

Introducing the Four Very Monumental Books in Shiism
(The Quadruple Books of Shiism)

A Research By:

Doctor Saeed Ghazipour

- General Practitioner

- M.A. in Islamic Ethics

- Ph.D. Student of Koranic Cultures and Islamic Traditions (Hadiths)

*In the Name of Allah, the Compassionate,
the Merciful*

Table of Contents

1. The Book "Osoul – e Kafi" (The Sufficient [Shiite] Principles) Written by: Sheikh Abou Ja'far Muhammed ibn-e ya'qoub Ibn-e ishaaq Koleini Razi.....	
2. Sheikh Koleini Razi's Students	
3. Sheikh Koleini Razi's Authorhsips.....	
Introducing the Book "Osoul-e Kafi" (The Sufficient [Shiite] Principles).....	
Written by: Sheikh Abou Ja'far Muhammed Ibn-e ya'qoub Ibn-e Ishaq Sheikh Koleini Razi.....	
In Praise of the Book "Osoul-e Kafi" (The Sufficient Principles).....	
Sheikh Koleini Razi's Motivation for Writing the Book "Osoul-e Kafi" (The Sufficient [Shiite] Principles)	
The Origin of the Meamng of the Book "Osoul-e Kafi"	
4. Sheikh Koleini Razi's Quotations from Mashayekh (Shiite Clergymen) in His Comprehensive Book, "Osoul-e Kafi" (The Sufficient [Shiite] Principles).....	
5. Sheikh Koleini Razi's Method in Writing the Book "Osoul-e Kafi" (The Sufficient [Shiite] Principles)	
"Vijaadat" (The Act of Finding and Accepting the Shiite Traditions (Hadiths) Mentioned in the Book "Osoul-e Kaafi" (The sufficient [Shiife] Principles)	
The Structure of the Book "Osoul-e Kaafi" (The Sufficient [Shiite] Principles)	
The Number of [Shitte] Traditions (Hadiths) Mentioned in the Book "Osoul-e Kaafi" (The Sufficient [Shiite] Principles)	
The Authenticity of the Book "Osoul-e Kaafi" (The Sufficient [Shiite] Principles).....	
Surveying the Text of the Text of the Shiite Traditions (Hadiths) Mentioned in the Book "Osoul-e Kaafi" (The Sufficient [Shiite] (Principles)	
Surveying the Documentative Evidence of the Shiite Traditions (Hadiths) Mentioned in the Book "Osoul- e Kaafi" (The Sufficient [Shiite] Principles)	
The Presence of Documentative Evidence of the Shiite Traditions (Hadiths) Mentioned in the Book, "Osoul-e Kaafi" (The Sufficient [Shiite] Principles) in the form of "from" Quotations	
The Existence of "Irsaal" and "Ta'liq" in the Documentations of Some of the Shiite Traditions (Hadiths) in the Book "Oosoul-e Kaafi" (The Sufficient [Shiite] Principles)	

Similarities and Common Characteristics in the Documentations of the Shiite Traditions (Hadiths) Mentioned in the Book "Osoul-e Kaafi" (The Sufficeint [Shiite] Principles)..... .

The Unreliability of Some of the Quoters in the Documentations of Some Shitte Traditions (Hadiths) in Sheikh Koleini Raazi's Book, "Osoul-e Kaafi" (The Sufficient [Shiite] Principles).....

The Study of Quoters Mentioned in Shiekh Koleini Raazi's Book, "Osoul-e Kaafi" (The Sufficient [Shiite] Principles)

Sheikh Koleini Raazi's Sources and References in Writing the Book, "Osoul-e Kaafi" (The Sufficeint [Shiite] Principles)

The Main Characteristics of Sheikh Koleini Raazi's Book, "Osoul-e Kaafi" (The Sufficient [Shiite] Principles)

The Recognition of the Correct Shiite Traditions Meutioned in Sheikh Koleini Raazi's Book, "Osoul-e kaafi" (The Sufficient [Shiite] Principles)

The Manuscripts and Publications of the Book, "Osoul-e Kaafi" (The Sufficient [Shiite] Principles)

The Translations and Explanations Made of the Book "Dsoul-e Kaafi" (The Sufficient [Shiite] Principles)

2. The Book "Man La yahzarah Al – Faqih (The One Who A Jurisprudent Is Not In His Presence), Written by: Abou Ja'far Mahammed Ibn-e li Ibn-e Hossein Ibn-e Mousaa Ibn-e Baabevieh Qomi (Sheikh Sadouq)

Sheikh Sadouq's "Mashaayekh" (Quoters) as Mentioned in the Book "Man La Yahzarah A' – Faqih" (The One Who A Jurisprudnet Is Not In His Presence)

Introducing the Book "Man La Yahzarrah Al – Faqih" (The One Who A Jurisprudent Is Not In His Presence) Written By: Abou Ja'far Muhammed Ibn-e Hossein Ibn – e Mousa Ibn – e Baabeveih Qomi, Known As, Sheikh Sadouq.....

In Praise of the Book "Man La Yahzarah Al – Faqih" (The One Who A Jurisprudent Is Not IN His Presence)

Sheikh Sadouq's Motivation for Writing the Book "Man La Yahzarah Al – Faqih" (The One Who A Jurisprudent Is Not In His Presence).....

The Sources Used for the Book "Man La Yahzarah Al – Faqih" (The One Who A Jurisprudent Is Not In His Presence) By: Sheikh Sadouq.....

The Structure of the Book "Man La Yahzarah Al – Faqih "(The One Who A Jurisprudent Is Not In His Presence)

The Number of Shiite Tradtions (Hadiths) in the Book "Man La yahzarah Al – Faqih" (The One Who A Jurisprudent Is Not In His Presence).....

The Authenticity of the Book "Man La Yahzarah Al – Faqih" (The One Who A Jurisprudent Is Not In His Presence)

The Survey of the Shiite Traditions' (Hadiths) Documentations in the book "Man La Yahzarah Al – Faqih" (The One Who A Jurisprudent Is Not In His Presence).....

References Used By Sheikh Sadouq in Writing the Book "Man La Yahzarah Al – Faqih "(The One Who A Jurisprudent Is Not In His Presence).....

Different Versions and Publications of the Book "Ma La Yahzarh Al – Faqih " (The One Who A Jurisprudent Is Not In His Presence).....

Translations and Annotations Made of the Book "Man La Yahzarah Al – Faqih" (The One Who A Jurisprudent Is Not In His Presence).....

3. The Book "Tahzib Al – Ahkaam" (Moral Refininig Orders) Written By: Abou Ja'far Muhammed Ibn-e Hassan, Sheikh Tousi

Sheikh Tousi's Personality and His Scholarly Position

The Works Written by Sheikh Tousi

Introducing the Book "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders) written by Abou Ja'far Muhammed Ibn-e Hassan Tousi

The Motivation for Writing the Book "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders) Written By: Sheikh Tousi

The Time of Putting the Book "Tahzib Al- Ahkam" (The Refinement of [Shiite] Orders) in Writing By: Sheikh Tousi.....

The Chapters of the Book "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders Written By: Sheikh Tousi.....

The Method Applied in writing the Book "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders).....

The Shiite Jurisprudential Significance of the Book "Tahzib Al – Ahkam (The Refinement of [Shiite] Orders).....

The Traditional Significance of the Book "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders)

The Factors Affecting the Weakness of the Shiite Traditions (Hadiths) in the Book "Tahzib Al – Ahkam" (The Refinement of [Shiite] Ordes)

The Documentations of the Shiite Traditions (Hadiths) in the Book "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders)

References Used in the Book "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders) Written By; Sheikh Tousi.....

The Comparison of the Book "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders) With the Book "Istebsar" (The Sagacity)

The Annotations and Explanations Made on the Book "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders) written by: Sheikh Tousi.....

Other Works Related to the Book "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders).....

Different Versions of the Book "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders).....

The Published Versions of the Book "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders).....

Introducing te Book "Al – Istebsar fima Ekhtelafah Men Al – Akhbar" (The Sagacity in Relation to Contradictory Affairs) Written by: Abou Ja'far Muhammed Ibn-e Hassan Tousi.....

The Position of the Book "Al – Istebsar" (The Sagacity) in the World of Shiism

The Motivation for Putting the Book "Al – Istebsar" (The Sagacity) in Writing.....

The Structure of and the Method Applied in the Book "Al – Istebsar" (The Sagacity) Written by: Sheikh Tousi.....

The Contents of the Main Text of the Book "Al – Istebsar" (The Sagacity).....

The Shiite Traditions (Hadiths)

Sheikh Tousi's Own Statements

The Section Mashayekh (The Quoters)

The Order of Chapters in Shiekh Tousi's Book, "Al – Istebsar" (The Sagacity).....

The Statistical Data of the Shiite Traditions (Hadiths) and Chapters in Sheikh Tousi's Book, "Al – Istebzar" (The Sagacity).....

Some Points Regarding Shiekh Tousi's Book, "Al – Istebzar" (The Sagacity).....

References

1. The Book "Osoul – e Kafi"

(The Sufficient [Shiite] Principles)

Written by:

Sheikh Abou Ja'far Muhammed

Ibn-e ya'qoub Ibn-e ishaaq Koleini Razi

Sheikh Bou Ja'far Muhammed ibn-e ya'qoub Ibn-e Ishaq Koleini Razi is considered as being the author of the first book of the quadruple books of shiism. In his day and age, Sheikh Koleini Razi was bestowed the honor "siqat Al-Islam" meaning "a mullah who is trusted by Islam", a respectful title given to mullah. Sheikh Koleini Razi is considered as being the most well – known and the most prominent Sheikh jurisprudent, a "mohaddess" (=the one who knows and expresses Islamic and Shiite traditions (hadiths)) of "Imamyeh" (= a name generally given to different Shiite cults, whose followers believed in twelve Innocent Imams), who lived in the age of "Qeibat-e Soqra" meaning "the Short – term nonappearance, that is to say, a period of time between the years 260 to 329 A. H., during which the twelfth Imam of Shiite Muslims, His Holiness Mahdi was disappeared from sight.

There is no precise information on Sheikh Koleini Razi's date and place of birth, but there is reliable evidence which tells us that he probably was born in a village called "Kolein" – in the southern part of "Shahr-e Rey" (the City of Rey) – which is located in the vicinity of present – day town of "Hassan Abad" – in the province of Tehran – in the latter parts or, as some Shiite historians believe, a little after Imam Hassan Askari's (260 A.H.) period of imamate.

Koleini Razi's death occurred in the city of Baghdad in the year 329 A.H. As it is known by Shiite historians, Koleini Razi's father and uncle, ya'qoub and Allan, lived in the village of "Kolein", too. About Koleini Razi's father, there is no precise information, but, according to Ahmad Ibn-e Ali Najaashi (372-450 A.H.), a Shiite jurisprudent and biographer, Koleini Razi's uncle, Allan, had been one of the reputable and successful sheikhs in his own time. It is not precisely clear where Koleini Razi had spent his childhood and adolescence, but it seems probable that he may have spent his own first years of life in his home town, the village of kolein, and then, may have travelled to the city of Qom in order to learn religious knowledge and learnings.

Nevertheless, it is clear that having benefited from "Qom Theological School" scholars and instructors, Koleini Razi, who passionately desired to complete his own religious and theological learning, set off for various cities outside and inside of Iran, of which the cities of Koufeh (in

Iraq), Baghdad (the capital city of Iraq), and Neishabour (in the northeastern part of Iran) are the most significant ones.

Having met the teacher sheikhs in the theological schools of the above – mentioned cities as well as of several other cities, Koleini Razi returned again to the city of Rey. "Rey Theological School" had at that time been considered as being a recently – founded theological school, so, it was regarded as being the second rank as compared to Rey Theological School in Iran.

The city of Rey was at that time being ruled by Sunni Muslims until the end of the third century A. H., and Sunni rulers did prevent Shiite Muslims from inhabiting the city of Rey. These Sunni rulers also prevented Shiite Muslims from improving and religious awakening. That is why the city of Qom's theological school had been the second rank as compared to the city of Rey's theological school. In regard to the upper rank of Rey Theological School as well as the city of Rey, itself, yaqout Hamavi, after giving a detailed description about the city of Rey's vastness as well as its historical background, writes in his book: "The people who were inhabiting the city of Rey were mostly Sunni Muslims, until Ahmad ibn-e Hassan Madarani (Madaraee) became the ruler of the city of Rey and converted to Shiism, revering the city of Rey's inhabitants. In return, the city of Rey's inhabitants started to put Shiite books in writing, accepting the new ruler's invitation to Shiism. For example, a person named Abdul Rhman ibn-e Abi Khatam, an inhabitant of the city of Rey, put a book in writing on the virtues of Shiits Muslims as well as holy men. This occurred when Abou Al-Abbass Ahmad Ibn-e Motevakkel, Known as "Mo'tamed" (256-279 A.H.), became the ruler of the city of Rey.

Considering this short his torical background, it is concluded that the appearance and the growth of Shiism in the city of Rey had coincided with the time when Koleini Razi was a child or an adolescent.

Therefore, it is not surprising that Koleini Razi, desiring to learn religious and theological learnings as well as to meet great teacher Sheikhs, had to travel to and stay in the city of Qom as well as in other theological schools outside and inside of Iran at the time. Also, it is not precisely evident that when Kolein Razi, after his travels, returned to his hometown, the city of Rey, but most likely his return to his hometown dates back to the time when he was forty or fifty years of age, that is to say, after the year 300 A.H., because we have evidence which shows that he put his well – known book, "Osoul-e kafi" (The Sufficient [Shiite] Principles) in writing in the last decades of his life, at the time when he was a source of authority for Shiite Muslims in the city of Rey. According to Ahmad Ibn-e Ali Najjashi, a Shiite jurisprudent as well as a biographer (327-450 A.H.), who writes in the biography of Koleini Razi: "Koleini Razi was, in his own time, a source of authority for Shiite Muslims in the city of Rey. He was considered as being the most reputable and versed Shiite Muslim in preserving the Shiite traditions (hadiths)". The book

"Osoul-e Kafi" (The Sufficient [Shiite] Principles) had been twenty years in the writing on the part of Koleini Razi. It seems that Koleini Razi's status and position as a source of authority for Shiite Muslims caused one of the most concerned and interested men in Shiism to write to Koleini Razi, asking him to put a comprehensive book in Shiism in writing. Having accepted the suggestion, Koleini Razi, using his great knowledge of Shiite traditions (hadiths) as well as the resource books of the city of Rey's library, decided to start writing his comprehensive book "Osoul-e Kafi" (The Sufficient Principles on the principles of Shiism). It seems probable that during the writing of the comprehensive book of "Osoul-e Kafi" (The Sufficient [Shiite] Principles), which introduces Shiite principles, Koleini Razi might have travelled again to the city of Qom to use and benefit from the resource books existing in the library of this city as well as to use and benefit from the resource books existing in the personal library of his own master teacher, Ali ibn-e Ibrahim Qomi. This is totally clear and understood from Koleini Razi's comprehensive book, "Osoul-e Kafi" (The Sufficient [Shiite] Principles) where he mentions the name Ali ibn-e Ibrahim Qomi, his master teacher, in the opening lines of one third of the book which is on Shiite traditions (hadiths).

And finally, it should be mentioned that having put his own comprehensive book on Shiism, Koleini Razi set off for the city of Baghdad in the year 327 A.H. And in the last two years of his life, Koleini Razi presented and taught his well – known book "Osoul-e Kafi" (The Sufficient [Shiite] Principles) to a very limited number of his own students as well as his own companions. It is generally believed by a great number of Islamic historians that Koleini Razi had spent the last two years of his life in Baghdad, spending his time teaching and discussing his well – known book "Osoul-e Kafi" (The Sufficient [Shiite] Principles), and training his own students in that city.

According to some Islamic historians, Koleini Razi Passed away in the year 328 A.H.

Also, according to other Islamic historians, Koleini Razi Passed away in the month of Sha'ban in the year 329 A.H., the year when he was seventy years of age; the year which was known for "Tanasor-e Nojoom" (Falling of Stars), and he was buried in the city of Baghdad in an area which was called "Bab AL- Koufeh" (The Gate of Koufeh). It was in this year, that is to say the year 329 A.H., that with the passing away of the last senior cleric (ayatollah) of the twelfth Imam, His Holiness Mahdi, "Qaybat-e Kobra", that is to say, the long – term disappearance of the twelfth Imam of the Shiite people, His Holiness Mahdi commenced. "Qaybat-e Kobra" or the long – term disappearance of Imam Mahdi is a period of time which is considered as the time after the year 329 A.H. On. It is said that late Sheikh Koleini Razi was buried in the city of Baghdad in an area called "Bab Al- Koufeh" (the Gate of Koufeh). It is noteworthy to mention that all great and well - known Muslim men and Islamic biographers have considered Koleini Razi as being a

great and influential man in the World of Shiism. Koleini Razi is specially regarded as being a great Shiite Muslim who has written the most significant and comprehensive, narrative book "Osoul-e Kafi" (The Sufficient [Shiite] Principles) which has played a key role in the world of Shiism. About late Koleini Razi, Najjashi writes:

(Our Companions' sheikh [, that is to say, Koleini Razi] was a real jurisprudent as well as a real [Islamic] counsellor; among our people, he was the most accepted and the worthiest person in narrating Islamic traditions (hadiths)).

Also, about Koleini Razi, Abou Ja'far Muhammed ibn-e Hassan Sheikh Tousi (385-460 A.H.), Known as "Sheikh Al – Ta'efeh", writes:

(He [, Koleini Razi] is trustworthy, dependable as well as a man being aware and knowledgeable about the news and [Islamic] traditions (hadiths)).

Also, about Koleini Razi, Ezz Al-Din Abou Al- Hassan ibn-e Asir (555-630 A.H.), an Arab historian, writes in his own book "Jaame' AL- Osoul" (The Comprehensive Principles): "Sheikh Abou Ja'far, in Shiism, is considered as being a great mullah, leader and a well – known Islamic scholar, who is regarded as being one of the innovators in Shiism in the third century A.H" .

Ibn-e Asir's praise of Koleini Razi refers to an Islamic tradition (hadith) which had already been told by the prophet of Islam, His Holiness Muhammed (Peace be to him and his family), which says: "In the commencement of each century, an Islamic scholar rises from Islamic people and innovates and introduces newly – innovated Islamic ideas and thoughts to Muslim people."

For this reason, at the beginning of each century, the title "innovator" is applied to one of the most prominent Islamic figures. Also, according to "Taj Al- Arous men Javahir Al- Qamous", an Arabic dictionary of general culture, written by Muhammed ibn-e Muhammed Morteza Zabidi (born during the years 1145/1732): "At the time of Abou Al- Fal Ja'far ibn-e Mo'tazed (295-320 A.H.), Known as "Moqtader "(Powerful), an Abbasid caliph, Sheikh Koleini Razi had been considered as being the chief leader of "Imamieh"’s jurisprudents. Ibn-e Asaker (1105-1176), a Sunni Islamic Scholar, a historian and a disciple of Sufi mystic Abou Al – Najib Suhrawardi, in the book "Tarikh-e Sham" (The History of Syria), in the entry of "M", writes:

"Koleini Razi was dictating Islamic traditions (hadiths) when he was in Baalbek."

2. Sheikh Koleini Razi's Students

As some Islamic scholars and researchers have mentioned, there is no evidence with regard to Sheikh Koleini Razi's development of character and personality at the time when he lived. Therefore, to understand Sheikh Koleini Razi's scholarly character and personality as well as to recognize the sheikhs whom he quoted from repeatedly, the one and only source available would be the documentations on Shiite traditions (hadiths) mentioned in his well – known book

"Osoul-e Kafi" (The Sufficient [Shiite] Principles). In the same way, very little is known in regard to Sheikh Koleini Razi's students.

As a matter of fact, only a few people who had been able to listen to and to study Sheikh Koleini Razi's well – known book "Osoul-e Kafi" (The Sufficient [Shiite] Principles) with the consent of its author, have been considered as being Sheikh Koleini Razi's students, although according to the complements paid to Sheikh Koleini Razi by Ahmad Ibn-e Ali Najjashi (372-450 A.H.), a Shiite jurispudent and biographer, stating that Sheikh Koleini Razi had been considered as being the chief master in Shiite traditions (hadiths) as well as the head of Rey Theological School, one might guess that the number of Sheikh Koleini Razi's students had been more than a few people.

Nevertheless, it is absolutely clear that after Sheikh Koleini Razi had completed his education, he went to the city of Rey and took responsibility for being the head of Rey Theological Schoul. As Ahmad ibn-e Ali Najjashi (372-450 A.H.), a Shiite jurispudent and biographer, as well as Jamal Al- Din Hassan ibn-e yousof Helli (648-726 A.H.), a Shiite jurispudent, orator, and a master in knowing and stating Islamic traditions (hadiths) have mentioned, Koleini Razi did become the source of "fatwa" (a religious leader who hands down religions decrees) as well as the unquestioning master in Islamic and Shiite traditions (hadiths). Therefore, Sheikh Koleini Razi must have had and trained a great number of stndents. Nevertheless, there is no evidence or document which shows Sheikh Koleini Razi's quality of teaching as well as the exact number of his students. It is noteworthy to mention here that a great majority of Koleini Razi's students, who had already been claimed to be his students, as well as Islamic or Shiite history specify that these persons had really been his students; in actual fact, these persons came from the cities of Koufeh and Baghdad in Iraq.

This shows that Sheikh koleini Razi himself had gone to the city of Baghdad in the last years of his life, gathering together a great number of students around him, teaching and presenting them his well – known book "Osoul-e Kafi" (The Sufficient [Shiite] Principles). Nevertheless, some of Sheikh Koleini Razi's students, like Muhammed ibn-e Ahmad Senan Zaheri might have received Sheikh Koleini Razi's well – known book "Osoul-e Kafi" (The Sufficient [Shiite] Principles) or part of it from Sheikh Koleini Razi himself in the city of Rey.

3. Sheikh Koleini Razi's Authorhsips

-The book "Rasa'el Al – A'emmeh" (Treatises from [Shiite] Imams)

-The above – mentioned book has been included by Rashid Al- Din Al- ibn-e Musa ibn-e Tavous (1193-1266), commonly Knows as Seyyed ibn-e Tavous, a Shiite jurist, theologian, historian and astrologer, in the book" Kashf Al-Mahajjeh" (The Discouery of the Way).

- The book "Al-Radd-e Ala Al- Qarameteh" ("On Rejecting the Qarameteh" [= a title given to the followers of the cult "Isma'eelieh" on the part of its opponents]

- The book "Ma Qila Fi- Al – A'emmeh Men AL- She'r" (What Shiite Imams Have said about Wonders)

- The book "Ma Ja'aa fi Al-Esna Ashar" (What Has Been Said about the Twelve Innocent Shiite Imams)

-The book "Al-Rijaal" (The Great Men)

- The book "Ta'bir Al- Ro'ya" (The Interpretation of Dreams)

- The book "Osoul –e Kafi" (The Sufficient [Shiite] Principles)

It is noteworthy to mention that the of the above – mentioned books, written by late Sheikh Koleini Razi, unfortunately only one book, that is to say, "Osoul-e kafi" (The Sufficient [Shiite]Principles) has completely and entirely handed down to us.

Introducing the Book "Osoul-e Kafi" (The Sufficient [Shiite] Principles)

Written by: Sheikh Abou Ja'far Muhammed Ibn-e ya'qoub Ibn-e Ishaq Sheikh Koleini Razi

In Praise of the Book "Osoul-e Kafi" (The Sufficient Principles)

Muhammed ibn-e Ali Sheikh-e Mofid (336-413 A.H.), a very well – known Iraqi Shiite jurisprudent, and the head of Shiite Muslims in his own time, about Koleini Razi's comprehensive book "Osoul-e Kafi" (The Sufficient [Sjoote] Principles) has stated:

(He, Koleini Razi, is the most celebrated author of the greatest [Known] book in Shiism; also, he is known as the most widely – esteemed authors among Shiite authors).

Furthermore, Muhammed Baqer Majlesi (1037-1110 A.H.), known as "Isphahan's Sheikh Al-Islam" – A respectable title as well as a clerical governmental position – has stated: "This book, that is to say, "Osoul-e Kafi" (The Sufficient [Shiite] Principles) would be the most preserving book on Shiite Knowledge as well s the most collected and intensive book, and it is considered as being the greatest and the best written book existing in the cult of "Najieh" (deliverer). (It is to be mentioned here that every tribe and group which believed in His Holiness Muhammed (Peace be to him and his family) and his prophet hood, considered itself as belonging to the group or cult of Najieh (deliverer)).

