaq-e Aan-ha" (The Definitions of Names and their Derivations), chapter "Ekhtelaaf-e Hadith" (Differences in Traditions), chapter "Akhz-e Be Qowl-e Peiqambar (peace be upon him) (Quoting the Words of the Prophet of Islam (Peace be upon him)), chapter "Shavaahid-e Qur'an" (The Qwran's Pieces of Evidence), chapter "Haades Boudan-e Jahaan" (The Uncreated World), chapter "Esbaat- e Padid Aavarande-ye Jahan" (The Verification of the Creator of This World).

21. There is also a book, written by Master Fayyazi, in which the author has explained and interpreted the book "Osoul-e Kaafi" (The Sufficient Principles).

22. There is also a Farsi translation of the book "Osoul-e Kaafi" (The Sufficient Principles) translated by the respected scholar Haaj Seyyed Javaad Mostafavi, published in four volumes.

In these four volumes, the translator has interpreted and explained late Koleini's book, "Osoul-e Kaafi" (The Sufficient Principles).

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- God Bless You All!