Apart from the highly – valued status and its highly – elevated worth and value, the significance of Sheikh Koleini Razi's book "Osoul-e Kafi" (The Sufficient [Shiite] Principles) is related to the time and age in which Sheikh Koleini Razi was living, the time and age which coincided with the time when "Novvab-e Arba'eh" (= the four successors of His Holiness Imam Mahdi, the twelfth Imam of Shiite Muslims) lived – as it was spreading in people's mouth. The book "Osoul-e Kafi" (The Sufficient [Shiite] Principles), at that time, was attested, signed, and accepted by the successor Imam of the age, who, about Koleini Razi's book, had stated:

"This book, that is to say, "Osoul-e Kafi" (The Sufficient [Shiite] Principles) is indeed adequate for our Shiite Muslims"; because Sheikh Koleini Razi's decease, in actual fact, occurred in the year three – hundred and twenty nine (329 A.H.), and the decease of the last successor Imam of Shiite Muslims, that is to say, his Excellency Ali ibn-e Muhammed Sommari (or Seimari) occurred in the middle of the month of "Sha'ban" in the year three – hundred and twenty – eight (328 A.H.) or three – hundred and twenty – nine (329 A.H.), at the time when Sheikh Koleini Razi's decease had occurred. Therefore, it is noteworthy to be mentioned that the significance of the above – mentioned coincidence is only peculiar to the great book of "Osoul-e Kafi" (The Sufficient [Shiite] [Shiite] Principles). Furthermore, the Polymath Muhammed Mohsen Tehrani (1876-1969 A.D.), an Iranian Shiite Muslim Sheikh, researcher and biographer, known as Sheikh Aqa Bozorg-e Tehrani, in his own book "Al-Zaree'eh", Volume seventeen, page two – hundred and forty – five (245), has made a description of Koleini Razi's book "Osoul-e Kafi" (The Sufficient [Shiite] Principles), stating: "This book, that is to say, "Osoul – e Kafi" (The Sufficient Principles) is one of the most significant books of quadruple books in Shiism, which has been written completely on the basis of trustworthy and reliable Shiite principles; it is a unique book in quoting the prophet of Islam's traditions (hadiths) as well as the twelve Shiite Innocent Imams', which no one, up to this time, has ever dared to put in writing. Additionally, it is noteworthy to be mentioned that Sheikh Koleini Razi's book "Osoul-e Kafi" (The Sufficient [Shiite] Principles) has for many times been annotated and interpreted by many Islamic scholars and researchers as well.

Sheikh Koleini Razi's Motivation for Writing the Book "Osoul-e Kafi" (The Sufficient [Shiite] Principles)

As his Excellency Koleini Razi has stated in his comprehensive book "Osoul-e Kafi" (The Sufficient [Shiite] Principles): "I have put this book ["Osoul-e kafi" (The Sufficient [Shiite] Principles)] in writing on the demand of one of my [dear] friends". In actual fact, the identity of Sheikh Koleini Razi's friend is not known, but presumably he is known as Muhammed ibn-e

Ahmad ibn-e Abdullah ibn-e Qaza'e-ye Safavani or Muhammed ibn-e Ibrahim Na'mani. Particularly, it is quite known that the latter person, that is to say, Muhammed ibn-e Ibrahim Na'mani, had been one of Sheikh Koleini Razi's scribes, who had been assisting Sheikh Koleini Razi in outlining as well as composing the bok "Osoul-e Kafi" (The Safficient [Shiite] Principles).

Furthermore, from the contents of Sheikh Koleini Razi's friend, it becomes clear that Sheikh Koleini Razi's friend had been one of the well – known learned men in Shiite traditions (hadiths), and that he had not been living in the city of Rey, where koleini Razi himself had been living at the time. Having sent a letter to Sheikh Koleini Razi, this friend asked Sheikh Koleini Razi to put a comprehensive book on the principles of Shiism in writing in order to take a step in resolving and obviating the disorganizations, confusions, and obscurities which existed in Shiite religious beliefs, faiths, and credits at the time. Accepting his friend's suggestion, koleini Razi included his own biography in the book "Osoul-e Kafi" (The Sufficient [Shiite] Principles), adding at the end of the book: "Now that Allah the Almighty has made feasible for me to put this book in writing on your demeand, I am truly hopeful that this book should be written in a way that you had formerly asked me to write; and if , in distinguishing the "correct" Shiite traditions (hadiths) from "incorrect" ones I may have neglected, I am perfectly certain that I have not neglected in becoming a source of goodness towards faithful Shiite Muslims".

As we mentioned earlier, some steps had been taken in compiling and composing Shiite traditions (hadiths) in the late third century after Hejira, and, some books were put in writing on this matter accordingly, but it is noteworthy to mention that none of those books fulfilled the religious needs and demands of Shiite scholars, who, for the purpose of fulfilling their religious needs and demands had to refer to the early rules and principles and books as well. Therefore, putting the book "Osoul-e Kafi" (The Sufficient [Shiite] Principles) in writing, late Sheikh Koleini Razi became a source of goodness and made Shiite scholars, to a great extent, free from referring to early Shiite books as well as Shiite rules and principles which indeed had been recorded or written in a diffuse way. Furthermore, in his introduction to the book "Osoul-e Kafi" (The Sufficient [Shiite] Principles), late Sheikh Koleini Razi addresses his friend as follows: "My friend, you mentioued in your letter that solving some Shiite issues have become difficult for you, adding that because of some differences in Shiite traditions [hadiths], you have not been able to find the indispensable truth in them. As you know, differences in Shiite traditions (hadiths) originate different causes and grounds. Furthermore, you had written in your letter that in your field of study, you had no reliable Shiite scholar to discuss these religious issues with, especially in the domain of Shiite traditions (hadiths). Additionally, you had written that you had wished to possess a [comprehensive] book in the domain of Shiite traditions (hadiths) in order

that it provided you with all the knowledge in perceiving Shiite questions and issues, so that, it , too, could be used as a reference by students, and, also, it could be used as a referene by those who are interested in Shiite culture and the theology perceived earlier by the Innocent Imams of Shiite Muslims, so that these people could be able to make use of it".

From this warmly – addressed introduction, it is concluded that the other motivation of late Sheikh Kolehini Razi for writing the book "Osoul-e Kafi" (The Sufficeint [Shiite] Principles) had been the existence of opposing Shiite traditions (hadiths) at that time as well as his attempt to resolve and obviate this very problem as he had been gathering and compiling a series of true and flawless Shiite traditions (hadiths) in order to include them in his own comprehensive book. Indeed, mentioning his friend's letter in the book "Osoul-e Kafi" (The Sufficient [Shiite] Principles)'s introduction, late Sheikh Kolehini Razi has alluded to this very problematic truth. In this letter – like introduction, late koleini Razi mentions his own criteria in distinguishing correct and flawless Shiite traditions (hadiths) from incorrect and flawed Shiite traditions (hadiths). Sheikh Kolehini Razi's criteria in distinguisling correct and flawless Shiite traditions (hadiths) from incorrect and flawed Shiite traditions (hadiths) are as follows: harmonizing Shiite traditions (hadiths) with the book of Allah, that is to say, the Holy Koran; contrasting Shiite traditions (hadiths) with the generally – issued fatwas; and harmonizing traditions (hadiths) with the socially – accepted Shiite traditions (hadiths) on the part of Shiite Muslims. Yet, late koleini Razi specifies that making use of and applying these criteria will only characterize a small number of correct and flawless Shiite traditions (hadiths). Therefore, in recognizing and identifying the correct and flawless Shiite traditions (hadiths), late Sheikh Kolehini Razi turned to another criterion named "submission and resignation". This means that when facing two opposing or contrasting Shiite traditions (hadiths), which are both flawless and correct in terms of documentation as well as other pieces of evidence, late Sheikh Kolehini Razi, for the sake of submission and resignation towards Allah's orders, would choose and act upon one of the two contrasting in or opposing Shiite traditions (hadiths), and, thus, would refuse to choose and act upon the other one. It is noteworthy to mention that making use of and applying this very criterion paved the way for late Sheikh Kolehini Razi's jurisprudential interference in choosing some of the Shiite traditions (hadiths) as well as excluding other contrasting or opposing Shiite traditions (hadiths).

In other words, late Sheikh Kolehini Razi did refuse to include contrasting or opposing Shiite traditions (hadiths) in his well – known and comprehensive book, "Osoul –e Kafi" (The Sufficient [Shiite] Principles), after he had included the Shiite traditions (hadiths) which were compatible with his own religious viewpoints and fatwas. According to an Islamic author, the presence of the last criterion, that is to say, the submission and resignation criterion, used in late

Sheikh Kolehini Razi's well – known book "Osoul-e Kafi" (The Sufficient [Shiite] Principles), caused Sheikh Kolehini Razi's comprehensive book to be highly – acclaimed by Shiite scholars of his own time, although the book was not to be accepted completely by Shiite scholars of future generations, for these Shiite scholars believed that the book "Osoul-e Kafi" (The Sufficient [Shiite] Principles) was not comprehensive enough to fulfil their religious needs and demands. For this reason, after the book "Osoul-e Kafi" (The Sufficient [Shiite] Principles) was put in writing by Sheikh Kolehini Razi, Shiite jurists, by implementing scientific and technical criteria and regulations, started to do research and study on Shiite traditions (hadiths) included in Sheikh Kolehini Razi's book, and surveyed and criticized some of the books on Shiite traditions (hadiths) and turned to put other so – called comprehensive books on Shiism in writing. Therefore, it may be concluded that there had been two major motivations by which his Excellency Sheikh Kolehini Razi turned to put the book "Osoul-e Kafi" (The Sufficient [Shiite] Principles) in writing: first, the presence of differences and dissimilarities between Shiite traditions (hadiths) which had caused a considerable confusion, chaos and disturbance among Shiite Muslims; second, the lack of a comprehensive book which contained various Shiite religious subject matters, a comprehensive book which lacked a comprehensive Shiite stance and viewpoints.

The Origin of the Meaning of the Book "Osoul-e Kafi"

We know that about Ja'far Kolehini Razi was living in the age of "Qaibat-e Soqra" (=the period which the twelfth Imam of Shiite Muslims, His Holiness Mahdi, was disappeared from sight, and this period was from two – hundred and sixty (260) to three – hundred and twenty – nine (329) A.H. Sheikh Kolehini Razi's death coincided with the year of the death of the fourth of the senior cleric of the Shiite Muslims, that is to say, Ali Ibn-e Muhammed Samari. But, with regard to Sheikh Kolehini Razi's meeting with the four senior clerics of the Shiite Muslims, there is no evidence at hand. Furthermore, there is no extant evidence for assessing Sheikh Kolehini Razi's comprehensive book "Osoul-e Kafi" (The Sufficient [Shiite] Principles) on the part of the four senior clerics of the Shiite Muslims on the presumption that there had been a meeting and contact between Kolehini Razi and the four senior clerics of the Shiite Muslims. But, with regard to the presentation of Sheikh Kolehini Razi's comprehensive book "Osoul-e Kafi" (The Sufficient [Shiite] Principles) to the twelfth Imam of Shiite Muslims, His Holiness Mahdi, as well as the interpretation of the famous sentence (= the book "Osoul-e kafi" (The Sufficient [Shiite] Principles) is sufficient for our Shiite Muslims), a sentence which was being highly uttered in the public mouth, it should be mentioned that there would not be any evidence for this in historical

documents, too; although there have been some speculations made by some Shiite Scholars in this regard.

But, with regard to the reason why Sheikh Koleini Razi's comprehensive book was named "Osoul-e Kafi" (The Sufficient [Shiite] Principles), it seems that Sheikh Koleini Razi had not himself named the book. The most important reason for this would be that Sheikh Koleini Razi had not himself alluded to this name in the book's opening line of sermons. Much as in the following ages, Abou Ja'far Muhammed ibn-e Hossein Sheikh-e Tousi (385-460 A.H.) as well as Ahmad ibn-e Ali Najjashi (372-450 A.H.) had talked about this book by the name of "Osoul-e Kafi" (The Sufficient [Shiite] Principles). Nevertheless, it may be presumed that the title "Al-Kafi" (The Sufficient) had been adapted from Koleini Razi's first sermon mentioned at the beginning of the book, where Sheikh Koleini Razi wrote:

(As you have desired, I wrote and dedicated this book to you, which encompasses all religious knowledge; I hope this [comprehensive] book will suffice for instructing the students, as well as will be sufficient to answer their questions).

Elsewhere, Koleini Razi adds:

(Allah the Almighty is the one and only facilitator of all affairs, so I thank Allah and praise be to Him for giving me the strength to put this book in writing, the book which was asked of me to write).

4. Sheikh Koleini Razi's Quotations from Mashayekh (Shiite Clergymen) in His Comprehensive Book, "Osoul-e Kafi" (The Sufficient [Shiite] Principles)

With regard to the "Mashayekh" (Shiite clergymen) who have been quoted from by Sheikh Koleini Razi in his comprehensive book, "Osoul-e Kafi" (The Sufficient [Shiite] Principles), it should be said that according to the surveys and researches done on this book, there are altogether fifteen thousand, three hundred and thirty – nine (15339) quoted Shiite traditions (hadiths) in this book, whose documentations begin with one of these Mashayekh (Shiite Clergymen).

The surveys of these documentations reveal that Sheikh Koleini Razi has quoted all the Shiite traditions (hadiths) in his comprehensive book "Osoul-e Kafi" (The sufficient [Shiite] Principles) from thirty – four (34) Shiite clergymen or Mashayekh. It is noteworthy to mention that of the fifteen thousand, three- hundred and thirty – nine (15339) Shiite traditions (hadiths) mentioned in Sheikh Koleini Razi's comprehensive book, fifteen thousand, two – hundred and eighty – four (15284) Shiite traditions (hadiths) have been quoted from eight(8) well – known Shiite clergymen who had been learned men in the field of Shiite traditions (hadiths), and the

remaining fifty – five (55) Shiite traditions (hadiths) have been quoted from twenty – six (26) other Shiite clergymen (Mashayekh) by late Sheikh Koleini Razi. These seven (7) Sheikhs or Shiite clergymen, which, in fact, more than ninety – nine percent (44%) of Shiite traditions (hadiths) have been quoted from them by Sheikh Koleini Razi in this book are, in order of the high frequency of quoting the Shiite traditions (hadiths), as follows: 1) Ali Ibn-e Ibrahim Qomi; 2) Muhammed ibn-e YahYa Al- Attar; 3) Abou Ali As'ari; 4) Hussein ibn-e Muhammed; 5) Muhammed ibn-e Isma'eel; 6) Hamid ibn-e Ziad; 7) Ahmad ibn-e Edris; and 8) Ali ibn-e Muhammed.

Of the above – mentioned Shiite clergymen (Mashayekh), the first four as well as the seventh Shiite clergyman (Mashayekh) were considered as being the city of Qom's sheikhs. Similarly, among all the sheikhs who had been quoted from by late Sheikh Koleini Razi, Muhammed ibn-e Isma'eel Bandfar (Bandaqi) who was from the city of Neishabour, as well as the quoter of Fazl-e Shazan's religious works, and Hamid ibn-e Ziad, had been a quoter as well as the author of religious books, who had been from the city of Koufeh.

Furthermore, except for the above – mentioned sheikhs, there had been other sheikhs or Shiite clergymen who had been quoted from by late Sheikh Koleini Razi, such as Abou Ja'far Muhammed ibn-e Hassan ibn-e Faroukh Saffar, Abou Al- Abbass Ahmad ibn-e Muhammed ibn-e Sa'eed, Known as ibn-e Oqdeh, and Abou Soleiman Dovoud ibn-e Koureh Qowmi. Furthermore, in consideration of the great sheikhs' biographies and methods, it becomes apparent that the above – mentioned persons had been great Shiite sheikhs who had been learned in the fields of Shiite jurisprudence as well as Shiite traditions (hadiths). Moreover, these Shiite sheikhs had been able to study and to be educated in the presence of their Shiite teachers who had previously put their Shiite books in writing, having permission from their Shiite author teachers to quote Shiite traditions (hadiths). It becomes apparent from some evidence that late Sheikh Koleini Razi did not manage to present all his Shiite traditions (hadiths) to his own students. The reason for this was that he stayed for a short period of time in the city of Baghdad, facing his own death afterwards. In this regard, Abou Qalib Zarari, in his own treatise, writes:

(This [comprehensive] book named Osoul-e Kafi" (The Sufficient [Shiite] Principles) has been put in writing by Abou Ja'far Muhammed ibn-e Ya'qoub Al-Koleini [Razi]; some part of which has been written by himself; some part of which are quotations from other people [sheikhs]).

But as much as the book "Osoul-e kafi" (The Sufficient [Shiite] Principles) seemed to be strange and unbeknown during the time Sheikh Koleini Razi lived, it was to gain a praiseworthy status and position in Shiite circles after his death, a book that was contrasted and copied many times afterwards. There have been a number of detailed explanations and interpretations on the

part of Shiite scholars in the course of history. And as it has been mentioned in permitted books and writings of Shiite scholars, this comprehensive book, that is to say, "Osoul-e kafi" (The Sufficient [Shiite] Principles) has been referred to as a reference in any time and age in relation to different Shiite issues, so that it has been considered as being a book whose consecutive significance in the course of history has been proved from the age and time of its author, Sheikh Koleini Razi, up to the present time.

5. Sheikh Koleini Razi's Method in Writing the Book "Osoul-e Kafi" (The Sufficient [Shiite] Principles)

As we know, Sheikh Koleini Razi's comprehensive book, "Osoul-e Kafi" (The Sufficient [Shiite] Principles), is considered as being a unique and incomparable book in terms of ideas and Shiite jurisprudential issues among the quadruple books of Shiism. Furthermore, gathering and compiling Shiite traditions (hadiths) in every chapter of this comprehensive book, its author, his Excellency Sheikh Koleini Raazi, has managed to present an exceptional and magnificent book to all Shiite Muslims all around the world.

Many Islamic scholars have praised Sheikh Koleini Raazi for recording firm and fixed Shiite traditions (hadiths), describing his comprehensive book "Osoul-e kaafi" (The Sufficient [Shiite] Principles) as being a unique and incomparable reference. For instance, Muhammed ibn-e Ali Sheikh Mofid (336-413 A.H.), an Iraqi Shiite Jurisprudent as well as the head of Shiite Muslims in his own time, has written about the book "O soul-e Kaafi" (The Sufficient [Shiite] Principles) as follows:

(He, Sheikh Koleini Raazi, is the most celebrated author of the greatest book in Shiism; also, he is known as being the most widely – esteemed of Shiite authors).

Similarly, the observation of the Shiite traditions (hadiths) mentioned in the book "Osoul-e Kaafi" (The Sufficient [Shiite] Principles) is itself a positive and inarguable factor which may make the advantages and disadvantages of the book "Osoul-e Kaafi" (The Sufficient [Shiite] Principles) precisely clarified, determining the autobiography of its great author.

"Vijaadat" (The Act of Finding and Accepting the Shiite Traditions (Hadiths) Mentioned in the Book "Osoul-e Kaafi" (The sufficient [Shiite] Principles)

"Vijaadat" is defined as: "Finding as well as accepting a Shiite tradition (hadith) or a significant book written by a Shiite sheikh, and making sure that the tradition (hadith) has been

written by a particular sheikh. It is noteworthy to mention here that "vijaadat" includes quadruple books in Shiism as well as other significant, well – known books written on tradition (hadith) whose authors are clearly known. Also, the quoter of the Shiite tradition (hadith) must have specified the sentence, that is to say, "I found and accepted it", when quoting the tradition.

The Structure of the Book "Osoul-e Kaafi" (The Sufficient [Shiite] Principles)

Late Sheikh Koleini Raazi has composed and compiled his comprehensive book, "Osoul-e Kaafi" (The Sufficient [Shiite] Principles) using an efficient method or approach, writing it on the basis of different subjects in three main parts. The first main part is "[Shiite] principles"; the second is "[Shiite] subdivisions", and the third is called "Rowzah" (Preachings or sermons). The first two main parts, that is to say, "the principles" and "the subdivisions" parts have been arranged in the form of a tree diagram, that is to say, each main part of the book includes some books, and each book contains some chapters, and each chapter includes some traditions (hadiths). But "the Rowzah" (preachings or sermons) part has been arranged without any chapter, and the [Shiite] traditions (hadiths) have been mentioned one after another in the book. The first two main parts, that is to say, "the principles" and "the subdivisions" parts are made up of three – hundred and twenty – six (326) chapters.

The book "Osoul-e kaafi" (The sufficient [Shiite] Principles) begins with the [Shiite] "Principles" part. This first part, called "Osoul-e Kaafi" (The sufficient [Shiite] Principles) includes ten different books beginning from "the Book of Reason and Ignorance" and ending in "the Tenth Book". These ten books contain ideological and ethical discussions. The following five volumes, which are called "Forou'e Kaafi" (The sufficient [Shiite] Subdivisions), include twenty – six books which all contain jurisprudential [Shiite] traditions (hadiths). The last part of the book is called "Rowzah" (Preachings or sermons) which includes different subject matters such as sermons, the letters of the Innocent Shiite Imams, preachings, stories and historical issues, which, indeed, are like a garden in which different and diffuse flowers of Shiite traditions (hadiths) shine. Some Shiite scholars like Khalil inb-e Qaazi Qazvini (1001-1089 A.H.), known as Mullah Khalil Qazvini, in his own book (Al- Saafi), has stated his doubt whether the "Rowzah" (preachings or sermons) part of Sheikh Koleini Raazi's book has been indeed written by late Sheikh Koleini Raazi. On the other hand, Mirza Hossein Nouri Tabarsi (1254-1320 A.H.), popularly Known as Al- Mohaddess Al – Nouri, and generally known as "Hadji Nouri", in his own book "Mustadrak Al- Wasaa'il" has rejected Mullah Khalil Qazvini's doubtfulness. Altogether, Sheikh Koleini Raazi's comprehensive book "Osoul-e Kafi" (The Sufficient [Shiite]

Principles) contains thirty – four (34) treatises as well as twenty – six (26) chapters, which he put in writing within twenty years, at the time of "Qaibat-e Soqraa" of the twelfth Imam of Shiite Mushims, His Holiness "Mahdi" who was disappeared from the view.

The Number of [Shiite] Traditions (Hadiths) Mentioned in the Book "Osoul-e Kaafi" (The Sufficient [Shiite] Principles)

The "Principles" part of the book "Osoul-e Kaafi" (The Sufficient [Shiite] Principles) written by Sheikh Kolehini Raazi includes three thousand, seven- hundred and eighty – five (3785) Shiite traditions (hadiths). The "Subdivisions" part of the book includes ten thousand, seven – hundred and ninety – two (10792) Shiite traditions (hadiths). And the "Rowzah" (preachings or sermons) part of the book encompasses five – hundred and ninety – Seven (597) Shiite traditions (hadiths). In the above – mentioned counting which has been done by Master Qaffari, the total sum of Shiite traditions (hadiths) mentioned in Sheikh Kolehini Raazi's book, "Osoul-e kaafi" (The Sufficient [Shiite] Principles) is equal to fifteen thousand , one – hundred and seventy – six (15176) Shiite traditions (hadiths), which is different from the number of sixteen thousand, one – hundred and ninety – nine (16199) Shiite traditions (hadiths) which was formerly accepted as the exact number of Shiite traditions (hadiths) mentioned in this book. This difference would undoubtedly be caused by Shiite traditions (hadiths) which had been repeated over and over again in the book "Osoul-e Kaafi" (The Sufficieint [Shiite] Principles). For example, some Shiite scholars have regarded one Shiite tradition (hadith) having two documentations as only one tradition (hadith), while some other Shiite scholars have considered the same tradition (hadith) as being two separate Shiite traditions (hadiths). Many Shiite researchers Consider the number of Shiite traditions (hadiths) in the book "Osoul-e Kaafi" (The Sufficient [Shiite] Principles) as sixteen thousand, one – hundred and ninety – nine (16199), but other numbers such as sixteen thousand, one- hundred and twenty – one (16121) as well as fifteen thousand, five – hundred and eighty (15580) and ... have been presented by other Shiite researchers. Sheikh yousof ibn-e Ahmad Bahraani (1107-1186 A.H.), a Shiite scholar and jurisprudent from Bahrain, in his book, "Lo' Lo'e Al – Bahrain" (The Pearl of Bahrain), on Page 394 writes: "The sum total of Shiite traditions (hadiths) in Sheikh Kolehini Raazi's book, |Osul-e Kaafi" (The Sufficient [Shiite] Principles) would be sixteen thousand, one – hundred and twenty – one (16121), namely 5077 correct traditions (hadiths), 1118 reliable traditions (hadiths), 302 strongly – based traditions (hadiths), and 9480 weakly – based traditions (hadiths), as well as 144 well – based traditions (hadiths). Furthermore, Doctor Hossein Ali Mahfouz (1926-2009 A.D.) an Iraqi scholar in the field of Semitic languages, has counted up the Sum total of Shiite traditions (hadiths) in Sheikh

Koleini Raazi's book, "Osoul-e Kaafi" (The Sufficient [Shiite] Principles) as fifteen thousand, one – hundred and seventy – six (15176).

Muhammed Baaqir Majlesi (1627-1699 A.D.), Known as Majlesi, the polymath, a very powerful Iranian Twelve Imams' Shiite scholar, has counted the Shiite traditions (hadiths) in sheikh Koleini Raazi's book, "Osoul-e Kaafi" (The Sufficient [Shiite] Principles) as sixteen thousand, one – hundred and twenty – one (16121), and Sheikh Abd- Al – Rasoul Qaffar, a contemporary Shiite Scholar, has counted them as fifteen thousand, five – hundred and three (15503).

The Authenticity of the Book "Osoul-e Kaafi" (The Sufficient [Shiite] Principles)

That the book "Osoul-e Kaafi" (The Sufficient [Shiite] Principles) is one of the authentic and reliable books in the world of Shiism is quite beyond doubt. But an important question is raised here: "Are all the Shiite traditions (hadiths) mentioned in this book correct and can they all be trusted?" This question has always been considered as being a matter of controversy among Shiite scholars and jurists from the remote past. Generally speaking, there have been two viewpoints about the correctness of Shiite traditions (hadiths) in this book among Shiite scholars. First, there is the "extremist" point of view. Those who support the extremist point of view hold the belief that the Shiite traditions (hadiths) mentioned in the book "Osoul-e Kaafi" (The Sufficient [Shiite] Principles) as well as in the other three significant books in the world of Shiism – which are generally called the "quadruple" books – are all correct and decisively issuable. Second, there is the "judicial" point of view. The judicial point of view is held by most of Shiite Scholars and researchers. According to judicial point of view, in spite of the fact that the book "Osoul-e Kaafi" (The Sufficient [Shiite] Principles) enjoys its own advantages as well as particular characteristics, it does include some weakly – based as well as a few rejected Shiite traditions (hadiths). According to judicial point of view, even on the basis of the standard and criterion of the precedent Shiite scholars who had been learned in distinguishing Shiite traditions (hadiths), there are some Shiite traditions (hadiths) in the book "Osoul-e Kaafi" (The Sufficient [Shiite] Principles), which are considered by them as being unjustifiable and indefensible. These Shiite scholars and researchers argue that the themes and the subject matters of some of Shiite traditions (hadiths) in this book are sometimes in complete contrast with the main text of the Holy Koran. Also, they argue that these Shiite traditions (hadiths) are sometimes in direct contradiction to the decisive Koranic reasons and justifications such as the Shiite traditions (hadiths) whose superficial texts are indicative of distorting the Holy Koran.

Nevertheless, some Shiite scholars and researchers have stepped into the path of dissipation, considering only five thousand and seventy – two (5072) of the Shiite traditions (hadiths) in the book "Osoul – e kaafi" (The Sufficient [Shiite] Principles) as being correct traditions (hadiths). Making observations about what was said and discussed earlier, we will now deal briefly with surveying the text and documentations of Sheikh Koleini Raazi's book, "Osoul-e Kaafi" (The sufficient [Shiite] Principles) to the end of the present chapter, so that all the probable doubts, uncertainties, and suspicions that might have aroused about this Shiite masterpiece be obviated.

Surveying the Text of the Text of the Shiite Traditions (Hadiths) Mentioned in the Book "Osoul-e Kaafi" (The Sufficient [Shiite] Principles)

Earlier in this book, we mentioned that among Sheikh Koleini Raazi's criteria applied in choosing Shiite traditions (hadiths) mentioned in his comprehensive book, "Osoul-e Kaafi" (The Sufficient [Shiite] Principles), the "Submission and resignation" criterion has been related to his jurisprudential insight as well as his Shiite understanding, and these very insight and understanding are considered as being factors to critique his book, "Osoul-e Kaafi" (The Sufficient [Shiite] Principles), because from the viewpoint of those Shiite scholars who were learned in distinguishing Shiite traditions (hadiths) and who emerged after Sheikh Koleini Raazi's death, and those who were in disagreement with Sheikh Koleini Raazi in some Shiite orders and fatwas, the quoting of opposing and contrasting Shiite traditions (hadiths) against those Shiite traditions (hadiths) mentioned in Sheikh Koleini Raazi's comprehensive book, "Osoul-e Kaafi" (The Sufficient [Shiite] Principles) have had preference or priority.

For example, Abou Ja'far Muhammed ibn-e Hassan Sheikh Thousi (385-460 A.H.), a Shiite jurist and learned Shiite in distinguishing Shiite traditions (hadiths), in his own book, "Tahzib Al-Hukkam" (The Moral Refinement for the Rulers) as well as in his other book, "Al-Istebaar" (The Sagacity), after mentioning and presenting a viewpoint completely different from and dissimilar to Koleini Raazi's viewpoint, and criticizing Sheikh Koleini Raazi's book, "Osoul-e Kaafi" (The Sufficient [Shiite] Principles) in terms of its text as well as its documentations related to Shiite traditions (hadiths), he praises the opposing Shiite traditions (hadiths) and virtually issues fatwas in accordance with these opposing traditions (hadiths). Nevertheless, using the introduction Sheikh Koleini Raazi has written at the beginning of his book, "Osoul-e Kaafi" (The Sufficient [Shiite] Principles), some Shiite scholars have tried to prove the correctness of all Shiite traditions (hadiths) mentioned in Sheikh Koleini Raazi's comprehensive book, "Osoul-e kaafi" (The Sufficient [Shiite] Principles). On the other hand, using this very introduction, written by Sheikh Koleini Raazi at the beginning of his book, "Osoul-e Kaafi" (The

Sufficient [Shiite] Principles), some other Shiite scholars have concluded that Sheikh Kolehini Raazi himself had not believed in the correctness of all Shiite traditions (hadiths) in his own book, "Osoul-e Kaafi" (The Sufficient [Shiite] principles), too; otherwise, there would be no necessity of using the "tradition's recognition" criterion or an optional act in distinguishing one of the two opposing Shiite traditions (hadiths) on the part of Sheikh Kolehini Raazi.

It is noteworthy to mention that the most significant reason for those who held the belief that all Shiite traditions (hadiths) had been correct was to concentrate on the autobiography of precedent Shiite scholars who had never put a Shiite tradition (hadith) in writing in comprehensive Shiite books if they did not make certain of the correctness of that tradition (hadith). In this regard, it should be mentioned that although this matter had been a correct policy in its own place, it did not at all resolve a problem when it came to those later Shiite scholars who did not know any evidence in relation to Sheikh Kolehini Raazi's age and time.

This is because from the viewpoint of later Shiite scholars who tried to recognize correct Shiite traditions (hadiths) focusing on the documentations of a Shiite tradition (hadith) had a more priority over focusing on the text itself. Apart from the viewpoints of succeeding Shiite scholars, and even in accordance with the viewpoints of preceding Shiite scholars, there are some Shiite traditions (hadiths) in Sheikh Kolehini Raazi's book, "Osoul-e Kaafi" (The Sufficient [Shiite] Principles) whose correctness are unjustifiable; the reason is that these unjustifiable Shiite traditions (hadiths) are, in fact, in complete contrast and in direct contradiction with the actual text of the Holy Koran. Nevertheless, it should be mentioned that assessing and evaluating the correctness of Shiite traditions (hadiths) by the actual text of the Holy Koran is customarily done by both Shiite as well as Sunni scholars.

In the section "Principles" of Sheikh Kolehini Raazi's book, "Osoul-e kaafi" (The Sufficient [Shiite] Principles), there exist Shiite traditions (hadiths) which encompass exaggeration about the status and rank of Innocent Shiite Imams as well as the distortion of the Holy Koran itself. Furthermore, in this book, there are Shiite traditions (hadiths) which [wrongly] prove that the Innocent Shiite Imams outnumber twelve, that is to say, they show that there are thirteen Innocent Shiite Imams. Because of contrasting with "Mohkammata" (those Koranic verses whose meanings are clear in itself and thus, do not need any interpretations) which play significant roles in the notions and ideas of Shiite Muslims, these wrongly – based Shiite traditions (hadiths) may not at all be considered as being correct Shiite traditions (hadiths).

Moreover, the the quoters of these wrongly – based Shiite traditions (hadiths) are considered mostly as being "Qolat" (acult in Shiism whose members exaggerate about Innocent Shiite Imams, especially about His Holiness Imam Ali (Peace be upon him)), as well as being liars. It is also worthy of mention that the presence of some falsified or weakly – based Shiite traditions

(hadiths) in Sheikh Kolehini Raazi's book, "Osoul-e Kaafi" (The Sufficient [Shiite] Principles) have caused some critics to attack and criticize, out of ignorance or hostility, the character of Sheikh Kolehini Raazi, thus, denigrating all the Shiite traditions (hadiths) existing in his book. These critics have not been aware that the inclusion of falsified or weakly – based Shiite traditions (hadiths) unintentionally in a great comprehensive book such as "Osoul-e Kaafi" (The Sufficient [Shiite]Principles) on tradition (hadith) would be quite natural, although the author holds the belief that his book has been compiled on the basis of a correct method or traditions (hadiths). In actual fact, this would be a truth which, in its turn, most Shiite as well as Sunni scholars and researchers have acknowledged and surveyed about it.

Surveying the Documentative Evidence of the Shiite Traditions (Hadiths) Mentioned in the Book "Osoul-e Kaafi" (The Sufficient [Shiite] Principles)

In terms of the documentative evidence of the Shiite traditions (hadiths) which have been included in Sheikh Kolehini Raazi's book, "Osoul-e Kaafi" (The Sufficient [Shiite] Principles), Kolehini Raazi has included and compiled them in a complete and perfect way. Hence, the Shiite traditions (hadiths) included in Sheikh Kolehini Raazi's comprehensive book are, thus, accompanied with a series of documentative evidence, displaying completely the intermediaries who act as go – betweens between Sheikh Kolehini Raazi himself and the twelve Innocent Shiite Imams (peace be Upon them). One of the advantages of this great book is the presence of thirty – two (32) complete documentative pieces of evidence which are related to the Shiite traditions (hadiths); nevertheless, there are some questions in relation to the documentative pieces of evidence of the Shiite traditions (hadiths) in this book which we will mention as follows.

The Presence of Documentative Evidence of the Shiite Traditions (Hadiths) Mentioned in the Book, "Osoul-e Kaafi" (The Sufficient [Shiite] Principles) in the form of "from" Quotations

The documentative pieces of evidence of the Shiite traditions (hadiths) in Sheikh Kolehini Raazi's book, "Osoul-e Kaafi" (The Sufficient [Shiite] Principles) are in the form of "from" quotations, that is to say, the sentences of the documentative evidence of the Shiite traditions (hadiths) are connected to one another with the sentence "It is quoted from ... ". In the documentative Shiite traditions (hadiths), "the finding and accepting the Shiite traditions" aspect on the part of "Mashaayekh" (quoters) or (intermediaries) from whom a Shiite tradition (hadith)

is quoted, is usually concealed. According to Shiite scholars who are learned in traditions (hadiths), the type of "Finding and accepting" the Shiite traditions (hadiths) would be considered as being an important measure in assessing and evaluating the value of a certain kind of tradition (hadith). Nevertheless, the intentional concealment of "the finding and accepting traditions" aspect would be considered as being a kind of deception and dishonesty which the learned and insightful Shiite scholars have always avoided in their works. Nevertheless, with regard to Sheikh Koleini Raazi himself, whose religious knowledge and scholarly honesty and faithfulness are praised by all Shiite scholars, the inclusion of Shiite traditions (hadiths) in his comprehensive book, "Osoul-e Kaafi" (The Sufficient [Shiite] Principles) in the form of "it is quoted from ..." would be considered as being a matter of condensing the Shiite traditions' (hadiths) documents, if we, specially, regard that his comprehensive book, "Osoul-e Kaafi" (The Sufficient [Shiite] Principles) contains sixteen thousand, one – hundred and twenty – one (16121) Shiite traditions (hadiths), causing the whole volume of the book to be much bigger than it is now, if he would have included and mentioned "the finding and accepting the Shiite traditions" aspect.

The Existence of "Irsaal" and "Ta'liq" in the Documentations of Some of the Shiite Traditions (Hadiths) in the Book "Osoul-e Kaafi" (The Sufficient [Shiite] Principles)

In some cases where Shiite traditions (hadith) enjoy a common document, Sheikh Koleni Raazi usually mentions, in his book, the first quotation, using its complete document; and then, in mentioning the following tradition (hadith), he considers it sufficient to mention the clause:

"In accordance with the previously – mentioned document ...". Nevertheless, in spite of the related document, there are cases in which he makes use of "cutting", "quoting a tradition (hadith)" without mentioning the name of the quoter, and of "notes", which, of course, are altogether small in number, and, therefore, condonable. To give an example, we can refer to the document of the following tradition as it is exactly seen in Sheikh Koleni Raazi's book:

That is to say, (Hossein ibn-e Muhammed quotes from Al Mo'allaa ibn-e Muhammed who quoted from some of his companions who quote from Abi Basir who told that ...)

This type of tradition would be considered as being a weakly – based tradition (hadith) as assessed by recent Shiite scholars.

Nevertheless, Sheikh Koleni Razi, being aware of the issuing such fatwas and traditions (hadiths) on the part of the Innocent Shiite Imams (peace be upon them), has attempted to include them in his comprehensive book, "Osoul-e Kaafi" (The sufficient (Shiite] principles). And as we know, in the tradition of precedent Shiite scholars, the mere awareness of issuing and

quoting a Shiite tradition (hadith) on the part of the Innocent Shiite Imams had been quite sufficient for a tradition to be wholly accepted as being a correct one.

Similarities and Common Characteristics in the Documentations of the Shiite Traditions (Hadiths) Mentioned in the Book "Osoul-e Kaafi" (The Sufficeint [Shiite] Principles).

There exist common characteristics as well as similarities in some of the documents of Shiite traditions (hadiths) in Sheikh Koleini Raazi's book, "Osoul-e Kaafi" (The Sufficient [Shiite] Principles), some of which are quite easy to recognize and some of which are not recognizable easily. Of the common characteristics being present in Sheikh Koleini Raazi's bok, "Osoul-e Kaafi" (The Sufficient [Shiite Principles) we may mention the names of "Ahmad ibn – e Muhammed" "Ibn-e Sanaan", "Hemaad", "Ibn- e Mahboub", "Ibn-e Fazl" , and "Muhammed ibn- e Ismaa'il". With regard to the last person, Sheikh Abou Mansour Hassan Zein l- Din ibn-e S'aani (died in 1011 A.H.), the author of the book "Montaqi Al – Jomaan Fi Al- Ahaadiss Al- Selaah va Al – Hessian" (The Selector of the Most Precious Jewels in the Most Correct [Shiite] Traditions (Hadiths)), writes: "The Status of "Muhammed ibn-e Ismaa'il" in the documents of Shiite traditions (hadiths) included in the book "Osoul-e Kaafi" (The Sufficient [Shiite] Principles) is undeterminable, for his very name is shared by seven sheikhs in Sheikh Koleini Razi's comprehensive book, who are as follows:

"..." . He afterwards adds that of these seven sheikhs, the status and identity of three of them have been known and determined, while the status and identity of the rest have been unknown and undeterminable. Furthermore, in some cases, Sheikh Koleini Raazi, instead of quoting Shiite traditions (hadiths) from precedent sheikhs who were learned in Shiite traditions (hadiths), refers directly to books on Shiite traditions (hadiths) and quotes from these books. In such cases, contrary to the method of Abou Ja'far Muhammed ibn-e Hassan Sheikh Tousi (385-460 A.H.), Sheikh Koleini Raazi includes the documentations of Shiite traditions (hadiths) of the related book which indicates the permission of Shiite scholars who are learned in Shiite traditions (hadiths) in quoting Shiite traditions (hadiths) at the beginning of his quoted Shiite traditions (hadiths) to present these Shiite traditions (hadiths) not to be considered as being the failure of "Irsaal" (quoting a tradition (hadith) without mentioning the name of its quoter). For this reason, the documentations of many Shiite traditions (hadiths) included in the book "Osoul-e Kaafi" (The Sufficient [Shiite] Principles) refer more to a spectrum of "Sheikhs of permissions", that is to say, those sheikhs who have permitted their Shiite traditions (hadiths) to be quoted by the "Sheikhs of traditions (hadiths). Hence, in the documentations of some of Shiite traditions (hadiths) mentioned in Sheikh Koleini Raazi's book, "Osou-e Kaafi" (The Sufficient [Shiite]

Principles), the impairment of a documentation of a Shiite tradition (hadith) is more related to the infirmity and weakness of the Sheikhs of Permission than to the infirmity and weakness of the quoters and sheikhs of the tradition. Nevertheless, in the documentations of the extant Shiite traditions (hadiths), there is no way to distinguish these two categories.

The Unreliability of Some of the Quoters in the Documentations of Some Shiite Traditions (Hadiths) in Sheikh Koleini Raazi's Book, "Osoul-e Kaafi" (The Sufficient [Shiite] Principles)

The study of some of the quoters in quoting the documentations of some of Shiite traditions (hadiths) in Sheikh Koleini Raazi's book, "Osoul-e Kaafi" (The Sufficeint [Shiite] Principles) displays that a limited number of quoters of Shiite traditions (hadiths) (haditihs) – such as Muhammed ibn-e Omar Kaashi (4th century A.H.), Ahmad ibn-e Ali Najaashi (372-450 A.H.), and Abou Ja'far Muhammed ibn-e Hassan Sheikh Tousi (385-460 A.H.) have been weakened, ignored, and disregarded. Those quoters of Shiite traditions (hadiths) who had been weakened, ignored, and disregarded in Sheikh Koleini Raazi's book, "Osoul-e kaafi" (The Sufficient [Shiite] Principles) had been mostly regarded as being members of "Qolat (a cult in Shiism who had the habit of exaggerating the character as well as the rank of the Innocent Shiite Imams, Specially His Holiness Imam Ali (Peace be upon him), or were known for lying, for making a discussion confused, for forgetting matters, and for having ideological or moral problems. But, as we mentioned earlier, and considering the fact that late Sheikh Koleini Raazi had been following the method of Precedent Shiite scholars in counting the correctness of Shiite traditions (haditihs), hence, he had not been under obligation to quote from such Shiite quoters.

The Study of Quoters Mentioned in Shiekh Koleini Raazi's Book, "Osoul-e Kaafi" (The Sufficient [Shiite] Principles)

By the word (Eddeh) (Persons) in the clause (some of our companions) mentioned in Sheikh Koleini Raazi's book, "Osoul-e Kaafi" (The Sufficeint [Shiite] Principles), it is meant some sheikhs or sheikhs of permission, that is to say, those sheikhs who had permitted to be quoted in terms of Shiite traditions (hadiths), whose names had not been mentioned by Sheikh Koleini Raazi in his comprehensive book, either for the reason of the brevity of documentations of Shiite traditions (hadiths) or because mentioning or not mentioning their names had not had any thing to do with the veracity of Shiite traditions (hadiths). But, in some other sources, the referents of Koleini Raazi's sheikhs (quoters) had been determined and made clear. For example, Ahmad ibn-e Ali Najaashi (372-450 A.H.) has mentioned in one of his own books:

"Abou Ja'far Koleini Raazi has stated that wherever he has written the clause

(Some of our companions such as Ahmad ibn-e Muhammed ibn-e Isaa), these people had been meant to be known as :Muhammed ibn-e yahyaa, Ali ibn-e Mousa, Davoud ibn-e Koureh Qouii, Ahmad ibn-e Edris, and Ali ibn-e Ibrahim Qomi".

In addition to Ahmad ibn-e Ali Najaashi, Jamal Al- Din Hassan ibn-e yousof Helli (648-762 A.H.), a Shiite jurisprudent, orator, and scholar, has found and considered two other groups of sheikhs or quoters in Sheikh Koleini Raazi's book, "Osoul-e Kaafi" (The Sufficient [Shiite] Principles). It is worthy of mention that those quoters or sheikhs who have been identified as being Sheikh Koleini Raazi's Sheikhs (quoters) are mostly reliable and dependable men whose quotes may be considered as being sound and solid, and their probable weakness, failure, or ignorance of some of them in relation to Shiite traditions (hadiths) do not damage or blemish the veracity and the whole part of a documentation of Shiite traditions (hadiths) in Sheikh Koleini Raazi's comprehensine book, "Osoul-e Kaafi" (The Sufficient [Shiite] Principles). Furthermore, among the referents of (quoters), which Najaashi mentions in his own book, there are also two unidentified companions (quoters) whose names are as follows "Davoud ibn-e Koureh Qomi" and "Ali ibn-e Mousaa Kami thani". Moreover, Hadj Mullah Ali Kani, a great Shiite jurisprudent and Scholar of the thirteenth and fourteenth centuries A.H, in his own book, "Towzih Al – Maqaal" (The Explanations of Speech) has introduced some Shiite researchers explaining a bout the word "Eddeh" (quoters) as appeared in Sheikh Koleini Raazi's book, "Osoul-e Kaafi" (The Sufficient [Shiite] Principles), stating that this word has sometimes been interpreted as "Jamaa'at" (Some People) (Some quoters).

Sheikh Koleini Raazi's Sources and References in Writing the Book, "Osoul-e Kaafi" (The Sufficeint [Shiite] Principles).

The last point to be dealt with Sheikh Koleini Raazi's book, "Osoul-e Kaafi" (The Sufficient [Shiite] Principles) is introducing the sources and references he made use of in writing this comprehensiuue book. In this regard, it should be mentioned that when late Sheikh Kolein Raazi stayed in the city of Qom, he managed to have access to most of the quoted Shiite traditions (hadiths) from sources as well as references, and sheikhs living in this city in order to complete his comprehending book, "Osoul-e Kaafi" (The Sufficient [Shiite] Principles). Among the sheikhs, who played key roles in educating Sheikh Kileini Raazi as well providing him with related sources and references in order to complete his comprehenoine book, "Osoul-e Kaafi" (The Sufficient [Shiite] Principles), were two Shiite sheikhs by the name of "Ali ibn-e Ibrahim Qomi" and "Muhammed ibn-e YahYaa Ash'ari". In addition to quoting Shiite traditions

(hadiths), from these two sheikhs, Sheikh Koleini Raazi made use of their jurisprudential fatwas issued by them in his own comprehensive book, "Osoul-e Kaafi" (The Sufficient [Shiite] Principles). Nevertheless, it should be noted that most of Sheikh Koleini Razi's Shiite traditions, (hadiths) quoted in his comprehensive book, "Osoul-e Kaafi" (The Sufficient [Shiite] Principles), have been quoted from the two above – mentioned sheikhs, especially from Ali ibn- e Ibrahim Qomi, who had earlier managed to have access to quote Shiite traditions (hadiths) from his own father, Ibrahim ibn-e Haashem Qomi, preserving them in his own personal library.

In some cases, Sheikh Koleini Raazi makes use of the word (qala) (He said ...) in his own comprehensive book when quoting from these sheikhs, which reveals the name of the quoter of Shiite traditions (hadiths) in a way that shows these sheikhs have give late Koleni Raazi permission to quote from them as well as his having access to those Shiite traditions (hadiths). In this way, it is concluded that late Sheikh Koleini Raazi has made use of many traditional Shiite principles and writings in a direct way in his writing of his comprehensive book, "Osoul-e Kaafi" (The Sufficient [Shiite] Principles), although when presenting a traditional documentation, he mentions the name of the Sheikh (quoter) form whom the Shiite tradition (hadith) has been quoted.

Nevertheless, it should be pointed out that in the cases mentioned above, the intermediators of traditional documentations – from the quoter of Shiite tradition (hadith) to Sheikh Koleini Raazi himself – are indicative of a chain of sheikhs who had permitted other quoters of Shiite traditions (hadiths) to quote, hence Sheikh Koleini Raazi, as it was mentioned earlier, by mentioning their names, has taken out the Shiite traditions (hadiths) form the state of "Qat' " (separating the tradition (hadith) from its quoter) and "Irsaal" (quoting a tradition (hadith) without mentioning the name of its quoter). "Ta'liq" (providing the reader with the "Notes" section) in some Shite traditions (hadiths) is considered as being one of the proofs which hows that there had been some primary books which Sheikh Koleini Raazi had had access to to refer to them, from which he had mentioned Shiite traditions (hadiths) as well as Shiite fatwas.

In some other cases, too, Sheikh Koleini Raazi has mentioned his sources and references in a direct way.

As the last point, it should be mentioned here that when it was proved that some of the traditional writing principles were in the hands of Abou Ja'far Mahammed ibn-e Hassan Sheikh Tousi (385-460 A.H.) as well as Abou Ja'far Mahammed ibn-e Ali Qomi (310-381 A.H.), Known as "Sheikh Sadouq", it may be concluded that these sources and references had been in the hand of late Sheikh Koleini Raazi, although the two above – mentioned Shiite scholars had been born after Sheikh Koleini Raazi's death. To sum up, making use of the books written on Shiite Innocent Imams (peace be upon them) as well as making use of comprehensive books on

Shiite traditions (hadiths) written before his death, late Sheikh Koleini Raazi made an attempt to put a valuable and complete comprehensive book on Shiite traditions (hadiths), and he , in actual fact, managed to do so, and in doing so, he succeeded to present it with those who were interested in Shiite jurisprudence as well as Shiite traditions (hadiths).

And finally, since this great work, that is to say, "Osoul-e Kaafi" (The Sufficient [Shiite] Principles), was written and completed out of Sheikh Koleini Raazi's sincerity, faith fullness, and passion, the book has preserved its originality and durability in the course of time.

The Main Characteristics of Sheikh Koleini Raazi's Book, "Osoul-e Kaafi" (The Sufficient [Shiite] Principles)

1. Mentioning the unchanged and definite text of the Shiite traditions (hadiths) as well as avoiding defining the Shiite traditions (hadiths).

2. Not mentioning the contrasting or opposing the Shiite traditions (hadiths) as well as deeming sufficient to mention the Shiite traditions (hadiths) in accordance with the author's own jurisprudential point of view.

3. Giving priority to those Shiite traditions (hadiths) whose meanings and significations are clearer and more flawless.

4. Dissecting the text of the book in some cases with no specifications.

5. Explaining some of the Shiite traditions (hadiths) on the part of late sheikh Koleini Raazi.

6. Not quoting the Shiite traditions (hadiths) from Shiite Innocent Imams except for in rare cases.

7. Mentioning the complete documentations of the Shiite traditions (hadiths) quoted from the last quoter to the first quoter, that is to say, the Shiite Innocent Imams, except for few cases.

The Recognition of the Correct Shiite Traditions Meutioned in Sheikh Koleini Raazi's Book, "Osoul-e kaafi" (The Sufficient [Shiite] Principles)

Since the late seventh century A.H, a new attitude and way of thinking came in to existence among Shiite scholars. According to this new attitude, Shiite traditions (hadiths) were divide into: "correct", "acceptable", "reliable", "weakly – based" , and "strongly – based" types. In addition, in accordance with this division, more attempts and recognitions were made in order to obtain the statistics on the number of "correct" Shiite traditions (hadiths). In the tenth century A.H., Zein Al – Din ibn-e Nour Al – Din (911-966 A.H.), known as "Shahid Saani" (The Second Martyr), a Lebanese Shiite jurispudent, studied Sheikh Koleini Raazi's book, "Osoul-e Kaafi" (The Sufficient [Shiite] Principles)' s documentations of Shiite traditions (hadiths) in accordance

with the above – mentioned division of Shiite traditions (hadiths) into four types. Having studied Sheikh Kuleini Raazi's comprehensive book, "Osoul-e Kaafi" (The Sufficient [Shiite] Principles), Shahid Saani announced that this book possesses five thousand, and seventy – two (5072) "Correct" Shiite traditions (hadiths), one hundred and forty – four (144) acceptable Shiite traditions (hadiths), one thousand, one – hundred and eighteen (1118) reliable Shiite traditions (hadiths), three – hundred and two (302) strongly – based Shiite traditions (hadiths), and nine thousand, four – hundred and eighty – five (9485) weakly – based Shiite traditions (hadiths). In the early eleventh century A.H., Shahid Saani's son, Hassan ibn-e Zein Al-Din, extracted the correct and acceptable Shiite traditions (hadiths) from the quadruple books of Shiism, putting them in writing in a different book by the name of "Moutaqi Al – Jemaan fi Ahaadiss – e Sehaah Va Al- Hessaan", and dedicated it to the world of Shiism. It is worthy of mention that although the above – mentioned book enjoys a great value and credit in the world of Shiism, its survey and study had been done within the limits of jurisprudential Shiite traditions (hadiths), and its Shiite traditions (hadiths), include only to the end of the book "Al – Hadj". Also, in the twelfth century A.H., Muhammed Baaqir Majlesi (1037-1110 .H.), in his explanatory book, "Mer'aat Al- Oqoul fi Sharh-e Akhbaar-e Al- Rasoul", which was an explanation on Sheikh Kuleini Raazi's book, "Osoul-e Kaafi" (The Sufficient [Shiite] Principles), made an attempt to determine the different types of Shiite traditions (hadiths) in terms of correctness and weakness. It is also noteworthy to mention that the last survey or study that has been done on the extraction of "correct" Shiite traditions (hadiths) from the quadruple Shiite books including Sheikh Kuleini Raazi's book, "Osoul-e Kaafi" (The Sufficient [Shiite] Principles) would be a book by the name of "Sahih Al- Kaafi" written by a contemporary Shiite researcher named Muhammed Baaqir Behboudi.

The Manuscripts and Publications of the Book, "Osoul-e Kaafi" (The Sufficient [Shiite] Principles)

The manuscripts of the book, "Osoul-e Kaafi" (The Sufficient [Shiite] Principles) are many. For example, there exists an old manuscript of this book written by "Forouq" in the year 675 A.H., which is now kept in the School of Novvab's library. Moreover, there is an old manuscript of this book, which was written in the ninth century A.H., This latter manuscript is now extant and belongs to late Kaazim Modir Shaanehchi.

It is worthy of mention that the book, "Osoul-e kaafi" (The sufficient [Shiite] Principles) has been published in Iran as well as in India for a couple of times. The following years show the exact years in which the book, "Osoul-e Kaafi" (The Sufficient [Shiite] Principles) has been published in Iran as well as in India:

1. In the year 1302 A.H. in Lakhno, Uttar Pradesh, India.
2. In the years (1278, 1281, 1311, 1315, and 1347 A.H.) in Iran.
3. Also, this book was published in the year 1381 A.H., in eight volumes with the asset of "Islamyyeh" Library.

Furthermore, Doctor Hossein Ali Mahfouz has written a detailed biography of Sheikh Koleini Raazi. This detailed biography has been published at the beginning of the book "Osoul-e kaafi" (The Sufficient [Shiite] Principles).

Also, this biography has been published in a separate book under the title of "The Biography of Koleini".

It is worthy of mention that the book "Osoul-e Kaafi" (The Sufficient [Shiite] Principles) is now kept among the central Library of Tehran University Microfilms numbered 5156.

The Translations and Explanations Made of the Book "Osoul-e Kaafi" (The Sufficient [Shiite] Principles)

- "Al – Shaafi fi Sharh-e Osoul-e Kaafi", written by: Khalil ibn-e Qaazi Raazi Qazvini, known as Mullah Khalil Qazvini; researched by: Muhammed Hussein Deraayati; Published in two volumes.

Mullah KHALIL Qazvini has written this explanatory book on the book, "Osoul-e Kaafi" (The Sufficient [Shiite] Principles) in a combined way. He began writhing this explanation from the beginning of the book, "Osoul-e Kaafi" (The Sufficient [Shiite] Principles) in the holy city of Mecca, Saudi Arabia, in the year 1057 A.H. .

This explanatory book includes up to the end of the book "Janaa'ez". Presently, only a part of this explanatory book has been published by "Islamic Scholars Congress", and the rest of it is going to be published in the future.

Although this explanatory book has been criticized by Shiite scholars, it has inflounced many Shiite explainers and scholars.

- "Saafi dar Sharh-e Osoul-e Kaafi", written by Mullah Khalil Qazvini; researched by: Muhammed Hossein Deraayati; published in two volumes.

In addition to the Arabic explanation made on the book, "Osoul-e kaafi" (The Sufficient [Shiite] Principles), Mullah Khalil Qazvini has written this explanatory book in Farsi language, which is considered as being the one and only Farsi explanations of the book, "Osoul-e Kaafi" (The Sufficient [Shiite] Principles). Despite most explainers who have explained only a part of the book, "Osoul – e Kaafi" (The Sufficient [Shiite] Principles), Mullah Khalil Qazvini managed to explain all the three sections of the book "Osoul-e kaafi" (The Sufficient [Shiite] Principles), that is to say, "the Principles" section, "the Subdivisions" section, and "the Sermons" section.

The breadth and precision that Mullah Khalil Qazvini has applied in explaining and translating the book "Osoul-e kaafi" (The Sufficient [Shiite] Principles), as well as his precision in the translation of Sheikh Koleini Raazi's book in terms of economy has caused him to put his explanatory book in writing within twenty years. In addition to Mullah Khalil Qazvini, only Muhammed Baaqir Majlesi has put a complete explanatory book on Sheikh Koleini Raazi's book in writing.

Muhammed Baaqir Majlesi's explanatory book on Shlikh Koleini Raazi's comprehensive book is "Mer'aat Al – Oqoul" (The Mirror of Wisdoms).

- "Al – Haashia ala Osoul Al- Kaafi", written by: Mowla Muhammed Amin Astar Abadi; compiled by:

Mullah Khalil Qazvini; researched by: Ali Faazeli; published in one volume.

This annotation begins from the start of the book "Osoul-e Kaafi" (The Sufficeint [Shiite] Priniciples) and continues up to the chapter "Al – Dda'abeh va Al-Zahk" in the fourth book of "Osoul-e kaafi" (The Sufficient [Shiite] Principles).

- "Al- Haashia ala Osoul – e kaafi", written by: Seyyed Ahmad ibn-e Zein Al- Abedin Alavi Ameli; researched by: Seyyed Saadiq Hosseini Eshkevari; published in one volume.

The author of the above – mentioned book, Seyyed Ahmad ibn-e Zein Al- Abedin Alavi Ameli, spent several years as Sheikh Bahaa'ee and Mohaqiq Daamaad's apprentice, managing to receive the peromission from Sheikh Bahaa'ee to put his book in writing. As brieif as it is, this annotation includes many subtle points to be published for the first time.

- "Al – Kashf Al – Vaafi fi Sharh – e Osoul-e kaafi", written by: Muhammed Haadi ibn-e Muhammed Mo'in Al- Din Shirazi, known as "Asif shirazi"; researched by: Ali Faazeli; Published in one volume.

This annotation begins from the book "Al – Aql va Al – Jahl" (The Wisdom and the Ignorance), and continues up to the end of the book of "Towhid" (Monotheism)". It is worthy of mention that parts of the chapter "Itlaaq Al – Qowl bi – Annaho Shay' "as well as the following chapters up to the chapter "Bida' "have been left out. The author has presented his particular points of view as well as his profound and unique researches, especially on rational issues.

Here and there in this book, the author specifies that these profound, unique, and rational issues have come to his mind for the first time.

The researcher of the book, Ali Faazeli, has also pointed to these issues in the introduction section of the book. The researcher of this book has to a large extent made use of his contemporary annotator, Mirzaa Rafi'aa Naa'eeni's annotated edition of the book "Osoul-e Kaafi" (The Sufficient [Shiite] Priniciples), explaining the brief and ambiguous cases. Allameh Majlesi

in his own book, "Mer'aat Al – Oqoul" (The Mirror of Wisdoms) has also made use of the book "kashf Al – Vaafi fi Sharh –e Osoul – e Kaafi".

At the end of this annotative work, there are lists of Koranic verses, Shiite traditions, (hadiths), poems and proverbs, proper names, cults and circles, the books, name of places, special terms, name of objects and animals, research references as well as a list of related topics.

"Al – Haashia ala Osoul-e Kaafi", written by: Rafee' Al – Din Muhammed ibn-e Heydar Naa'eeni, known as "Mirza Ra'fee'aa"; researched by: Muhammed Hossien Deraayati; published in one volume.

Rafee' Al- Din Muhammed ibn-e Heydar Naa'eeni, known as Miraz Rafee'aa, spent several years as Mir Fendereski, Sheikh Abdullah Shoustari, and Sheikh Bahaa'ee's apprentice. Also, many students benefitted much from Mirza Rafee'aas knowledge.

It is noteworthy to mention that great Shiite scholars such as Allameh Majlesi, Sheikh Horr Ameli, and Mohaqiq Khansari had been Mirza Ra fee'aa's students. Mirza Ra Fee'aa's annotation which is for the first time published, would be considered as being one of the most significant and the most precise annotations written on Sheikh Koleini Raazi's book, "Osoul-e kaafi" (The Sufficient [Shiite] Principles). Also, in compiling his own book, "Mer'aat Al – Oqoul" (The Mirror of Wisdoms), Allameh Majlesi has to a great extent made use of Mirza Rafee'aa's annotation. Some of the characteristics of Mirza Rafee'aa's annotative work are as follows:

1. In view of the fact that he has been considered as being one of the rational Shiite masters and scholars, Mirza Rafee'aa has included many subtle philosophical as well as theosophical issues on the basis of "Mazhab – e Imamyeh" (a Shiite creed whose followers believe in twelve Innocent Shiite Imams). These characteristics are specifically seen in the annotations of Sheikh Koleini Razi's book of "Towhid" (Monotheism).

2. The author, Mirza Ra fee'aa, has not ignored or disregarded the documentations of Shiite traditions (hadiths), and has included common as well as unknown quoters, as well as the writings being full of spelling errors.

3. In order to explain and explicate the Shiite traditions (hadiths) as appeared in Sheikh Koleini Raazi's book, "Osoul-e Kaafi" (The Sufficient [Shiite] Principles), Mirza Ra fee'aa, in his own annotative work, has invoked other Shiite traditions (hadiths), which shows his attachment and intimacy with Shiite traditions (hadiths).

4. This annotative and explanatory work is abundant in literary points.

5. The author has made a great effort to explain difficult Arabic words, sometimes defining and translating them into Farsi words.

6. The author has specially focused on the text of Shiite traditions (hadiths) as appeared in Sheikh Kolehini Raazi's book, "Osoul-e Kaafi" (The Sufficient [Shiite] Principles), not limiting himself to only one version of the Shiite traditions (hadiths).

It is worthy of mention that this annotative work was not completely finished. It continued up to the book of "Hojjat" (Reason), chapter

, the third Shiite tradition (hadith).

At the end of this annotative work, there are lists of Shiite traditions (hadiths), Koranic verses, proper names, related books, creeds, tribes and cults, the differences in as appeared the versions of Shiite traditions (hadiths) as well as references.

- "Al – Hedaayah le Shiite A'emmeh Al- Hodaa", Written by: Sharaf Al – Din Muhammed Majzoub Tabrizi; researched by: Muhammed Hossein Deraayati and Qulaam Hossein Qaysaryyeh; published in two volumes.

The author of this work, Sharaf Al – Din Muhammed Majzoub Tabrizi, spent several years as Mullah Khalil Qazvini's apprentice. The author was influenced by the religions thoughts and beliefs of Mullah Khalil Qazvini, Muhammed Amin Astar Abadi, seyed Hassan Qaa'emi, and Mirzay – e Naa'eevi. Here and there in his explanatory work, the author quotes from the above – mentioned Shiite scholars. Of the author's explanation of Sheikh Kolehini Raazi's book, "Osoul-e Kaafi" (The Sufficeint [Shiite] Principles), only the explanations of some parts of Sheikh Kolehini Raazi's book have been handed over to the Shiite scholars of "Daar Al – Hadiss" (The House of Hadith). Up to the present time, only two volumes of this explanatory work have been published on the occasion of holding the Islamic Scholars Congress, and the two remaining volumes of it will be published soon. After mentioning a single Shiite tradition (hadith) from the book, "Osoul-e Kaafi" (The Sufficient [Shiite] Principles), the author gives his own explanation under the title of "Hedyeh" (The Gift). It is worthy of mention that the author has dedicated his explanatory work to all Shiite people of the world.

For this reason, he has named his explanatory work

(The Guidance of Guiding [Shiite] Imams for Shiite Muslims).

This explanatory book includes twelve introductions, thirty chapters, and one concluding remarks section.

In the first ten introductions, the author has dealt with arguments on Shiite traditions (hadiths) as well as on well – known Shiite figures and scholars. In the eleventh introduction, the author has introduced the thirty following chapters. In the twelfth introduction, the author has explained the sermons included in the book, "Osoul-e Kaafi" (The Sufficeint [Shiite] Principles).

- "Al – Zaree'ah ela Hafiz Al – Sharee'ah", written by: Rfee' Al – Din Muhammed ibn – e Muhammed Mo'men Guilani (eleventh century A.H.); researched by: Muhammed Hossein Deraayati; Published in two volumes.

This annotative work pertains exclusively to the book, "Osoul-e kaafi" (The Sufficient [Shiite] Principles). The author of this annotative work, Ra fee' Al – Din Muhammed ibn-e Muhammed Mo'men Guilani, spent several years of his own life as Mullah Muhammed Taqi Majlesi, Sheikh Bahaa'ee, and Mullah Feiz Kashaani's apprentice. In addition to his command of the knowledge of [Shiite] traditions (hadiths), the author has composed numerous poems in Farsi language as well as in Arabic. He has also put other works on other subject matters in writing. He, first, wrote some explanatory and elucidative notes on a particular version of the book "Osoul-e Kaafi" (The Sufficient [Shiite] Principles). Afterwards, he compiled his explanatory and elucidative notes, and together with his supplementary notes, he put them in writing in the form of a separate book. Some of the characteristics of this book are as follows:

- 1) The author's focus and attention is merely on the text of Sheikh Koleini Raazi's book, "Osoul-e Kaafi" (The Sufficient [Shiite] Principles);

- 2) Rather than limiting himself to only one version of the book "Osoul-e Kaafi" (The Sufficient [Shiite] Principles), the author, by referring to different versions of Sheikh Kolein Razi's book, has found these versions' differences and mentioned these differences in his book;

- 3) The author has made a comparison of the Shiite traditions (hadiths) as actually appeared in the book "Osoul-e Kaafi" (The Sufficient [Shiite] Principles) with Sheikh Koleini Raazi's other Shiite traditions (hadiths) as well as with other Shiite traditions (hadiths) as appeared in other tradition (hadith) book.

One of the most remarkable characteristics of the author is his acceptance of rightfulness, even when his opponents were in the right. In spite of his strong objection to Shiite philosophers and Sufi mystics of the time, he has always accepted their arguments whenever they were in the right. This very characteristic has caused his annotative work to be abundant in very subtle, delicate, fine, and remarkable points.

At the end of the second volume of this annotative book, the author has included a list of koranic verses, Shiite traditions (hadiths), literary poems, proper names, place names, books, religions cults and creeds, circles and tribes, historical incidents and wars, references, and different subject matters.

- "Al- Dorr-ol Manzoum men Kalaam Al – Ma'soum" (Rhymed Jewels from the Innocent Imams' Speeches); written by: Ali ibn-e Muhammed ibn-e Hassan ibn-e Zein Al – Din Ameli, known as Sheikh Ali Kabir; researched by: Muhammed Hossein Deraayati; published in one volume.

This annotative book includes only the books of "Wisdom and Ignorance" as well as "The Knowledge" of Sheikh Koleivi Raazi's book, "Osoul-e Kaafi" (The Suffcient [Shiite] Principles). The author of this annotative book is the grandson of the author of the book "Al – Ma'aalem" as well as the grandson of "Shahid Saani" (The Second Martyr). This annotative book is indicative of the scholarly, literary, and verbal power of its author.

Subtle and fine literary points, fine verbal definitions, a focus on the many aspects and probabilities of Shiite traditions (hadiths) as well as the clarification of shiite traditions (hadiths) using Koranic verses, all indicate the superiority of this annotative book over other annotations previously written on Sheikh Koleini Raazi's book, "Osoul-e Kaafi" (The Suffcient [Shiite] Principles). A comparison of this annotative book with other annotative books previously written on Sheikh Koleini Raazi's book, "Osoul-e kaafi" (The Sufficeint [Shiite] Priniciples) indicates that the author of this annotatine book has not adopted his own style of writing from other Shiite writers; therefore, it can be said that this annotative book, which is abundant in new religious points, has not clarified and mentioned in itself the lives of significant religious figures, and in doing so, it has referred them to other Shiite books. In writing this annotative book, the author has not deemed it sufficient to only one

version of the book, "Osoul-e Kaafi" (The Sufficeint [Shiite] Principles); rather, using different versions of Sheikh Koleini Raazi's book, he has chosen the best words, phrases, clauses, and sentences in his writing of the book, pointing to the differences between the versions of the book "Osoul-e Kaafi" (The Sufficeint [Shiite] Principles) from time to time.

- "Al – Haashyah ala Osoul – e Kaafi" , written by: Ali ibn-e Zein Al – Din Saani ibn-e Muhammed ibn-e Hassan ibn-e Zein Al – Din Ameli, known as Sheikh Ali Saqir; researched by: Muhammed Hossein Deraayati; published in one Volume.

In comparison with his uncle, Sheikh Ali Kabir, the author of the book, "Al – Dorr ol Manzoum", which ws introduced earlier, the author of the above – mentioned book had been called "Sheikh Ali Saqir". This book only deals with and discusses the book "Towhid" (Montheism) of the book "Osoul-e kaafi" (The Sufficeint [Shiite] Principles. The book has been probably written using Sheikh Ali Kabir's drafts. This is a small book; for this reason, it has been published as a companion to the book "Al – Dorrol Manzoum" which have been published in one volume. At the end of this counpanion book, the author has written a list of Koranic Verses, Shiite traditions (hadiths), proper names, books, references as well as all contents which are related to both books.

- "Tohfa tol Owlia" (The Gift of Saints), written by: Muhammed Ali ibn-e Muhammed Hassan Ardakaani, known as Faazil Nahvi; researched by: Muhammed Moraadi; published in four volumes.

This is a translation of the book, "Osoul-e Kaafi" (The Sufficient [Shiite] principles) into Farsi language. It is noteworthy to mention that, up to the present time, parts of the book "Osoul-e Kaafi" (The Sufficient [Shiite] Principles) have for many times been translated into Farsi language.

In the introduction of this translation, the emender has introduced twenty – three handwritten as well as published Farsi translations of the book "Osoul-e Kaafi" (The Sufficient [Shiite] Principles). There is no exact information about the translator of the book on hand. But it is clear that the translator had spent several years of his own life as Seyyed Bahr Al – Doum and Sheikh Ja'far Kaashif AL- Qota's apprentice. The translator translated the book "Osoul-e Kaafi" (The Sufficient [Shiite] Principles) into Farsi language on the order of Prince Muhammed vali Mirzaa, the provincial ruler of the city of Yazd, Iran. The translator has made a great effort to present a fluent translation, obviating the misunderstanding of some religious terms. In the introduction of the book, the translator has explained all kinds of religious traditions (hadiths), traditional terms as well as the religious terms included in the book "Osoul-e Kaafi" (The Sufficient [Shiite] Principles) such as "As- haabona" (our companions) and Al – Alam (The world).

- "Sharh – e Forou'e Al – Kaafi", written by: Muhammed Haadi ibn-e muhammed Saalih Mazandarani; researched by: Muhammed Javad Maahmoudi, Muhammed Hossein Deraayati, and Ali Hamidaavi; published in five volumes.

The father of the author of this book, Mullah Mahammed Saalih Mazandarani, added only short notes to the two chapters of "Osoul" (Principles) and "Rowzah" (Sermons) of the book "Osoul-e Kaafi" (The Sufficient [Shiite] Principles), and his son, mullah Muhammed Haadi, who had been one of the prominent Shiite scholars of the time, continued to annotate the chapter "Forou'" (The Subdivisions), of the book "Osoul-e Kaafi" (The Sufficient [Shiite] Principles). This annotative work includes only the following books of Sheikh Koleini Raazi's comprehensive book, "Osoul-e Kaafi" (The Sufficient [Shiite] Principles): the book of "Tahaarat" , the book of "Heiz", the book of "Janaa'ez", the book of "Namaaz" (incompletely annotated). The book of "Zakaat", the book of "Rouzeh", and the book of "Hadj". Like the style used in jurisprudential books, the style in annotating the Shiite traditions (hadiths) in this work is written in a way that after mentioning the title of the related chapter, the author mentions different quotations, explaining debates and discussions, and then, explains the necessary Shiite traditions (hadiths). Therefore, this book is considered as being more jurisprudential than any book written on Shiite traditions (hadiths).

The author of this annotative work is considered as being one of the significant Shiite scholars of his own time. He was known as "Faqih Al – Zamaan" (The Jurisprudent of the Time) as well as "Mojtahed Al – Zamaan (The Clergyman of The Time). For this reason, this Shiite annotative

work is considered as being one of the valuable and precious jurisprudential works in the world of Shiism. A great number of the last pages of the fifth volume of this great book pertain exclusively to the lists of Koranic verses, proper names, place names, books, religions, cults and creeds, circles and tribes, historical incidents and wars, important days, literary poems, references, and contents of the book.

- "Al – Bezaa'at – ol Mozja' ", written by: Muhammed Hossein ibn-e Qar yaqdi; researched by: Hamid Ahmadi Jolfaa'ee; published in two volumes.

This book is an annotative work on the book of "Rowzeh" (The Sermons) of the book "Osoul-e Kaafi" (The Sufficient [Shiite] Principles). The Shiite traditions (hadiths) of the book "Rowzeh" (The Sermons) are about different subject matters and it includes no particular outlining. Therefore, the annotator has first written a subject list for Shiite traditions (hadiths), outlining them in thirty ordered chapters, so that the access of the reader to the Shiite traditions (hadiths) in relation to "Rowzeh" (The Sermons) will be easier. To annotate the book of "Rowzeh" (The Sermons), the author has made clarifications of all ambiguous and unclear words and phrases, stating the probable aspects, hence this comprehensive annotation is considered as being the most remarkable annotations of the "Rowzeh" (The Sermons) book. The suggestion of the differences among the versions of the book, "Osoul-e Kaafi" (The Sufficient [Shiite] Principles) on the part of the author is indicative of different versions of the book "Osoul-e Kaafi" (The Sufficient [Shiite] principles) which had been accessible to the author. In the introduction of this annotative work, the researcher has introduced eleven annotations for the "Rowzeh" (The Sermons) book.

- "Mouhaj Al – yaqin" (The Explanation of His Holiness Imam Ja'far Saadiq's Letter Dedicated to All Shiite Muslims), written by: Seyyed Alaa' Al – Din Muhammed Golestaneh; researched by: Seyyed Mojtabaa Sahafi and Ali Sadraa'ee Kho'ee; Published in one volume.

The first Shiite tradition (hadith) of the book "Rowzeh" (The Sermons), included in the book "Osoul-e Kaafi" (The Sufficient [Shiite] Principles), is a fairly detailed letter written by His Holiness Imam Ja'far Saadiq (peace be upon him) who dedicated it to all Shiite Muslims. Some Shiite scholars hold the belief that this letter would, in fact, be His Holiness Imam Ja'far Saadiq's will.

Pointing to various religious and social subject matters, His Holiness Imam Ja'far Saadiq (peace be upon him) determines the condition of his own faithful followers. The author has explained and expounded the above – mentioned letter to the ordinary reader. Mentioning each piece of the letter, the author has translated it fluently, explaining its theme. In doing this, the author has attested to related Koranic verses and Shiite traditions (hadiths). On the other hand, the author's explanations as well as his clarifications in relation to Shiite traditions (hadiths) are

only few. In view of the fact that the author's addressees are the general public, he has mostly deemed it sufficient to only translating the Shiite traditions (hadiths).

- "Majmou'ey-e Rasaayel dar Sharh-e Ahaadissi as Kaafi" (A Series of Treatises for the Explanation of Some of [Shiite] Traditions (Hadiths) of the Book "Osoul-e Kaafi").

Some Shiite annotators have only explained one or a few of particular Shiite traditions (hadiths) of the book "Osoul-e Kaafi" (The Sufficeint [Shiite] Principles). In some cases, these Shiite traditions (hadiths) possess some ambiguous points, at least from the points of view of the Shiite annotators. The compilers of these series of treatises have identified forty – nine treatises. Of these fourty – nine reatises, twenty - nine treatises have been researchable, which have been presented and published in two volumes.

- "The Arabic Annotation of the Book "Osoul-e Kaafi" (The Sufficeint [Shiite] Principles), written by: Sadr Al – Mote'allehin Shirazi, called the book of "Wisdom and Ignorance", which was translated in the year 1986 A.D. by: Muhammed Khajavi, and was annotated by; Hakim Mullah Ali ibn-e Jamshid Nouri; published in Tehran, Iran, by the Ministry of Culture and Higher Education (The Institute for Studies and cultural Researches); Published in two volumes.

The contents of this translated work are as follows: The motivation of the author for writing the book, that is to say, the traditional method of Mullah Sadra, i. e, Suffi methods of Mullah Sadra, in writing this book; content report of the book; detailed discussions and precise debates of important Shiite figures, mention of traditional bodies of knowledge; a complete explanation of the Shiite traditions (hadiths); paying attention to various Shiite attitudes, clarifications, precise interpretations, the identification of different versions of the book "Osoul-e Kaafi" (The Sufficient [Shiite] Principles), footnotes, and references.

- "A Translation of the book "Osoul-e kaafi" (The sufficient [Shiite] Principles); translated in 2006 A.D. by Saadiq Hassan Zadeh; Published in Tehran, Iran by: Qaa'em-e Aal-e Muhammed Publications; published in four volumes.

- "A Translation of the Book "Osoul-e Kaafi" (The Sufficeint [Shiite] Principles); translated by: Sheikh Hossein Ansaariaan.

- "Sharh-e Osoul-e kaafi" (The Explanation of the book "Osoul-e Kaafi" (The Sufficeint [Shiite] Principles)); written by: Master Fayyaaazi", a contemporary annotator.

- "A Translation and Annotation of the book "Osoul-e kaafi" (The Sufficient [Shiite] Principles); translated and written by: Haj Seyyed Javaad Mostafavi; published in four volumes.

Furthermore, there have been instructional classes for the explanation of Shiite traditions (hadiths) included in the book "Osoul-e Kaafi" (The Sufficient [Shiite] Principles) held by Master Abedini on different subject matters such as "Monotheism" , "religious imitations" , "religious heresies", "religious comparisons and principles", "definitions of religious names and

their derivations", "differences in religious traditions (hadiths) in accordance with the prophet of Islam His Holiness Muhammed (peace be to him and his family), "the Holy Koran's pieces of evidence", "the world of being as a created phenomenon and to prove the existence of its creator".

2. The Book "Man La yahzarah Al – Faqih (The One Who A Jurisprudent Is Not In His Presence), Written by: Abou Ja'far Mahammed Ibn-e li Ibn-e Hossein Ibn-e Mousaa Ibn-e Baabevieh Qomi (Sheikh Sadouq)

Biography

About Ja'far Muhammed ibn-e Ali ibn-e Hossein ibn-e Mousaa ibn-e Baabevieh Qomi, generally known as "Sheikh Sadouq" or "Ibn-e Baabeveih" was a great Shiite scholar and learned man educated in the field of Shiite traditions (hadiths) of the fourth century A.H. . There is no evidence of his birth date in books. Nevertheless, Shiite researchers hold the belief that he was born in the year 306 A.H. or shortly after it. It is certainly believed that his birth occurred before the year 320 A. H. . Sheikh Sadouq's father, Ali ibn-e Hossein ibn-e Mousaa ibn-e Baabeveih Qomi, had been one of the greatest Shiite jurists of his own time, who lived at the time of His Holiness Imam Hassan Askari (peace be upon him) as well as His Holiness Imam Hujjat ibn-e Al- Hassan (peace be upon him), who had been treated respectfully by these two innocent imams.

About Sheikh Sadouq's birth, it has been mentioned in Shiite books that his father had not had a chance to have a child for fifty years. So he sent a letter to Hossein ibn-e Rouh, the third senior cleric of His Holiness Imam Mahdi, saying that he had not had a chance to have a child, asking him to send his message to His Holiness Imam Hujjat ibn-e Al – Hassan (Peace be upon him) to pray to God that he could have a chance to have a child after this long period of childlessness. As a reply to his letter, His Holiness Imam Hujjat ibn-e Al – Hassan (Peace be upon him) wrote to Sheikh Sadouq's father: "I Prayed to God and asked Him to bestow two sons upon you, whose beings will give you goodness and blessing". Hence, Sheikh Sadouq's birth is believed to have related to His Holiness Imam Hujjat ibn-e Al – Hassan's praying to God Almighty. Sheikh Sadouq's family was a good family, and he was brought up under the supervision of his father who was considered as being one of the greatest jurists of his own time. On the other hand, as a child, Sheikh Sadouq himself enjoyed a high level of intelligence, smartness, a powerful memory as well as inherent talent. These factors created a man who, in a short period of time, stepped towards the highest peaks of human perfection and success, so that he, under the

age of twenty, could manage to memorize thousands of Shiite traditions (hadiths). About Sheikh Sadouq's high passion for learning as well as his powerful memory, Master Sadouq Muhammed ibn-e Ali Al – Asvad states: "This high passion, love, and enthusiasm for learning the knowledge of the time found in Sheikh Sadouq is nothing to be surprised about, for he was born due to His Holiness Imam Hujjet ibn-e Al- Hassan's prayings to God Alimighty."

Sheikh Sadouq was invited by the king of the city of Rey, Rokn Al – Dowleh Deilami, to live in that city; so he went to the city of Rey and stayed at Rokn Al – Dowleh Deilami's court where the king himself, as well as his knowledgeable and well – Known vizier, Saahib ibn-e Ebaad, were living. Sheikh Sadouq lived in the court respectably and the rank of the head clergyman for Shiite Muslims in the city of Rey was bestowed upon him. Years after, sheikh Sadouq travelled to the cities of Khorasaan, Transoxiana, Neishaabour, Balkh, and Bokhara. He, then, for the propose of pilgrimage, travelled to some cities in Saudi Arabi and Iraq.

In the cities of Koufeh and Baghdad, in Iraq, Sheikh Sadouq attended Islamic schools and met Shiite scholars who gained maximum benefits from Sheikh Sadouq's teachings. Afterwards, he returned to Iran. Due to the pressure of the then dominant imposed on Shiite Muhims, Sheikh Sadouq, who was then considered as being one of the greatest Shiite scholars, could not spend life in the city of Qom, so he had to emigrate to one of the villages near the city of Balkh where all its inhabitants were Shiite Muslims.

On Sheikh Sadouq's arrival in that village, the inhabitants of that village welcomed him warmly and then requested him to put a jurisprudential book on Shiism in writing. Granting their request, Sheikh sadouq started to work on the book and put his remarkable and significant and well – known book, "Man La yahzarah Al – Faqih" (The One Who A Jurisprudent Is Not In His Presence) in writing in the same village. However, giving a careful and serious consideration to the whole life of Sheikh Sadouq, which lasted seventy years or so, indicates that he spent his whole productive life in learning, teaching, writing, defending the principles of Shiism reasonably and in a committed way, and in always remaing Shiite jurisprudent. He finally passed away in the year 381 A. H. in the city of Rey and was buried there. His tomb has now been turned in to a sacred place which is visited by Shiite pilgrims, as well as pilgrims who are fond of Shiite jurisprudence traditions (hadiths).

Sheikh Sadouq's "Mashaayekh" (Quoters) as Mentioned in the Book "Man La Yahzarah A' – Faqih" (The One Who A Jurisprudnet Is Not In His Presence)

Those Sheikhs from whom Sheikh Sadouq quote cannot be counted, but Sheikh Abdul Rahim Rabbaani Shirazi has enumerated twenty – five sheikh quoters who have either taught Sheikh

Sadouq or from whom Sheikh Sadouq have quoted Shiite traditions (hadiths) in his well – known book. Some of these twenty – five sheikhs had been considered as being well – known Shiite figures of their time, and some of them are as follows:

- Ali ibn-e Baabeveih Qomi (Sheikh Sadouq's father);
- Muhammed ibn-e Hassan Valid Qomi;
- Ahmad ibn-e Ali ibn – e Ibrahim Qomi;
- Ja'far ibn-e Muhammed ibn-e Shaazan;
- Ja'far ibn- e Muhammed ibn-e Qoulouyeh Qomi;
- Ali ibn- e Ahmad ibn-e Mahzyaar;
- Abou Al – Hassan Khyouti;
- Abou Ja'far Muhammed ibn- e Ali ibn – Asvad;
- Abou Ja'far Muhammed ibn-e ya'qoub koleini Raazi;
- Ahmad ibn –e Ziaad ibn-e Ja'far Hamadaan.

Among the Sheikhs (qouters) who are attributed to Sheikh Sadouq, his own father, Ali ibn-e Baabeveih Qomi, as well as Sheikh Sadouq's master teacher, Ibn-e Valid, had had special rank and position. A careful comparison of these two influential persons in forming Sheikh Sadouq's character indicates that Sheikhs Sadouq's own master, Ibn-e Al – Valid, has had more influence than Sheikh Sadouq's father in forming the scholarly character in him. Hence, in several cases, it is believed that, Sheikh Sadouq preferred the ideas and beliefs of his own master as compared to those of his father's.

One of the reasons for this preference is probably related to the more mderstanding of Ibn-e Al – Valid, Sheikh Sadouq's master, in comparison with Ali ibn-e Baabeveih Qomi, in relation to the knowledge of the time, because Sheikh Sadouq only quoted from his father through a religious treatise which his father had previously written for Sheikh Sadouq. For instance, Sheikh Sadouq himself writes: "My father writes in his treatise that ..."; while Ibn-e Al – Valid, Sheikh Sadouq's master, had taught Sheikh Sadouq in person, hence Sheikh Sadouq had managed to learn and understand religious knowledge in ibn-e Al – Valid's presence." However, being in the teaching presence of Ibn – e Al – Valid and benefitting from his classes had made such a great influence on forming Sheikh Sadouq's character as well as his works that learning in the teaching presence of Ibn-e Al – Valid was considered as being one of the strong points of Sheikh Sadouq's character as well as his works.

Sheikh Sadouq's students

Sheikh Sadouq himself had well found out that the best way to preserve and protect the Sayings and speeches of preceding Shiite scholars, which might be distorted at any time, was

transferring them directly and justly to his very eager and interested students in his own classes. For this reason, he himself committed to hold religious classes in which those who were really interested in Shiite principles could learn, preserve, and protect those sayings and speeches from being distorted or destroyed. Furthermore, due to abundant trips he had made to different cities, Sheikh Sadouq taught his teaching materials to a great number of eager students, discussing, arguing, and sharing his religious ideas as well as Shiite principles with a great number of Shiite scholars. Thus, because of his abundant trips to many cities and towns, it is estimated that he had had hundreds of students in different cities and towns. Sheikh Sadouq's greatest student, who excelled all his students, was Muhammed ibn-e Ali Sheikh Mofid (336-413 A.H.), an Iraqi Shiite jurispudent. Among Sheikh Sadouq's students the following students deserve to be mentioned:

- Ibn-e Qazaa'eri
- Hossein ibn-e Obeid Allah ibn-e Ibrahim Lah and his brother, Hosseing ibn-e Ali – ibn-e Baabeveih Qomi
- Ja'far ibn-e Hossein Hassakeh Qomi
- Sheikh Tousi (the Master)
- Sheikh Abou Ja'far
- Muhammed ibn-e Ahmad ibn-e Abbass ibn-e Faakhir Dourist
- Hassan ibn-e Muhammed Qomi (the author of the book "The History of Qom")
- Ali ibn-e Ahmad ibn-e Abbass Najashi (the father of Ahmad ibn-e Ali Najshi)
- Sheikh Abou Al – Barakaat
- Ali ibn – e Hassan Khouzi
- Muhammed ibn-e Soleimaan Hamrani

With regard to Sheikh Sadouq's students, Najashi writes: "Sheikh Sadouq arrived in Baghdad in the year 355 A. H.. In this yerar, a great number of "Mashaayekh" and students learned from his traditional teachings while he was a young man. "Form this sentence, it is concluded that, firstly, Sheikh Sadouq joined Mashaayekh in his youth; secondly, he had had the teaching of Shiite traditions (haditihs) in his mind, especially on his scholarly trips. Therefore, it is concluded that he had had a great number of students and quoters as well as Mashaayekh. Nevertheless, it may be mentioned that there is no precise evidence of the number of Sheikh Sadouq's students and quoters. It is also worthy of mention that according to a research carried out, and which has appeared in the introduction of the book "Ma'aani Al – Akhbaar" (The Meanings of Tidings), written by Muhammed Kalabadi, up to the present time, only twenty – seven persons of Sheikh Sadouq's quoters have not yet been identified.

Also a careful consideration of these twenty – seven quoters shows that among these quoters there had been great Shiite sheikhs such as Muhammed ibn-e Ali Sheikh Mofid (336-413 A.H.) as well as Ali ibn-e Hossein Seyyed Morteza (355-436 A.H.).

Sheikh Sadouq's Writings

In relation to the proliferation of his written books and breadth of knowledge, Sheikh Sadouq is considered as being a unique Shiite figure. If we note the titles given to him in later periods on the part of other Shiite Scholars, we find out that the title "The Head of Shiite Scholars, Who Knows Shiite Traditions (Hadiths) By Heart" has more than any other title been applied to him.

Having considered Sheikh Sadouq as being "the preserver of Shiite traditions (hadiths)", Sheikh Tousi has added that in terms of memory and knowledge, there was no other Shiite Scholar like Sheikh Sadouq among Shiite scholars living at that time in the city of Qom.

Sheikh Sadouq wrote about three – hundred Shiite books. Also, his list of books is very well – known. As once Sheikhs Sadouq mentioned himself, he had written 254 Shiite books at the time when he was writing the book "Man La Yahzarah Al – Faqih" (The One Who A Jurisprudent Is Not In His Presence). It is worthy of mention that Sheikh Sadouq's own friend and companion, Sharif Al – Din Abou Abdullah, received a permission from Sheikh Sadouq himself to make a copy of the above – mentioned books.

Ahmad ibn-e Ali Najashi (372-450 A.H.), a Shiite jurisprudent and biographer, specifies that Sheikh Sadouq has been a prolific writer, listing two – hundred books written by Sheikh Sadouq in one of his books. Nevertheless, at the present time, the most detailed list being available in which Sheikh Sadouq's written books are included, is the same list which has been published in the introduction of the book "Man La Yahzarah Al – Faqih" (The One Who A Jurisprudent Is Not In His Presence). The above – mentioned list includes the names of 219 books written by Sheikh Sadouq himself. Paying attention to the names of these books, included in the above – mentioned list, indicates that Sheikh Sadouq had been a learned and scholarly man who were knowledgeable in different branches of Shiite knowledge. Furthermore, Sheikh Sadouq's intention to put his books in writing had been to fulfill the scholarly and research requirements of Shiite Muslims from every walk of life.

Another interesting point in Sheikh Sadouq's Shiite works is his considerable innovation in making Shiite traditions (hadiths) into chapters as well as listing them by subject, so that, except for few books written by him, which had been compiled as comprehensive Shiite tradition (hadith) books such as the book "Man La Yahzarah Al – Faqih" (The One Who A Jurisprudent Is Not In His Presence), his remaining written books have titles suggesting Shiite subjects indicating Shiite traditions (hadiths) which were included in those particular subjects such as the

books "Ma'aani Al- Akhbaar" (The Meanings of Tidings), "Ilal Al – Sharaaye' "(The Reasons for Religions Traditions) "Khisaal" (The Inherent Characteristics), "Tow hid" (Monotheism), as well as others.

Introducing the Book "Man La Yahzarrah Al – Faqih" (The One Who A Jurisprudent Is Not In His Presence) Written By: Abou Ja'far Muhammed Ibn-e Hossein Ibn – e Mousa Ibn – e Baabeveih Qomi, Known As, Sheikh Sadouq

On this book, Sheikh Sadouq himself states: "This book is a book which has been written on [Shiite] jurisprudence, [Shiite] rules and principles as well as those things and actions which are religiously permissible or prohibited, in a way that includes all the things on different subjects (from "Tahaarat" (to wash oneself after easing nature) to "blood money"), and I have named this book "La Yahzarrah Al – Faqih" (The One Who A Jurisprudent Is Not In His Presence), so that those who are interested in and need religions orders omay refer to it; a book which I hope will be reliable and authoritative. I Put this book in writing and excluded all the attributions and ascriptions lest its pages become much. My intent in to put this book in writing has been to include a group of Shiite traditions (hadiths) for which I have issued fatwas, and which I have been aware and sure of their veracity and issuing from Innocent Shiite Imams, those Shiite traditions (hadiths) of which I have ordered people from all walks of life to follow."

In Praise of the Book "Man La Yahzarrah Al – Faqih" (The One Who A Jurisprudent Is Not IN His Presence)

The book "Man La Yahzarrah Al – Faqih" (The One Who A Jurisprudent Is Not In His Presence) has been considered as being the greatest as well as the most significant book written by Sheikh Sadouq. According to Shiite scholars and sages, this book is regarded as being one of the most authoritative and trustworthy Shiite books among the quadruple books in Shiism. Furthermore, thebook has been considered as being an important reference among Shiite jurisprudents, scholars as well as the general public. Tens of Shiite Scholars and jurisprudents have attempted to explain and make annotations of it, and a number of them have translated this book into farsi language. Aong Sheikh Sadouq's written works, which have been preserved up to the present time, only the book "Man La Yahzarrah Al – Faqih" (The One Who A Jurisprudent Is Not In His Presence) has been considered as being a comprehensive book on Shiite jurisprudence and orders. Sheikh Sadouq's remaining books have had titles by subject, which are all indicative of Shiite traditions (hadiths) existing and relating to those particular subjects. One of the most significant characteristics of this comprehensive book is that placing one's trust in the

veracity of religions points as well as Shiite traditions (hadiths) are more seen in this book than Sheikh Sadouq's other written books. In the introduction of the book "Mal La Yahzarh Al – Faqih" (The One Who A Jurisprudent Is Not In His Presence), Sheikh Sadouq states: "My intention of putting this book in writing has been to include a group of Shiite traditions (hadiths) for which I have issued fatwas, and for which I have ordered Shiite Muslims to follow. I truly believe that the book has been acted like a reason and a proof between myself and my Almighty Creator.

All the points I have gathered and written in this book have been extracted from well – known and authoritative references." Even though this comprehensive book has been regarded as being a wholly quotative book of Shiite traditions (hadiths), Sheikh Sadouq himself considers it as being a Shiite jurisprudential book, so that Shiite Muslims from every walk of life may act upon its religious orders. But, it is worthy of mention that in other Shiite works written by Sheikh Sadouq, such a strong guarantee is not seen, that is to say, he has not taken in his other written books – responsibility for the veracity of Shiite traditions (hadiths) included in those books. Nevertheless, the veracity of Shiite topics, points, and questions, which he has written in his book, "Al – Moqanna' " (The Witness), would to a certain extent be similar to the book "Man La Yahzarh Al – Faqih" (The One Who A Jurisprudent Is Not In His Presence). In order to prove this, Sheikh Sadouq states: "Those religious points, topics, and questions which I have written in this book, that is to say, "Al – Moqanna' " (The Witness) have been extracted from principled books written earlier by authoritative and trustworthy Shiite scholars and jurists".

Sheikh Sadouq's Motivation for Writing the Book "Man La Yahzarh Al – Faqih" (The One Who A Jurisprudent Is Not In His Presence)

Sheikh Sadouq had written the book "Man La Yahzarh Al – Faqih" (The One Who A Jurisprudent Is Not In His Presence) in the hope that it was used as a self – study jurisprudential book to answer the traditional Shiite questions of Shiite Muslims from every walks of lie. He had not written the book for the use of Shiite students at theological schools. He also wrote this comprehensive book, so that Shiite Muslims from all walks of life may have access to solve their religious problems. In doing so, Sheikh Sadouq either excluded or put Shiite traditions (hadiths) in abeyance. Nevertheless, in order to identify those Shiite traditions (hadiths), he added a documentative section at the end of this book in order that it indicates the connection of each Shiite tradition (hadith) with its quoter. In addition to that, the age and time which Sheikh Sadouq was living in was an age in which Shiite jurisprudence had not yet separated from its quoted prominent and distinguished from, hence, following the dominant religious zeitgeist of

that period, Sheikh Sadouq put this comprehensive book in writing and in the form of a practical treatise. Although this jurisprudential – traditional treatise was indicative of Sheikh Sadouq's issued fatwas, the book was not faded away or did not go out of fashion after Sheikh Sadouq's death, because the book contained all Shiite traditions (hadiths) which had been earlier stated by Shiite Innocent Imams. Furthermore, even though the book was considered as being an authoritative documentation for easy reference for Shiite Muslims from every walk of life, it gradually attracted the attention of Shiite scholars and jurists, taking center stage of religious orders only with Sheikh Kileini Raaz's book, "Oslul-e Kaafi" (The Sufficient [Shiite] Principles) as well as Sheikh Tousi's book, "Tahzibein" (Moral Refinements). With regard to his motivation for writing the book, "Man La Yahzarah Al – Faqih" (The One Who A Jurisprudent Is Not In His Presence), Sheikh Sadouq, in the introduction of this book, states: "When the divine destiny took me to distant foreign countries, and by such divine fate I arrived in the village of Ilaaq, which was located in the land of Balkh, a man by the name of Sharif Al – Din Abou Abdullah, known as "Ne'mat" came into my place and he, with his companionship caused my cheerfulness to last endlessly, so that because of his companionship I became very lighthearted ... While speaking with me , he pointed out to me that Muhammed ibn-e Zakaria Raazi had put a book on medicine in writing, naming it "Man La Yahzarah Al – Tabib" (The One Who A Physician Is Not In His Presence). He reminded me that Raazi's book was a precise, complete, and sufficiently perfect book in its own kind. Stating this, he, then, requested me to put a book on Shiite jurisprudence, religious traditions (hadiths) and orders in writing, a book which was to be a comprehensive compendium of all of my previously written writings in these fields. He also suggested that I give the title "Man La Yahzarah Al – Faqih" (The One Who A Jurisprudent Is Not In His Presence) to the book, so that it could be used as a comprehensive reference for him, so that he could place trust in it, and he could put confidence in it in order to receive Shiite fatwas..."

Granting his request, I put the book in writing and excluded all its documentations, so that its pages did not increase so much, although if I had included the documentations, it would have become a much more useful book.

The Sources Used for the Book "Man La Yahzarah Al – Faqih" (The One Who A Jurisprudent Is Not In His Presence) By: Sheikh Sadouq

Sheikh Sadouq extracted and compiled the Shiite traditions (hadiths) of the book "Man La Yahzarah Al – Faqih" (The One Who A Jurisprudent Is Not In His Presence) from the books written by preceding Shiite scholars such as "Hariz Ibn-e Abdullah Sajestaani", "Sheikh Halabi",

"Ali Ibn-e Mahzyaar Ahwazi", "Ahmad Ibn-e Muhammed Ibn-e Issaa", "Ibn-e Abi Omair", "Sheikh Barqi", and "Hussein Ibn-e Sa'eed Ahwazi".

The Structure of the Book "Man La Yahzarah Al – Faqih "(The One Who A Jurisprudent Is Not In His Presence)

The book "Man La Yahzarah Al – Faqih" (The One Who A Jurisprudent Is Not In His Presence) has been published in six volumes. Each volume of the book contains different chapters. What follows is a brief introduction of the volumes as well as the chapters contained in the book:

1. The First Volume: The book of Prayer, on Performing ablutions, on immersion, on ablution with earth or said, on the virtue of saying Prayers, on Qiblah (direction to which Muhammedans turn when praying), on Izan (call to prayer), on Iqaamah (The Second call to prayer), and on what follows the prayer.

2. The Second Volume: The book of prayer (a sequel), the book of Zakaat (alms), the book of fasting, the book of seclusion for worshipping God Almighty.

3. The Third Volume: on Hajj, on the causes and mysteries of Hajj, on traveling and its conventions, on the conventions of the traveler, on going on the pilgrimage to the Innocent Shiite Imams' tombs as well as martyres' tombs.

4. The Fourth Volume: the book of destiny on the kinds of judgments, on the requirements of judgment, on justice, on perjury, on proxy, on freeing the slaves and its rules, the book of "Al – Ma'eeshat" (Earning a living) on different professions, on commerce and its conventions, on transactions, on fishing and hunting and beheading the animals, obligations to making vows and atonements.

5. The Fifth Volume: the book of conjugal life, the book of divorce, the book of punishments, the book of atonements.

6. The Sixth Volume: on last will and testaments, the book of religious duties and inheritances, on the inheritance portion of deceased parents, on the inheritance of children, on the inheritance of ancestors, on the inheritance of the deceased.

The Number of Shiite Traditions (Hadiths) in the Book "Man La yahzarah Al – Faqih" (The One Who A Jurisprudent Is Not In His Presence)

According to Bahaa Al – Din Muhammed Ibn-e Hossein Sheikh Bahaai's (953-1030 A.H.) counting in his own delineation on the book "Man La Yahzarah Al – Faqih " (The One Who A

Jurisprudent Is Not In His Presence) as well as Mowlaa Moraad Ta freshi's account on the book "Sahife – ye Sajjaadie", there are five – thousand nine – hundred and sixty – three Shiite traditions (hadiths) in the book "Man La Yahzarah Al – Faqih" (The One Who A Jurisprudent Is Not In His Presence). Two thousand and five – hundred of these Shiite traditions (hadiths) are considered as being "Morsal" traditions (hadiths). According to Sheikh Sadouq himself, by "Morsal" traditions or hadiths, is meant those Shiite traditions (hadiths) which are not clear whether they are quoted from Shiite Innocent Imams or not, or those Shiite traditions (hadiths) which have been quoted from Shiite Innocent Imams in a known book with a known writer, but none of his students and "Mashaayekh" (the quoters of those Shiite traditions) have not mentioned or known such books. It should be noted that Sheikh Sadouq, as a man who had been learned in Shiite traditions (hadiths), had been completely aware of the role of presenting documents for proving the veracity and authenticity of a Shiite tradition (hadith), but since his addressees and readership in the book "Man La Yahzarah Al – Faqih" (The One Who A Jurisprudent Is Not In His Presence) had been his own followers as well as the general public in the first place, and since these groups of readership did not need any documentations to receive religious orders and fatwas, he excluded the documentations in this comprehensive book. Nevertheless, having been aware that this book could be used as a reference for other Shiite scholars afterwards, he put a list of "Mashaayekh" (quoters) in writing and added it to the book to take its Shiite traditions (hadiths) out of the form of "Irsaal" (mentioning a tradition without giving the name of its quoter). Nevertheless, he could not manage to follow this approach completely, and after presenting a list of "Mashaayekh" (quoters), a number of Shiite traditions (hadiths) in his book remained in the form of "Irsaal" (mentioning a tradition without giving the name of its author).

The Authenticity of the Book "Man La Yahzarah Al – Faqih" (The One Who A Jurisprudent Is Not In His Presence)

Sheikh Sadouq himself states in this book: "... Meanwhile, in putting this book in writing, I have mentioned those Shiite traditions (ahdiths) of which I have issued fatwas; so, I issue the decree, considering them as being true, accurate and exact. Furthermore, I hold the belief that these Shiite traditions (hadiths), that I have gathered in this book, act as a reason between my God and I. "Quoting from Alaameh Tabatabaa'ee, Ayatollah Abdullah mameqaani (1290-1351 A.H.), a great Shiite jurisprudent, writes: "For a few reasons, some of our companions preferred the Shiite traditions (hadiths) mentioned in Sheikh Sadouq's comprehensive book to those mentioned in other quadruple books of Shiism". These reasons are as follows:

- Shiekh Sadouq's enjoyment of a great and powerful memory which caused him to record Shiite traditions (hadiths) in the best way he could.

-Sheikh Sadouq's stabilization in quoting Shiite traditions (hadiths).

- The recentness of Sheikh Sadouq's comprehensive book as compared with Sheikh Koleini Raazi's book.

- Guaranteeing the veracity of all Shiite traditions (hadiths) in the book "Man La Yahzarah Al – Faqih" (The One Who A Jurisprudent Is Not In His Presence) on the part of Sheikh Sadouq himself.

- Sheikh Sadouq's purpose in writing this book had not only been to quote Shiite traditions, but also to issued fatwas being in accordance with what he had earlier quoted

The Survey of the Shiite Traditions' (Hadiths) Documentations in the book "Man La Yahzarah Al – Faqih" (The One Who A Jurisprudent Is Not In His Presence)

In his list of "Mashayekh" (Quoters) included in his comprehensive book "Man La Yahzarah Al – Faqih "(The One Who A Jurisprudent Is Not In His Presence), Sheikh Sadouq enumerates three – hundred and seventy – nine quoters of Shiite traditions (hadiths) altogether. A majority of these quoters of Shiite traditions (hadiths) were the authors of books as well as the enactors of early Shiite principles. At first glance, it seems that Sheikh Sadouq's list of "Mashaayekh" (Quoters) does not follow a fixed order, but after paying a careful attention, it becomes clear that Sheikh Sadouq has arranged his list of quoters in accordance with and in order of using the books from which the Shiite traditions (hadiths) have been extracted. On studying Sheikh Sadouq's list of quoters, the significant following points are understood:

1. A comparison of Sheikh Sadouq's list of quoters with the quoting documentations of the book "Man La Yahzarah Al – Faqih" (The One Who A Jurisprudent Is Not In His Presence) shows that Sheikh Sadouq's list of quoters is not a complete list at all. In other words, one – hundred and twenty quoters, whose quoted Shiite traditions (hadiths) have been included in the descriptive documentations of Sheikh Sadou'qs list, had not been sheikhs in the past. Some Shiite Scholars hold the belief that Sheikh Sadouq had lost his memory while arranging this list.

2. Fifty Persons of Sheikh Sadouq's list, who are connected with quoting Shiite traditions (hadiths), and who the documentations of Shiite traditions (hadiths) are about, have not had any written books or had not been enactors of any early Shiite principles in the past. These persons include men such as Ibrahim Ibn-e Sofyaan, Isma'eel Ibn-e Issaa, Ibn-e Muhammed, and The Shiite traditions (hadiths) attributed to these fifty persons outnumber hundreds of Shiite traditions (hadiths). In this regard, it can be probably said that using the comprehensive books of

Ibn-e Valid and Sa'd Ibn-e Abdullah, Sheikh Sadouq had attempted to mention and quote the so – called Shiite traditions (hadiths) from them.

3. Another point about Sheikh Sadouq's list of quoters is the presence of anonymous as well as unreliable quoters in it. More than fifty persons of those quoters whose names had been included in the quoting documentations in the book "Man La Yahzarah Al – Faqih" (The One Who A Jurisprudent Is Not In His Presence) were anonymity as well as unreliable persons such as Jaabir Ibn-e yazid Ja'afi, Hassan Ibn-e Ali Ibn-e Abi Hamzeh Bataa'eni, Muhammed Ibn-e Shahab Zahari, and

Considering the points which were stated above about "Irsaal" (mentioning a Shiite tradition (hadith) without giving the name of its quoter), the anongnity of some quoters, and the ill reputé of some other quoters in the book "Man La Yahzarah Al – Faqih" (The One Who A Jarisprudent Is Not In His Presence), some Shiite scholars and Islamic researchers hold the belief that only one fifth of the Shiite traditions (hadiths) in this book is true, correct, and exact. And Considering the texts of Shiite traditions (hadiths) and the obviation of their contradictions with the Shiite traditions (hadiths) included in Sheikh Koleini Raazi's book, "Osoul-e Kaafi" (The Sufficeint [Shiite] Principles) as well as with the Shiite traditions (hadiths) in the book "Tahzibein" (The Moral Refinements) written by Sheikh Tousi, it becomes clear that only one sixth of the Shiite traditions (hadiths) in Sheikh Sadouq's comprehensive book are considered as being authentic, correct, exact, and true. These quotations indude one thousand six – hundred and forty – two Shiite traditions (hadiths) which have been collected by Muhammed Baqer Behboudi and was published under the title "Sahih Al – Faqih" (The Right Jurisprudent) containing a selection of Sheikh Sadouq's book, "Man La Yahzarh Al – Faqih" (The One Who A Jurisprudent Is Not In His Presence), accompanied by Farsi translations of the Shiite traditions (hadiths). It should also be noted that in consideration of the greatness who are learned in Shiite traditions (hadiths) and considering Sheikh Sadouq's own specification of the veracity of the contents mentioned in his comprehensive book, "Man La yahzarah Al – Faqih"](The One Who A Jurisprudent Is Not In His Presence), some Shiite scholars have come to the conclusion that all the Shiite traditions (hadiths) included in Sheikh Sadouq Comprehensive book are exact, correct, and authentic; hence , being applicable in anytime and age. With regard to this claim, it should be said that, firstly, in spite of Sheikh Sadou's specification of the veracity of the Shiite traditions (hadiths) in his book, "Man La Yahzarah Al – Faqih" (The Man Who A Jurisprudent Is Not In His Presence), His specification is nothing but a Shiite Jurisprudential order to confirm the veracity of his own fatwas; and his order on the veracity of his own treatise is only valid for the use of his followers, companions as well as himself; therefore, it is not considered as being valid for the of other Shiite scholars.

Secondly, apart from the documentative "Irsaal" (mentioning a Shiite traditions (hadith) without giving the name of its quoter) parts of the book's traditions (hadiths), some problems are seen in the texts and documentations of traditions (hadiths), some of which have been explained and discussed by Shiite scholars and Islamic researchers.

References Used By Sheikh Sadouq in Writing the Book "Man La Yahzarah Al – Faqih "(The One Who A Jurisprudent Is Not In His Presence)

To inform the readers of the significant references which Sheikh Sadouq benefitted from in writing the book "Man La Yahzarah Al – Faqih" (The One Who A Jurisprudent Is Not In His Presence), we should point out that the themes and subjects of a number of early previously written books have been included in this comprehensive book, the themes and subjects which Sheikh Sadouq has referred to only parts of them.

Nevertheless, three major references have been used in writing the book "Man La yahzarah Al – Faqih" (The One Who A Juris prudent Is Not In His Presence) on the part of Sheikh Sadouq.

These three major references are as follows:

1. The book "Al – Rahmah" written by: Abou Al – Qasim Sa'd Ibn-e Abdullah Ash'ari Qomi;
2. The book "Jaame' " written by: Sa'd Ibn-e Abdullah Ash'ari Qomi's teacher, Ibn Al – Valid;
3. And the book "Sharaaye' Al – Islam" written by Abou Al – Qasim Najm Al – Din Ja'far Ibn-e Hassan Hazali, known as the First Researcher.

Generally speaking, the three above – mentioned writers had been considered as being Shiite figures in their age and time. In addition to that, it should be noted that there are unreliable or fairly reliable book among Sheikh Sadouq's list of references. But, undoubtedly, one of the defects that Shiite Scholars and researchers believe that exists in Sheikh Sadouq's comprehensive book, "Man La Yahzarah Al – Faqih" (The One Who A Jurisprudent Is Not In His Presence) is that many of its Shiite traditions (hadiths) are of "Mursal" kind (=a tradition whose quoters have been excluded, or it has been attributed to a Shiite Innocent Imam , without giving the name of its quoters).

Different Versions and Publications of the Book "Ma La Yahzarh Al – Faqih " (The One Who A Jurisprudent Is Not In His Presence)

Sheikh Sadouq's comprehensive book has been published in four volumes by "The Institute for Islamic Publications Affiliated to the Association of Teachers of Qom Theological School" in regular – size paper back in the year 1413 A.H.

Translations and Annotations Made of the Book "Man La Yahzarah Al – Faqih" (The One Who A Jurisprudent Is Not In His Presence)

1. The book "Rowzat Al – Mottaqin" (The Garden of the Pious Men). This book is an Arabic annotation made of the book "Man La Yahzarah Al – Faqih" (The One Who A jurisprudent Is Not In His Presence), written by: Mowla Muhammed Taqi Majlessi, the father of Allameh (Polymath) Majlessi. Furthermore, a Farsi annotation of this book has been written in ten volumes by Muhammed Taqi Majlessi.

2. The book "An Annotation made of Man La Yahzarah Al – Faqih" , written by Seyyed Amir Muhammed Saalih Ibn – e Amir Abdul Vaase', Allameh Majlessi's son – in – law.

3. The book "An Annotation made of Man La Yahzarah Al – Faqih" , written by: Bahaa Al – Din Muhammed Ibn-e Hussein, known as Sheikh Bahaai.

4. The book "Ta'aahod Al – Tanbih". This book is an annotation made of the book "Man La Yahzarah Al – Faqih", written by: Sheikh Abou Ja'far Muhammed Ibn-e Hassan Ibn-e Zein Al – Din Shahid Saani.

5. The book "An Annotation made of Man La Yahzarah Al – Faqih", written by: Mullah Saalih Maazandaraani.

It is worthy of mention that, instead of annotating Sheikh Sadouq's comprehensive book, researchers have deemed it sufficient to write marginal notes about Sheikh Sadouq's book. Some of these marginal notes are as follows:

1. "The Marginal Notes of Mohaqqiq Daamaad" (death: 1041 A.H.).
2. "The Marginal Notes of mullah Saalih Maazadaraani" (death: 1081A.H.), Allameh Majlessi's son – in – law.
3. "The Marginal Notes of Aqaa Jamaal Khaansaari" (death: 1125 A.H.).
4. "The Marginal Notes of Mowlaa Aziz Allah, the son of Allameh Majlessi, the great.
5. The book "An Annotation made of Man La yahzarah Al – Faqih" , written by: the son of Qaazi Nour Allah Shoushtari Shahid

3. The Book "Tahzib Al – Ahkaam" (Moral Refining Orders) Written By: Abou Ja'far Muhammed Ibn-e Hassan, Sheikh Tousi

Biography

Abou Ja'far Muhammed Ibn-e Hassan Tousi, generally Known as "Sheikh Al – Taa'efeh" or "Sheikh Tousi", is considered as one of the widely known Shiite figures in the world of Islam.

He has also been one of the world's intelligent and talented genius Shiite Scholars. He was born in Tous, one of the environs of Khorasan, in the holy month of Ramadan in the year 385. A.H., He immigrated to the city of Baghdad, Iraq, and stayed there until his death.

After the death of his master teacher, Seyyed Morteza Alam Al – Hoda, Sheikh Tousi assumed the responsibility for scholarly as well as the fatwa headship of the world of Shiism in Baghdad. He also benefitted from the scholarly and Shiite teachings of Shiite master teachers such as "Hussein Ibn-e Obeid Allah Ibn-e Ibrahim" (411A.H.), known as Ibn-e Qazaa'eri, "Abou Abdullah Muhammed Ibn-e Muhammed Ibn-e Na'maan" (413 A.H.), known as Sheikh Mofid, and "Alam Al – Hoda Abou Al – Qaasim Ali Ibn-e Al – Hussein Mousavi" (436 A.H.) who, after Sheikh Mofid's death, had assumed the responsibility for the leadership of "Ja'fari Creed" (=the most important Shiite creed attributed to His Holiness Imam Ja'far Sadiq (peace be upon him)). It is worthy of mention that at the time of Seyyed Morteza Alam Al – Hoda Shobair, Sheikh Tousi benefitted from all Shiite scholars being in Seyyed Morteza Alam AL- Hoda's classes. And Sheikh Tousi had been given the most attention and approval by his Shiite teacher, Seyyed Morteza Alam Al – Hoda, by comparison with other students.

After Seyyed Morteza Alam Al – Hoda's death, Sheikh Tousi was appointed the leader of the creed "Ja'fari" (=the most important Shiite creed attributed to His Holiness Imam Ja'far Sadiq (Peace be upon him)) and many great figures of Islam as well as Shiite Scholars benefitted from his teachings. Sheikh Asad Allah Ismaail Ibn-e Mulhah Mohsen Dezfouli Kazemi (1186-1237 A.H.), generally known as "Mullah Asad Allah Tostari", in the introduction of the book "Maqaabis Al – Anvaa' "states: "Sheikh Tousi's students, who were Shiite Muslims, had been estimated more than three – hundred people, and some of his students, who were Shiite Muslims, had been estimated more than three – hundred people, and some of his students, who were Sunni Muslims, had been estimated numerous."

After Seyyed Morteza Alam Al – Hoda's death, Sheikh Tousi stayed in Baghdad for twelve years until the exploiting the weakness of Aal – e Bouyeh dynasty, Seljuk Turks attacked Baghdad and capturing the city and putting an end to Aal – e Bouyeh dynasty. Meanwhile, Abdul Malek, Toqrol Beig's prejudiced vizier, attacked Shiite – dwelling neighborhoods and massacred many Shiites residing there. Also, on his order, the library of Abou Nasr Shapour Ibn-e Ardeshir, Bahaa Al – Dowlah Bouihi, which was considered as being a very significant theological school in Baghdad, was burned.

Also, Sheikh Al – Taa'efeh and his companions got entangled in the fire of this disturbance and hence, revolted. Some rebels attacked Sheikh Tousi's house in order to murder him, but, being unable to find him in the house, they set fire to Sheikh Tousi's belongings and books. After this unfortunate and catastrophic attempt, which caused irremediable damages, Sheikh Tousi left

Baghdad and migrated to the city of Najaf and founded "Najaf Theological school", which since that time has been considered as being an honor of every scholar, specially that of every twelve Shiite Imams. Muhammed Taqi Shoushtari, generally known as "Mohaqqiq Shoushtari" or "Shoushtari, the Polymath" (1903-1955B.C.), a contemporary Shiite scholar and learned man in the field of Shiite traditions (hadiths), in the book "Maqaabis Al – Anvaar" states: "Sheikh Tousi's migration to the city of Najaf has probably been one of divine providences as well as divine bounties for Shiite Muslims, because he found an appropriate free time in the late years of his life to put all his efforts into scholarly researches which created innovations and new thoughts specially in the field of Shiite jurisprudence. Sheikh Tousi Spent twelve years of his life to teaching, writing, guiding, proselytizing, and performing other religious duties and undertakings, until on the Monday night of the twenty – second of the Month of Muharram in the year 460 A.H., when he was seventy – five years of age, Sheikh Tousi passed away, and according to his written will, he was buried in his own house. And, so, the world of Islam lost one of its great and well – known Shiite jurists, a Shiite figure who has been unique in the comprehensiveness of character as well as in scholarly Shiite works.

Sheikh Tousi's Personality and His Scholarly Position

In fact, Sheikh Tousi's personality and his scholarly position are needless to mention and describe. And, although the writer of these lines troubled himself to find Sheikh Tousi's scholarly position, he was not able to describe Sheikh Tousi's scholarly position among other Shiite scholars. In other words, Sheikh Tousi's scholarly position is beyond compare. And although Shiite scholars have always attempted to describe Sheikh Tousi's personality as well as his scholarly Position with admirable, impressive, and splendid adjectives and phrases, they have not been able to wholly describe his personality as well as his scholarly position. In actual fact, anyone who is able to read Shiite historical books and deeply think about different scholarly written works of Sheikh Tousi, will find out that Sheikh Tousi has been one of the scholars of the world of Shiism, the one who has been a leader of Islam's mojtaheds (jurisprudents), a pioneer as well as a founder of Shiite scholarly circles; Imams' jurisprudents of his own time, great jurist who popularized the absolute deducing facts from the Koran and Shiite traditions (hadiths) in Shiite jurisprudence and principles, who transcended the deduction of facts from the Holy Koran as well as Shiite traditions (hadiths) to their highest possible Point in accordance with "Ja'fari" jurisprudence until he was honored the title of "Sheikh". In order to understand Sheikh Tousi's great personality as well as his scholarly position, it is enough to consider that years after Sheikh Tousi's death, and in spite of many existing Shiite scholars, no Shiite scholar

could manage to overshadow Shiekh Tousi's great personality as well as his great scholarly position in the world of Shiism.

Up to the emergence of "Khadjeh Nasir Tousi" as well as his highly talented and intelligent student, Helli, the polymath, no Shiite scholar and jurisprudent could outstrip Sheikh Tousi in the world of Shiism. It is worthy of mention that before putting the book "Majma' Al – Bayaan" and "Javaame' Al – Javaame' " in writing by Amin Al – Islam Fazl Ibn-e Hassan Tabressi, no book like Sheikh Tousi's book "Tabiaan", and no Koranic interpreter like him existed among Shiite scholars. Sheikh Tousi Was, indeed, far superior to other Shiite Scholars in his age and time. Putting the book "Al – Khalaaf" in writing, Sheikh Tousi, with a broad consideration, established the Shiite comparative jurisprudence. Also, by writing his valuable book, "Al – Mabsout fi Fiqh – Al – Imamyah", Sheikh Tousi opened up new vistas for Shiite jurisprudence, for, before the writing of the latter book, Shiite jurisprudence was limited to traditional themes and their questions. Putting the book "Al – Mabsout" in writing as well as showing the way of Shiite "Ijtehad", that is to say, extracting and deducing religious issues from the Holy Koran itself, Shiite traditions (hadiths), Shiite consensus as well as religious orders as well as new religious orders which had been enacted by contemporary Shiite jurisprudents – orders which were not found in Shiite traditions (hadiths) at all – Sheikh Tousi expanded a newly – enacted method of "Ijtehad" as well as a new Shiite jurisprudential understanding which had been earlier established by the twelve Innocent Shiite Imams, an Ijtehad and a Shiite jurisprudential understanding which still continues up to the present time and are being expanded day by day. In fact, the present – day Shiite jurisprudence, the Ijtehad, and the understanding of these, have been the method which had previously been enacted and clarified by Sheikh Tousi. Since the Shiite jurisprudence and the Shiite principles are closely interwoven and interact one another, Sheikh Tousi's new and unprecedented innovations in these fields, which represent the logic of Shiite jurisprudence as well as the understanding of general Shiite rules, principles, and orders were expressed and revealed in Sheikh Tusi's vital principled book, "Al – Oddat fi Osoul Al – Fiqh" (The Indispensable Means and Mediums for the Application of the Principles of Shiite Jurisprudence). After Sheikh Tousi's death, for so many years, all Shiite scholars of the cult "Imamyah" followed Sheikh Tousi's issued fatwas. In actual fact, expressing one's opinions against those of Sheikh Tousi's was considered as being insulting. The author of the book " Al – Ma'aalem" quotes from his own father, Shahid Saani, that , after Sheikh Tousi's death, a great majority of Shiite jurisprudents took notice of and were guided by Shiekh Tousi's fatwa's, because of having a strong belief as well as a good opinion of him. Also, Sadid Al – Din Mahmoud Ibn-e Ali Ibn-e Hassan Homsy, who had perceived the age of stagnation after Sheikh Tousi's death, says: "After the deat of Sheikh Tousi, the world of Shiism had no authentic jurisprudent, and all Shiite

jurisprudents of the time acted in conformity with and adhered to Sheikh Tousi's jurisprudential points of view and attitudes.

According to Ayatollah Shahid Seyyed Muhammed Baqir Sadr (1359-1400 A.H.), an Iraqi Shiite theoretician and politician, there are three major factors which, after Shiekh Tousi's death, prevented the progressing path of jurisprudential knowledge from going forward. These three major factors are as follows:

1. The migration of Sheikh Tousi from Baghdad to Najaf.
2. The greatness and grandeur of Sheikh Tousi's knowledge and learning.
3. The stagnation of jurisprudential thoughts among Sunni scholars and jurisprudents of the time.

Nevertheless, the first person who objected to and rejected Sheikh Tousi's ideas, beliefs, and opinions was a Shiite scholar named "Ibn-e Dorar Mir Helli" (598A.H.). Mir Helli would call the Shiite scholars living between Sheikh Tousi's time and his own time "Moqalledeh" (Imitators). Nevertheless, Sheikh Tousi's ideas, beliefs, and opinions in different areas of knowledge, have not lost their significance and credibility. The significance and credibility of Sheikh Tousi's ideas, beliefs, and opinions are specially seen in Shiite jurisprudence as well as Shiite principles, Shiite jurisprudence and principles which have seriously been paid attention to by all compatible as well as incompatible Shiite scholars who have considered Sheikh Tousi's comprehensive book, "Man La Yahzarah Al – Faqih" (The One Who A Jurisprudent Is Not In His Presence) as being their main reference.

In this regard, Sheikh Asad Allah Dezfouli Al – Kazemi, the author of the book "Maqabis Al – Anvaar", states: Referring to Sheikh Tousi's comprehensive book, "Man La Yahzarah Al – Faqih" (The One Who A Jurisprudent Is Not In His Presence), death had been so popular after his own death among other Shiite scholars that in many cases Shiite scholars who were called "Mohaqqiq" (Researchers) and "Allameh" (Polymath) first quoted Shiekh Tousi's opinions, ideas, and beliefs without mentioning his name, and then mentioned their contrasting and opposing ideas. Although this was a contrast between the two ideas, it showed that how much those Shiite scholars respected Shiekh Tousi's opinions and ideas that they first mentioned Sheikh Tousi's ideas and opinions."

Sheikh Tousi put the book "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders) in writing to make an annotation of his master teacher, Sheikh Mofid's book, "Maqa'eh", compiling thirteen thousand five – hundred and ninety (13590) Shiite traditions (hadiths) in it. The above – mentioned book contains all Shiite traditions (hadiths), religious Shiite orders as well as Shiite subdivisions, providing Shiite jurisprudents with most of necessary Shiite traditions (hadiths). Furthermore, this book contains Shiite jurisprudential, argumentative, principled topics as well

as topics of importance among Shiite scholars, and all the information along with documentations and many other useful subject matters. In addition to this book, Sheikh Tousi put the book "Istebzar" (The Sagacity) in writing, which is on the basis of contrasting and opposing Shiite ideas, beliefs, and opinions existing among different Shiite scholars.

Shiekh Tousi himself has stated at the end of this book: "I have gathered together five thousand five – hundred and eleven (5511) Shiite traditions (hadiths) in this book. "These two significant books, that is to say, "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders) and "Istebzar" (The Sagacity) have been considered as being two authentic and reliable comprehensive books in the world of Shiism, books which have up to now have been regarded as being references for perceiving and understanding Shiite orders known by Shiite jurists. Seyyed mahdi Ibn-e Morteza Bahr Al – Oloum had been one of the learned Shiite scholars in Shiite traditions (hadiths). Most Shiite scholars would come a long way from other countries to meet him and discuss different Shiite subject matters with him. Sheikh Tousi's books "Tahzib Al – Ahkam"(The Refinement of [Shiite] Orders) and "Istebzar (The Sagacity) are considered as being valuable Shiite books on Shiite tradition (hadith). These books are regarded as references among Shiite jurists. These books are superior to other Shiite books, because in these two books, especially in the book "Tahzib Al – Ahkan" (The Refinement of [Shiite] Orders), Sheikh Tousi has himself researched and studied about all the information and traditions which included Shiite subdivisions. As a result, this book is considered as being a sufficient reference for Shiite jurists, making them free from want of other Shiite books, while the books "Osoul-e Kafi" (The Sufficient [Shiite] Principles) written by Sheikh Koleini Razi and "Man La Yahzarah Al – Faqih" (Te One who A Jurisprudent Is Not In His Presence) do not make Shiite jurists free from want of other Shiite books.

In addition to this, these two books contain Shiite jurisprudence and argumentations which are accompanied with documentations, giving information to the readership on the basis of the principled as well as Shiite Subject matters, providing the readership with contrasting and opposing Shiite information accompanied with quotations as their evidence. It is noteworthy to mention that Sheikh Tousi's attempts and efforts made in compiling subject matters in the areas of Shiite jurisprudence, Shiite principles, Shiite discourse, Shiite interpretations, and Shiite traditions (hadiths) based on Shiite jurisprudence are not the continuation of the past scholarly Shiite movements; rather, his attempts and efforts made in every area of knowledge made every knowledge prompted and progressed. And this very feature makes Sheikh Tousi completely different from other Shiite scholars and jurists. The important step which Sheikh Tousi made, and the great transformation which he created in every area of knowledge of the time, did place him somewhere between the primary progress of Shiite learning age and the age in which

Shiite learning had to a great extent advanced. Sheikh Tousi puts an end to the primary progress of Shiite learning age, founding the advanced age of Shiite learning. For this reason, he had been known as "Sheikh Al – Ta'efeh" (The Sheikh of the Shiite Creed).

The Works Written by Sheikh Tousi

The Scholarly works written by Sheikh Tousi are divided as follows:

1. "Interpretive" works including three books;
2. "Jurisprudential" works including eleven books;
3. "Principled Jurisprudential" works including two books;
4. "Shiite Traditions and Informative" works including three books;
5. "Shiite Quotations" works including three books;
6. "Shiite Discourse and Beliefs" works including sixteen books;
7. "Shiite Prayers" works including five books;
8. "Shiite Reasoning and History" works including two books;
9. "Shiite Answers to Different Questions" works including three books.

It is worthy of mention that Sheikh Tousi has also written two books of Shiite narrative quadruple books as well as three books of Shiite quotative quadruple books. Of the features of Sheikh Tousi's writings, innovation, novelty, and comprehensiveness are evidently observed. It is also worthy of mention that Sheikh Tousi himself specifies in most of his books that no one else before him had ever written such innovative, novel, and comprehensive books.

Introducing the Book "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders) written by Abou Ja'far Muhammed Ibn-e Hassan Tousi

The book "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders) is a collection of Shiite traditions (hadiths) written by Abou Ja'far Muhammed Ibn-e Hassan Tousi, generally known as "Sheikh Al – Ta'efeh". This book is considered as being one of the most authentic and reliable Shiite books. It includes most famous Shiite quotations from precedent Shiite scholars and jurists. This book was put in writing before the book "Istebzar" (The Sagacity) had been written. The book "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders) includes those Shiite traditions (hadiths) which deal with religious Shiite orders. This book is considered as being one of the most authentic and reliable quotative Shiite books. Chronologically, this book is regarded as being the third very monumental book in the world of Shiism.

The book is widely and wholly accepted by all Shiite scholars and jurists. The book "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders) is a book which includes a comprehensive collection of quotative Shiite jurisprudential traditions (hadiths) as well as Shiite

orders quoted earlier by the twelve Shiite Innocent Imams. It is worthy of mention that this book had been put in writing by Shiekh Tousi in order to annotate as well as to explain sheikh Mofid's book, "Al – Maqna'eh". The book "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders) includes Shiite traditions (hadiths) which are related to the subdivisions of Islam as well as Shiite orders. This book has provided Shiite jurists or mojtahids with the most needed Shiite traditions (hadiths). In addition to this, the book includes jurisprudential and principled discussions and debates as well as Shiite quotations from the twelve Shiite Innocent Imams and many more subject matters. In this book, Sheikh Tousi has not at all alluded to the principles of Shiite ideology. Rather, he has, in this book, dealt with Shiite traditions (hadiths) which are related to the subdivisions of Islam as well as Shiite orders. The order of the titles in this book is similar to that of the book "Al – Maqna'eh". The justifications made by Sheikh Tousi, in this book, are on the basis of the Holy Koran, that is to say, the Holy Koran's superficial, outspoken contents as well as its reasons and meaning, as well as definitive Shiite traditions (hadiths) such as consecutive information as well as the information that has definitive evidence specifying that the information has been correct and the consensus among Shiite Muslims or the consensus among Shiite Scholars. And, finally, he alludes to the famous Shiite traditions (hadiths) among the twelve Shiite Innocent Imams' companions. It is noteworthy to mention that Sheikh Tousi, in this book, has alluded to the opposing and contrasting Shiite traditions (hadiths) in relation to their integration or their degradation such as the weakness in documentations or the companions' acts against them. This book includes three – hundred and ninety – three (393) chapters and thirteen thousand five – hundred and ninety (13590) Shiite traditions (hadiths). At the end of, this book, there is a reference section (Mashikhat); these are the books from which Shiite traditions (hadiths) have been quoted.

It is worthy of mention that some Shiite scholars such as Seyyed Hashim Toubali has written an annotation of Sheikh Tousi's reference (Mashikhat) section which is called "Tanbih Al – Arib va Tazkaratol Labib fi Izaah-e Rejaal Al – Tahzib".

The Motivation for Writing the Book "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders) Written By: Sheikh Tousi

As Sheikh Tousi himself stated in the introduction of his book, "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders), one of his friends had spoken with him about the existence of apparently opposing traditions (hadiths) in Shiite books, and had notified him that this problem had created a strong criticism among Shiite opponents, hence some ignorant Shiite Muslims had been separated from Shiism. Therefore, this very friend of Sheikh Tousi's asked him to write an argumentative annotation of Sheikh Mofid's book, "Maqna'eh", an argumentative annotation

which includes Shiite definitive documentations for each Shiite question, well – known Shiite traditions (hadiths) as well as opposing Shiite traditions (hadiths), so that, in which a method to remove the incompatibility between the opposing Shiite traditions (hadiths) as well as to interpret them along with the weak cases in these traditions (hadiths) are presented. So, Sheikh Tousi gave a positive answer to his friend's request and put the book "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders) in writing. As a matter of fact, the motivation for writing this book had a verbal origin.

The Time of Putting the Book "Tahzib Al- Ahkam" (The Refinement of [Shiite] Orders) in Writing By: Sheikh Tousi

In the introduction of the book "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders) and in the first and the second volume of this book, Sheikh Tousi has applied the prayer sentence "ايده الله" , that is to say, "May God (Allah) agree with him (= sheikh Mofid), but changing the above prayer sentence into "رحمه الله" , that is to say, "May God (Allah) save his soul "it becomes clear that Sheikh Tousi had started putting his own book, "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders) in writing when Sheikh Mofid was still alive, and had continued and finished writing it after Sheikh Mofid's Passing. It is noteworthy to mention that Sheikh Tousi's book, "Tahzib Al – Ahkam" (The Reifinement of [Shiite] Orders) had been the first book written by Sheikh Tousi. No other book written by Sheikh Tousi has been mentiond in this book, but Sheikh Tousi has repeatedly mentioned and referred to his other books in the book "Tahizib Al – Ahkam" (The Refinement of [Shiite] Orders). As Sheikh Tousi himself has stated in his book, "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders): "The writing of the book "Istebzar" (The Sagacity) was just started as soon as the writing of the book "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders) had been finished. "Furthermore, at the beginning of his other book, "Al – Eddeh fi Osoul Al – Fiqh", Sheikh Tousi alludes to his two previously – written books "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders) and "Istebzar" (The Sagacity). This indicates that Sheikh Tousi had started putting his book, "Al – Eddeh fi Osoul Al – Fiqh" in writing after he had finished the two above – mentioned books. Hence, it does not appear that writing the book "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders) had taken too much time for Sheik Tousi.

The Chapters of the Book "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders) Written By: Sheikh Tousi

Recounting his own autobiography in his book, "Al – Fehrest" (The List), Sheikh Tousi enumerates twenty – three (23) major chapters of Shiite jurisprudential discussions for the book "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders). He himself has also stated that two

books written by him, that is to say, "Istebzar" and "Al – Nehayah" have also had the same twenty – three (23) chapters. But it should be mentioned that the chapters on "Testimony" , "Foods" , and "Drinks" chapters have been presented as separate chapters in these two books. But the three above – mentioned chapters have not been presented in separate chapters in the book "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders). Furthermore, the chapter of "Pilgrimages" has only been mentioned in the book "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders), and this chapter has not at all been mentioned in the books "Al – Nehayah" and "Istebzar". Therefore, the book "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders) includes twenty – one (21) Shiite jurisprudential chapters, and the names mentioned in the book "Al – Fehrest" (The List) are combinations of the names mentioned in the chapter of the book "Tahzib Al – Ahkam" (The Refinement of [Shiite] rders) as well as the chapter names in the books "Al – Nehayah" and "Istebzar". According to the paging of the book "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders) published in Najaf, Iraq, this book includes four – hundred and nine (409) chapters as well as thirteen thousand nine- hundred and eighty – eight (13988) Shiite traditions (hadiths). Of 409 chapters of the book, twenty – eight (28) chapters are called "redundant" chapters which are included in the first three volumes, chapters which are nothing but the repetition of previous chapters of the book. But according to "Mohaddress Nouri", the book includes three – hundred and ninety – three (393) chapters as well as thirteen thousand five – hundred and ninetey (13590) Shiite tradtions (hadiths).

The Method Applied in writing the Book "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders)

The book's primary draft was written on the basis of the complete explanation of all Shiite questions formerly mentioned in Sheikh Tousi's previously – written book, "Maqna'eh". The primary draft included argumentative discussions inferred from definitive causes such as the Holy Koran itself, consecutively uttered Shiite traditions (hadiths) based on definitive evidence, consensus mentioning of well – known Shiite traditions (hadiths) from "Imamian" as well as interpreting or weakening opposing Shiite tradtions (hadiths). In this method, on which basis most of the discussion "Taharat" (The Cleanliness) has been written, sheikh Tousi invokes causes and reasons such as "combined consensus" (as recent Shiite scholars have called), "Mashayekh's questions" as well as pseudo – rational aspects alluding to Sunni traditions (hadiths) without mentioning the name of their quoters from time to time. In this section of the book "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders), the author dealt with different subject matters such as "Koranic" subject matters as well as "literary" subject matters including inflection, syntax and etimology.

Furthermore, ideological points of view are easily observed in this section of the book. But it is to be mentioned that the application of the above – mentioned method would have created so large a book if the author had not changed his method application. Furthermore, the book would not have been considered as being a book on Shiite traditions (hadiths) if its author had not applied such a method. Therefore, Sheikh Tousi changed his method of application, considering it sufficient to the sheer mentioning of Shiite traditions (hadiths) as well as removing the incompatibilities which existed among them.

He, then, makes up his mind to mention most or all of Shiite jurisprudential traditions (hadiths) without resorting to the discussions mentioned in his other book, "Maqna'eh". For this reason, he has added the chapters on "Pilgrimages" to the first three volumes of the book. Therefore, it is clear that the book had been put in writing using two different methods, two methods which have created different volumes as well as different documentations for Shiite traditions (hadiths).

The Shiite Jurisprudential Significance of the Book "Tahzib Al – Ahkam (The Refinement of [Shiite] Orders)

According to Seyyed Mahdi Ibn-e Morteza (1155-1212 A.H.), generally known as "Bahr Al – Olum "(The Sea of Knowledge), Shiekh Tousi's book, "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders) makes every Shiite jurispudent free from want of any other Shiite book on Shiite tradition (hadith), but other above – mentioned books written by Sheikh Tousi does not possess such a feature. Radhi Al – Din Ali Ibn-e Mousa Ibn – e Tavous (1193-1266 A.H.), commonly known as "Seyyed Ibn-e Tavous, a Shiite jurist, theologian, historian, and astrologer, states: "Sheikh Koleini Razi's book, "Osoul-e Kafi" (The Sufficient [Shiite] Principles) as well as Sheikh Tousi's book, "Tahzib Al – Ahkam" (The Refinement of [Shiite] Oredrs) are considered as being the greatest Shiite jurisprudential books in the world of Shiism. "Furthermore, Jamal Al – Din Hassan Ibn-e yousof Helli (648-726 A.H.), known as "Helli, the Polymath" , a Shiite jurispudent, orator, and researcher, believes that Sheikh Tousi's book, "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders) is the original copy of the Shiite jurisprudence itself, and he, along with the book "Maqna'eh", considers it as being one of the greatest references in Shiite jurisprudence. In Shiite jurisprudence, Sheikh Tousi's points of view in his book, "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders) as well as his fatwas have been highly quoted and studied by Shiite researchers and scholars.

Some of Sheikh Tousi's fatwas in the book "Tahzib Al – Ahkam" (The Refinement of [Shiite] Oredrs) are considered as being his own peculiar fatwas, and few Shiite scholars have had a belief in those issued fatwas. Sometimes Sheikh Tousi's own fatwas on a certain issue in the

book "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders) are completely different from his other fatwas on the same issue in his other jurisprudential works.

The Traditional Significance of the Book "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders)

In addition to its jurisprudential importance, the book "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders) enjoys well – deserved traditional significance. Apart from the list of Shiite books, in which the book "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders) has been mentioned or described, this valuable book has been repeatedly invoked and quoted from in the subsequent Shiite works. For instance, Seyyed Ibn-e Tavous has quoted from his book to a great extent in his own works, or Muhammed Ibn-e Ahmad Ibn-e Edris Ibn-e Hossein Ibn-e Qasim Ibn-e Isaa Helli Ajali (543-598 A.H.), generally known as Edriss Helli, a Shiite jurist who was learned in Shiite traditions (hadiths), has collected a remarkable number of Shiite traditions (hadiths) from Sheikh Tousi's book, "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders) and has mentioned them at the end part of the book "Al – Sara'er".

On the basis of Sheikh Tousi's own statements in his own book, "Al – Eddeh fi Osoul Al – Fiqh", some Shiite scholars, who have been learned in Shiite traditions (hadiths), have confirmed that the veracity, correctness, and accurateness of the Shiite traditions (hadiths) gathered together in Sheikh Tousi's book, "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders). But it should be mentioned here that because of Sheikh Tousi's specification of the weakness of many opposing or contrasting Shiite traditions (hadiths) in this book, the above – mentioned confirmation does not seem true at all.

The Factors Affecting the Weakness of the Shiite Traditions (Hadiths) in the Book "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders)

- The incompatibility of Shiite traditions (hadiths) along with the superficial meaning of the Holy Koran as well with the consecutively quoted traditions (hadiths)
- The consensus among the members of the Shiite creed "Imamyah" with regard to not acting upon the Shiite traditions (hadiths)
- The incompatibility of one Shiite report with Shiite reports stated by more persons.
- The incompatibility of Shiite traditions (hadiths) with the definitive ideas of Islam's divine law as well as with the sayings of the twelve Shiite Innocent Imams.
- The disharmony in quoting the tradition (hadith), that is to say, one quoter quotes the tradition (hadith) in different ways.

- A quote's opposition to the quotations of others of the same tradition (hadith).
- The existence of the weak Shiite traditions (hadiths) in the book itself.
- "Mozmar", that is to say, a Shiite tradition (hadith) in which, due to the application of a pronoun, the real name of an Innocent Shiite Imam is not clear.
- "Mowqouf", that is to say, the feature of an alphabetical letter which is self – existent.
- "Morsal", that is to say, the feature of a tradition (hadith) whose quoters have been eliminated.
- The Shiite traditions (hadiths) whose quoters are not precisely known.
- The hard to find Shiite traditions (hadiths).
- Those Shiite traditions (hadiths) whose
Quoters are either unreliable or exaggerators or illiterate or those who belong to The creed of "Zeidieh "(= a Shiite creed whose followers consider "Zein Ibn-e Ali Ibn-e Hossein (Peace be upon him) as being the fifth Innocent Imam).

The Documentations of the Shiite Traditions (Hadiths) in the Book "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders)

After changing the method of his own writing in the book "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders), Sheikh Tousi began to mention the documentations of the Shiite traditions (hadiths) in the book using the name of the previous authors of the former book in which the Shiite tradition had been mentioned. To connect his own documentations with the previous authors, Shiekh Tousi added a list under the title of "Mashayekh" (the Quoters) at the end of this book. Also , for further as well as detailed information for the use of the readership, Sheikh Tousi referred them to the book "Al – Fehrest" (The List). At the first glance, it seems that Sheikh Tousi has extracted the Shiite traditions (hadiths) directly from a quoter's book – which Sheikh Tousi has mentioned the quoter's name at the beginning of each documentation - , but many pieces of evidence indicate that Sheikh Tousi may have quoted the Shiite traditions (hadiths) from previous references by means of a go – between quoters without mentioning their names. This originated from the fact that the go – between quoters were well – known Shiite scholars, and Sheikh Tousi had no desire at all to reveal their names.

References Used in the Book "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders) Written By; Sheikh Tousi

The most significant and remarkable reference used by Sheikh Tousi in writing his own book, "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders) is the book "Osoul-e Kafi" (The Sufficeint [Shiite] Principles) formerly written by Shiekh Koleini Razi. In addition to the cases by which the name Muhammed Ibn-e ya'qoub Koleini Razi has been mentioned at the beginning

of the documentations, a number of Shiite traditions (hadiths), which their documentations begin with the names of go – between "Mashayekh" (Quoters) or with the direct mention of their name mentioned in Sheikh Kolehini Razi's book, "Osoul-e Kafi" (The Sufficient [Shiite] Principles).

The Comparison of the Book "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders) With the Book "Istebzar" (The Sagacity)

After he had written the book "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders), Sheikh Tousi began to put another book in writing by the name of "Istebzar" (The Sagacity). The book "Istebzar" (The Sagacity) is about the superficially opposing Shiite traditions (hadiths). The chapters in the book "Istebzar" (The Sagacity) are not much different from Sheikh Tousi's other book, "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders). In other words, all the Shiite traditions (hadiths) mentioned in the book "Istebzar" (The Sagacity) have in a way been mentioned previously in the book "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders). Nevertheless, there are some differences to be observed in the two books' documentations. For instance, there are more than two – hundred Shiite traditions (hadiths) in the first volume of the book "Istebzar" (The Sagacity) whose documentations in the book "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders) are the beginning of each documentation have not been mentioned. On the contrary, in eighty cases, the documentations of the Shiite traditions (hadiths) are complete in the book "Istebzar" (The Saacity). The Shiite traditions (hadiths) in the first volume of Sheikh Tousi's book, "Tah zib Al – Ahkam" (The Refinement of [Shiite] Orders) are mostly quoted from Sheikh Mofid, while the Shiite traditions (hadiths) in the book "Istebzar" (The Sagacity) are quoted from precedent Shiite scholars or Mashayekh. And, for some reason, if, in the book "Istebzar" (The Sagacity), Sheikh Tousi has quoted from precedent Shiite Scholars or Mashayekh, this has been for the reason there had been a few go – between Shiite quoters or because of the multiplicity of Shiite scholars. Most of the Shiite traditions (hadiths) in Sheikh Tousi's book, "Istebzar" (The Sagacity) are similar to those of his first book, "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders). And only in few cases Sheikh Tousi has used other references in order to write the book "Tahzib Al – Ahkam". (The Refinement of [Shiite] Orders).

Most of Sheikh Tousi's interpretations and explanations on Shiite traditions (hadiths) and his own way in removing the incompatibility among them in his book, "Istebzar" (The Sagacity) have been extracted from his first book, "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders), although there exist differences in interpretations and wordings between the two books.

The Annotations and Explanations Made on the Book "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders) written by: Sheikh Tousi

According to Sheikh Aqa Bozorg Tehrani, a contemporary Shiite scholar, there are sixteen (16) explanations and twenty (20) annotations made on Sheikh Tousi's book, "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders). It is also noteworthy to mention that Sheikh Tousi himself has also introduced four (4) books as annotations made on the quadruple books of Shiism. Other Shiite Scholars have also introduced annotations made on the book "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders), such as "Sheikh Ahmad Ehsai" 's annotation, "Mirdamad" 's annotation made on the quadruple books as well as a book by the name of "Jame' Al Havashi" (The Comprehensive Annotations). There are also explanatory books written on the book "Tahzib Al – Ahkam" 's Mashayekh (Quoters) alone or to the accompaniment of the book "Man La Yahzarah Al – Faqih" 's Mashayekh (Quoters) such as "Hadiqatol Anzar" written by Muhammed Ali Ibn-e Qasim Al – e Kashkoul. It is worthy of mention that Sheikh Ahmad Ehsai's book, "Resalah fi Al – Jame' Bein – e Ahadis Bab Al – Ziadat men Al – Tahzib" is also regarded as being a kind of explanatory book written on Sheikh Tousi's book, "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders). Of the above – mentioned annotations and explanations written on Sheikh Tousi's book, "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders), only the book "Malaz Al – Akhyar" written by Majlesi, the polymath, has been published in Sixteen (16) volumes, which is known as a complete explanation written on Sheikh Tousi's book, "Tahzib Al – Akham" (The Refinement of [Shiite] Orders). In this explanatory book of sixteen volumes, a great deal of explanatory notes on the book "Tahzib AL – Akham" (The Refinement of [Shiite] Orders) written by specially Muhammed Taqi Majlesi as well as Abdullah Tostari's explanatory notes have been quoted.

Other Works Related to the Book "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders)

- The annotation of the Book "Tahzib Al – Ahkam " (The Refinement of [Shiite] Orders) translated by: Muhammed Taqi Guilani
- The Translation of "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders) translated by: Muhammed Yousof Gourakani
- The book "Mokhtasar Mazar –e Ketab-e Al – Tahzib" written by: Muhammed Javani
- An anthology of the book "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders) collected by: Muhammed Baqir Behboudi
- The book "Tanbih Al – Arib va Tazkaratol Labib fi Izah-e Rejal – e Al – Tahzib" written by; Seyyed Hashim Bahrani, as well as its collective version, "Intikhab Al – Jeid men Tanbihat Al – Seyyed "written by; Hassan Damestani

- A treatise by the name of "Al – Resalato fi Assavid Al – Tahzib" written by: Fakhr Al – Din Toraihi

-The book "Tashih Al – Assanid "written by: Mirza Muhammed Ardabili (the author of the book "Jame'o Al Ravah"

Of other significant books written on Sheikh Tousi's book, "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders), we can mention the following important book:

"Tartib-e Assanid-e Kitab Al- Tahzib" Written by: Ayaollah Hadj Aqa Hassan Tabatabai Broujerdi; calligrapher: Hassan Nouri Hamadani. The first print of the book has been published under the title of "Tanqih Al – Assanid Al – Tahzib".

Different Versions of the Book "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders)

The first original version of the book "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders), which has been written by Sheikh Tousi's own handwriting, is available and is possessed by the great grandchildren of the author, that is to say, by Tavous family.

Another version of the book writhen by Sheikh Tousi's own handwriting is possessed by Ali ibn-e Muhammed Bayazi. This version had been dedicated by Sheikh Tousi's own son.

Another version of the book "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders), which contains the first section of the book, has been kept in Seyyed Muhammed Hussein Tabatabai's (The polymath) library. According to one of the owners of this version, who had been a contemporary with Shiekh Bahai, Sheikh Bahai considered this version to be written by Sheikh Tousi's own handwriting. Also, many versions of the book "Takzib Al – Ahkam" (The Refinement of [Shiite] Orders) are being kept now in various Islamic libraries around the world.

Furthermore, the oldest version of the book "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders), which has a date on it, that is to say, 575 A. H. – a version which contains the fourth volume and some parts of the fifth volume of the book – is now being kept in Ayatollah Seyyed Muhammed Reza Golpayegani's library in the Iranian city of Qom.

The Published Versions of the Book "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders)

The book "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders) was first published in two folio volumes amended by Ahmad Shirazi and Baqir Qouchani in the years 1359 and 1360 A. H., respectively. Also, there are other versions of the book "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders) available in regular – size paper in ten volumes. One version has been amended by Seyyed Hassan Mousavi Khorasan Published in Najaf, Iraq; the other version

has been amended by Muhammed Ja'far Shams Al – Din published in the Lebanese city of Beirut; and the last version has been amended by Ali Akbar Qaffari published in Tehran, Iran.

Introducing the Book "Al – Istebzar fima Ekhtelafah Men Al – Akhbar" (The Sagacity in Relation to Contradictory Affairs)

Written by: Abou Ja'far Muhammed Ibn-e Hassan Tousi

The Second remarkable book on Shiite traditions (hadiths) which was written by Sheikh Tousi is the book "Al – Istebzar" (The Sagacity). This book is considered as being the fourth book of the quadruple books in the world of Shiism.

The Position of the Book "Al – Istebzar" (The Sagacity) in the World of Shiism

The book "Al – Istebzar"(The Sagacity) which was written by Sheikh Tousi, is considered as being one of the authentic collections of Shiite quotative books on Shiite traditions (hadiths) which every Shiite jurisprudent and mojtahid needs to pay their attention to its Shiite traditions (hadiths) in order to perceive the Shiite as well as Islamic orders. This book, along with Sheikh Koleini Razi's book, "Osoul – e Kafi" (The Sufficient [Shiite] Principles) and with Sheikh Sadouq's book, "Man La Yahzarah Al – Faqih" (The One Who A Jurisprudent Is Not In His Presence) as well as with Sheikh Tousi's other significant book, "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders), is regarded as being one of the very monumental books in the world of Shiism. In this book, Sheikh Tousi has compiled a great number of Shiite traditions (hadiths) on different Shiite jurisprudential subject matters, different Shiite jurisprudential subject matters against which contradictory Shiite traditions (hadiths) have been suggested. As Sheikh Aqa Bozorg Tehrani, a contemporary and well – known Shiite scholar of the fourteenth century A. H., has stated in his own book, "Al – Zare'ah Ila Tasanif Al – Shiite": "Sheikh Tousi's book, "Al – Istebzar" (The Sagacity) is one of the very monumental and quadruple books in the world of Shiism.

This book is one of the comprehensive quotative Shiite books which has been the basis of perceiving of Shiite and Islamic orders among Shiite jurisprudents who believe in the twelve Shiite Innocent Imams since Sheikh Tousi's age and time. " furthermore, Muhammed Ibn-e Ahmad Ibn-e Edris Ibn-e Hussein Ibn-e Qasim Ibn-e Issa Helli Ajalli (543-598 A.H.), generally known as "Ibn-e Edris Helli", a very well – known Iraqi Shiite jurisprudent of the sixth century A. H., states: "Sheikh Tousi has put the book "Al – Istebzar" (The Sagacity) in writing in order to compile and collect different Shiite and Islamic traditions (hadiths)". The unprecedented innovation that Sheikh Tousi has applied in the book" Al – Istebzar" (The Sagacity) has been that

he has brought the contradictory Shiite traditions (hadiths) close together, creating a meaningful compatibility or a peaceful coexistence between them. In addition to these, Radhi ud – Deen Ali Ibn – e Mousa Ibn-e Tavous Hassani Val Hussaini (1193-1266 A.H.), commonly known as "Seyyed Ibn-e Tavous", an Iraqi Shiite jurist, theologian, historian, and astrologer of the thirteenth century A.H., states in his own book "Fath Al – Abvab": "The book "Al – Istebzar (The Sagacity) has been put in writing in order to collect and compile different as well as contradictory Shiite and Islamic traditions (hadiths). Now, if there had been contrary Shiite traditions. (hadiths), Sheikh Tousi would suggest them in this book. And this point is quite clear for Shiite researchers".

Also, Seyyed Mahammed Alim, the polymath, holds the belief that Sheikh Tousi himself has been the first and matchless researcher, critic and assessor of Shiite traditions (hadiths), a matchless critic who, for the purpose of removing verbal ambiguity among Shiite traditions (hadiths), made a highly great attempt.

The Motivation for Putting the Book "Al – Istebzar" (The Sagacity) in Writing

The issue of the presence of contradictory Shiite traditions (hadiths) in the fourth and fifth centuries A. H., has been considered as one of the verbal ambiguities as well as Sunni scholars' criticism against Shiite scholars. Hence, all of the authors of the Shiite quadruple books have put their books in writing for the purpose of removing the existing contradictions among Shiite traditions (hadiths). But, it should be noted that the style of the method and approach of each of these four respected Shiite authors has been different from one another in removing these contradictions. Sheikh Koleini Razi and Sheikh Sadouq resolved the incompatibility among Shiite traditions (hadiths) by including in their works the Shiite traditions (hadiths) being compatible with their own issued fatwas as well as avoiding quoting the incompatible Shiite traditions (hadiths), in the hope that incompatible Shiite traditions (hadiths) in their comprehensive works are generally eliminated. Although this method or approach was praiseworthy in its own place, it could not eliminate the verbal ambiguities which were related to the incompatibility of Shiite traditions (hadiths) completely. For this reason, late Sheikh Tousi, with his own high ambition as well as his intellectual agreement with some of his own friends, rolled up his sleeves and entered the scope of incompatible Shiite traditions (hadiths) and put his comprehensive works, that is to say, "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders) as well as "Al – Istebzar" (The Sagacity), in writing in the hope of eliminating verbal ambiguities among the incompatible Shiite traditions (hadiths) forever. In writing these two comprehensive books, Sheikh Tousi made a great attempt to display and make it clear for his readership that

paying attention to causes and effects of the incompatibility among Shiite traditions (hadiths) paves an acceptable way for presenting as well as collecting flawless and correct Shiite traditions (hadiths). Therefore, the main and basic goal of Sheikh Tousi in writing this book, has been collecting the existing incompatible traditions (hadiths) from the introduction of Sheikh Tousi's book, "Al – Istebzar" (The Sagacity), it is concluded that he has had few motivations for putting this comprehensive book in writing. These motivations are as follows:

1. Accepting Some of his companions' request, who had requested Sheikh Tousi to put such a book in writing. It is worthy to mention that this book, that is to say, "Al – Istebzar" (The Sagacity), like most of Sheikh Tousi's written works as well as other authors' works of that time, had been put in writing on the request of one or some of his own companions; therefore, it is natural that Sheikh Tousi's style of writing, in this book, had been created by his companions' request, too.

2. Shiite jurists as well as Shiite Scholars' easy access to different Shiite traditions (hadiths).

3. The importance, authenticity, and preciousness of this book.

4. The lack of a comprehensive and all – inclusive Shiite book in the scope of Shiite traditions (hadiths).

The Structure of and the Method Applied in the Book "Al – Istebzar" (The Sagacity) Written by: Sheikh Tousi

The book "Al – Istebzar" (The Sagacity) includes three sections:1) the Introduction,2) the Main Text, 3) the Mashayekh (the Quoters). In the introduction section of the book, Sheikh Tousi deals with his own motivations for putting the book in writing, his style of writing, a summary of priorities, and the ways of eliminating the incompatibilities among Shiite traditions (hadiths). As it was stated before, both the writing and the style of the writing of the book "Al – Istebzar" (The Sagacity) had been earlier requested by some of Sheikh Tousi's companions. As Sheikh Tousi himself writes: "Some of my companions requested me to do the following:

- Compiling and Collecting different Shiite traditions (hadiths); taking notes; summarizing and editing my notes.

- Beginning each chapter of the book with authentic and reliable Shiite traditions (hadiths) as well as with fatwas.

- Mentioning the incompatible Shiite traditions (hadiths) immediately after mentioning the reliable Shiite traditions (hadiths).

- Stating the unity and the agreement among the incompatible as well as the compatible Shiite traditions (hadiths).

With regard to the "agreement" aspect among the two kinds of Shiite traditions (hadiths), my companions suggested that I should not eliminate any Shiite tradition (hadith) from the "agreement" aspect, asking me to follow the same method as well as the style I had applied before in the book "Tahzib Al – Ahkam " (The Refinement of [Shiite] Orders)".

- Alluding to some of the priorities in the "introduction" section of the book".

The Contents of the Main Text of the Book "Al – Istebzar" (The Sagacity)

The Contents of the main text of the book "Al – Istebzar" (The Sagacity) are constituted by two sections: 1) The Shiite traditions (hadiths); 2) Sheikh Tousi's own Statements.

The Shiite Traditions (Hadiths)

The Shiite traditions (hadiths) are divided into three groups:

Group One: These are authentic and reliable Shiite traditions (hadiths) according to which Sheikh Tousi has issued his own fatwas. These Shiite traditions (hadiths) are called "fatwa traditions". Of all the fine thousand five – hundred and fifty – nine (5559) Shiite traditions (hadiths) in Sheikh Tousi's book, "Al – Istebzar" (The Sagacity), two thousand four – hundred and seventy – seven (2477) traditions (hadiths) are "fatwa" traditions. The method or style that Sheikh Tousi uses to deal with these fatwa traditions (hadiths) is as follows:

- The title of each chapter in the book is mostly extracted from fatwa traditions (hadiths).

- The fatwa traditions (hadiths) are mentioned by Sheikh Tousi immediately after the title of each chapter.

- Sheikh Tousi mentions the clause "I quote from ... " first, and afterwards, he mentions the documentations related to the Shiite tradition (hadith), and then he mentions the quotative text.

Group Two: These are Shiite traditions (hadiths) which are incompatible with the first group's Shiite traditions (hadiths). These incompatible Shiite traditions (hadiths) require justifications or interpretations and they may be eliminated. These incompatible Shiite traditions (hadiths) are called the "opposing" traditions (hadiths). Sheikh Tousi's method in surveying the opposing traditions (hadiths) is as follows:

First, he mentions the opposing traditions (hadiths), then, by mentioning the conjunctions "but" or "but then again", he begins to deal with the first group's Shiite traditions (hadiths). The two above – mentioned conjunctions have been repeated for one thousand and five – hundred (1500) times throughout the book "Al – Istebzar" (The Sagacity), and since some opposing Shiite traditions (hadiths) sometimes refer directly to the first group's Shiite traditions (hadiths), that is

to say, the fatra traditions, it can be said that there are about one thousand nine – hundred and sixty – five (1965) opposing traditions (hadiths) in the book "Al – Istebzar" (The Sagacity). In later discussions, we will see that Sheikh Tousi has attempted to justify, interpret, argue, and compile most of these "opposing" traditions (hadiths) in a conventional way, excluding only about five – hundred (500) of these traditions (hadiths), although he cautiously has committed himself to justify and decipher them.

It is noteworthy to mention that in each chapter of the book "Al – Istebzar" (The Sagacity), mostly a number of Shiite traditions (hadiths) are incompatible with the "fatwa" traditions (hadiths), while sometimes it happens that a few Shiite traditions (hadiths) are in contrast with the fatwa traditions (hadiths).

Group Three: These are Shiite traditions (hadiths) which are dealt with by Sheikh Tousi in accordance with his own argumentative confirmation, interpretation, and compilation. These Shiite traditions (hadiths) are called "evidence" traditions (hadiths). In the book "Al Istebzar" (The Sagacity), Sheikh Tousi deals with evidence traditions (hadiths) by stating: "... who argues that ... " or "... who attests that ...". Since Sheikh Tousi sometimes mentions some Shiite traditions (hadiths) as evidence traditions (hadiths) after the above – mentioned "relative clauses", it can be said that there are about one thousand one – hundred and seventeen (1117) evidence traditions (hadiths) in the book "Al – Istebzar" (The Sagacity). Here, two significant points must be pointed out: 1) Reference to the book "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders): with regard to the book "Al – Istebzar" (The Sagacity), Sheikh Tousi is accustomed to mention all the fatwa traditions (hadiths) as well as their incompatible Shiite traditions (hadiths) in each chapter, and only in some cases, for the reason of the great number of Shiite traditions (hadiths), he only mentions some of their examples, referring the reader to find the rest of the traditions (hadiths) in his previously written book, "Tahzib Al – Ahkam" (The Refinement of [Shiite] Order). Sometimes, Sheikh Tousi refers the reader to find only a group of Shiite traditions (hadiths) in the book "Tahzib Al – Ahkam" (The Refinement of [Shiite] Ordres).

Some times, he refers the reader to only one group of Shiite traditions (hadiths) in the book "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders); to those Shiite traditions (hadiths) which he mentions no name for them. At the beginning of the section "Mashayekh" (Quoters), Sheikh Tousi writes:

(And it is in this way that I have included, in this book, all the discussions on quoted [Shiite] traditions (hadiths); indeed, there are many quoted [Shiite] traditions (hadiths) which are related to a subject matter; and if there are few [Shiite] traditions (hadiths) on a subject matter, this will be satisfactory, compelling, and acceptable).

In some cases, Sheikh Tousi, without mentioning or referring to his book, "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders), has eliminated Shiite traditions (hadiths) which have the same theme and argument, considering it sufficient to allude to them only by mentioning the sentences like this: "What I have mentioned [in this book] is in total accordance with the tradition themes and are related to them."

2. Repetitive Traditional (Hadiths)

Some Shiite traditions (hadiths) in Sheikh Tousi's book, "Al – Istebzar" (The Sagacity) have been repeated in different chapters.

Sheikh Tousi's Own Statements

This section of the book indicates Sheikh Tousi's own research view point on three groups of Shiite traditions (hadiths). We will discuss about the State of Sheikh Tousi's interaction with Shiite traditions (hadiths) derived from this section. Now, in the following lines, we will allude briefly to a few points of this section's survey as well as its structural features:

a) This section of the book, that is to say, Sheikh Tousi's own statements, comes immediately after the second group of Shiite traditions (hadiths), that is to say, the "opposing" Shiite traditions (hadiths).

b) In most cases, Sheikh Tousi begins this section with words or phrases or sentences such as: "thus", "thus, for this reason", "thus, these traditions", "thus, it suggests that", "thus, it is concluded that".

c) In some cases, Sheikh Tousi begins this section with his own name. Interestingly, he mentions no name of himself at the beginning or at the end of his book, "Al – Istebzar" (The Sagacity). He has also mentioned no name of himself in many of his books such as "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders), "Al – Nehayah" (The Conclusion), "Al – Fehrest" (The List), "Masa'el Al – Khalaf" (The Opposing Questions), "Tabian" as well as in "Mabsout" (The All – Inclusive). At the beginning of this section of the book, Sheikh Tousi has mentioned his own name for one – hundred and twenty – nine (129) times using different names and phrases. In one – hundred and twenty – four (124) cases, Sheikh Tousi has mentioned his own name as well as his father's name, (said Muhammed, son of Hassan). Of the latter case, twelve (12) cases have been mentioned with "may he rest in peace"; seven (7) cases have been mentioned with his own family name, (Al – Tousi); Five (5) cases have been mentioned with (Al – Shiekh), and four (4) cases have been mentioned with his own pen name, (Abou Ja'far). At the end of all these names, Sheikh Tousi has put the prayer sentence, (may he rest in peace) such as

(said Al – Sheikh Muhammed Ibn – e Al – Hassan, may he rest in peace), or (said Al – Sheikh Abou Ja'far Muhammed Ibn-e Al – Hassan, may he rest in peace), or (said Al – Sheikh Abou Ja'far, may he rest in peace).

It is clear that the prayer sentence, (may he rest in peace), which has been applied by Sheikh Tousi in seventeen (17) cases, is regarded as being "additional" sentences added to Shiikh Tousi words. And in all likelihood, the two words "Al – Sheikh" and "Abou Ja'far" are considered as being "additive" words added to his words. And most likely, where Sheikh Tousi mentions his own name as well as his own father's name, it does not seem unlikely that these names are additives, too.

d) In order to eliminate the differences between Shiite traditions (hadiths), Sheikh Tousi has paid a great attention to make a compatibility among them to the extent that when he mentions a Shiite tradition (hadith) upon which he does not act, he does not forget at all to create a compatibility between that Shiite tradition (hadith) and the rest, justifying Shiite traditions (hadiths) in different ways. It probably seems that Sheikh Tousi's insistence on creating a compatibility between opposing Shiite traditions (hadiths) originates from the fact that he, in this book, has greatly attempted to eliminate verbal ambiguities between Shiite traditions (hadiths), and this, as we have mentioned before, proves the fact that he has already mentioned the third group of Shiite traditions, that is to say, the "evidence" traditions (hadiths) as pieces of evidence to interpret and justify the Shiite traditions (hadiths).

e) In creating a compatibility among Shiite opposing traditions (hadiths), Sheikh Tousi applies words and sentences like the following: "It is concluded that ... " and its derived versions for about seven – hundred (700) times; "It is not in direct contradiction to ..." for four – hundred and twenty – five (425) times; "for the contradiction of traditions ... " for twenty (20) times.

Also, for more desirable Shiite traditions (hadiths), Sheikh Tousi uses sentences like "What was mentioned at the beginning", "Although we can accept this", or "Although we regard this [Shiite] tradition (hadith)", "There is no need to confirm the veracity of this Shiite tradition (hadith), or "The weakness in this Shiite tradition (hadith) is completely clear."

f) In order to strengthen his own justifications and interpretations, Sheikh Tousi sets forth probable argumentative discussions with their probable responses, applying words and phrases like "therefore, on this basis, we can state that ...", or "Nobody has ever stated that ...".

Sometimes, in this direction, Sheikh Tousi alludes to the origin of the contradiction discussed earlier.

g) The first point that attracts the attention of Shiikh Tousi in eliminating the contradictions between Shiite traditions (hadiths) would be the problems existing in the documentations of Shiite traditions (hadiths). To show these documentational problems, Sheikh Tousi begins his sentence with: "Therefore, on the basis of what came at the beginning of this [Shiite] tradition (hadith)...". The documentational problems would be like the following:

1) The quotation of a Shiite tradition (hadith) without mentioning the name of its quoter. (The quotation of a Shiite tradition (hadith) without mentioning the name of its quoter is a kind of quotation which its quoter is anonymous).

2) Uncommon [Shiite] tradition (hadith). (It is a kind of tradition (hadith) which its quoter is unknown, or his name has seldom been mentioned in books).

3) The unattachedness in documentations. (They are documentations whose traditions (hadiths) or quoters are not connected with one another).

4) The single [Shiite] tradition (hadith). (It is a kind of tradition (hadith) which has only one quoter).

5) The single quoter and the weak quoter. (The single quoter is a quoter who is one and only quoter in quoting a [Shiite] tradition (hadith). The weak quoter is a quoter whose quoted tradition (hadith) has been quoted in a weak ambiguous way).

6) The quoter's contradictory statements. (It means that the quoter has stated contradictory statements in quoting the same [Shiite] traditions (hadiths)).

In addition to these, Sheikh Tousi has applied many important, highly applicable, and repetitive statements in his book, "Al – Istebzar" (The Sagacity), which will make this writing prolonged.

h) In order to build up a compatibility between the Shiite traditions (hadiths) as well as to justify his own statements, Sheikh Tousi has benefitted from the statements of such great Shiite scholars and jurists as "Zararat Ibn-e A'ion" (70-150 A. H.), a well – known Shiite jurist of the second century A. H., "Muhammed Ibn-e Abi Omair" (125-217A.H.), a companion of His Holiness Imam Kazim, His Holiness Imam Reza, and His Holiness Imam Javad (Peace be upon them), "Sheikh Koleini Razi" , "Sheikh Sadouq", and "Sheikh Mofid" in his book "Al – Istebzar" (The Sagacity). In addition to that, in order to strengthen his own interpretations and justifications, Sheikh Tousi has sometimes rejected other scholars and jurists' interpretations and justifications,

i) Somewhere in his book, "Al – Istebzar" (The Sagacity) Sheikh Tousi has mentioned some significant books written by great Shiite Figures such as a book written by Hazifah Ibn-e Mansoureh, a book written by Abroumazi, and Sheikh Sadouq's book, "Navader Al – Hilemah" and "Al – Fehrest" (The List).

The Section Mashayekh (The Quoters)

The last section of Sheikh Tousi's book, "Al – Istebzar" (The Sagacity) would be a section called "Mashayekh" (The Quoters). In addition to mentioning his own documentations for quoters and writers, Sheikh Tousi Points out some cases. These cases are as follows:

a. The Philosophy Behind the Section "Mashayekh" (The Quoters) in Sheikh Tousi's Book, "Al – Istebzar" (The Sagacity)

In the first two sections of the Book "Al – Istebzar" (The Sagacity), Sheikh Tousi has mentioned the whole documentations about Shiite traditions (hadiths), but in the third section of the book, he considers it sufficient to mention the name of the quoter from whom he has quoted the Shiite traditions (hadiths). And in the last section of the book, that is to say, "Mashayekh" (The Quoters), Sheikh Tousi attributes his own documentations to that quoter. This is specified at the beginning of the section "Mashayekh" (The Quoters). There are some useful points with regard to Sheikh Tousi's book, "Al – Istebzar" (The Sagacity):

1. Sheikh Tousi's purpose of putting the section "Mashayekh" (The Quoters) in writing would be to take out the Shiite traditions (hadiths) from the positions of "Ta'liq" (=being suspended). and "Irsal" (=quoting a [Shiite] tradition without mentioning the name of its quoters), conjoining them to documentational Shiite traditions (hadiths).

This point is specified at the beginning of the section "Mashayekh" (The Quoters) in his other book, "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders).

2) Sheikh Tousi, in his book, "Al – Istebzar" (The Sagacity) attributes his method and his style of writing to some Shiite principles as well as to some precedent Shiite writers, referring the rest to precedent Shiite book named "Al – Faharis" (The Lists).

3) This section of Sheikh Tousi's book, that is to say, "Mashayekh" (The Quoters) has in the course of time attracted the attention of many Shiite scholars and jurists, so that they have written many annotations and explanations about it, annotations and explanations such as:

- The book "Mashkhatol Istebzar" written by: Mowla Sharif Ali Ibn-e Hassan.
- The book "Asanid Al – Istebzar" written by: Hassan Ibn-e Ali Ibn- e Ibrahim Alavi.
- The book "Avatif Al – Istebzar" written by: Fakhr Al – Din Ibn-e Ahmad Ibn-e Toraih Najafi (1085 A.H.).

b) The Sections of Sheikh Tousi's Book, "Al – Istebzar" (The Sagacity)

Sheikh Tousi's book, "Al – Istebzar" (The Sagacity) has been composed in three sections: the first two sections are composed on "prayers". The third section would be on the remaining subject matters on [Shiite] jurisprudence such as "Oqoud" (Contracts), "Iqa'at" (judicial acts which, purely on the basis of one party's gratifications, cause agents of legal influence), "Hodoud" (Atonements).

The Order of Chapters in Sheikh Tousi's Book, "Al – Istebzar" (The Sagacity)

Shiekh Tousi's book, "Al – Istebzar" (The Sagacity) does not include all Shiite jurisprudential subject matters.

It only includes chapters in which opposing Shiite traditions (hadiths) have been entered; nevertheless, the book's order of chapters, like other Shiite jurisprudential books, begins with the chapter of "Taharat" (Cleanliness) and ends in the chapter of "Diyat" (Atouements). As Sheikh Tousi himself points out, the order of chapters in most Shiite jurisprudential books would begin with the chapter of "Taharat" (Cleanliness) and ends in the chapter of "Diyat" (Atouements). It is noteworthy to mention that both Ibn-e Edris Helli and Shahid-e Avval (The First Martyr) in their books, "Al – Sara'er" and "Al – Moquatal Dameshqiyyah" have to some extent followed the above – mentioned order of chapters. This order of chapters in Shiite jurisprudential books was first established by Sheikh Tousi in his book, "Al – Nehayah" (The Conclusion) and it was followed by himself in his book, "Al – Istebzar" (The Sagacity).

The Statistical Data of the Shiite Traditions (Hadiths) and Chapters in Sheikh Tousi's Book, "Al – Istebzar" (The Sagacity)

In his book, "Al – Istebzar" (The Sagacity), Shiekh Tousi has presented a definite statistical data of the number of its chapters as well as its Shiite traditions (hadiths), so that no one can temper with them. After writing the section "Mashayekh" (The Quoters) in the book "Al – Istebzar" (The Sagacity), at the end of the book, Sheikh Tousi writes: "The first section [of the book] includes three – hundred (300) chapters as well as one – thousand eight – hundred and ninety – nine (1899) Shiite traditions (hadiths). The second section of the book includes two – hundred and seventeen (217) chapters as well as one thousand one – hundred and seventy – seven (1177) Shiite traditions (hadiths). And the third section includes three – hundred and ninety – eight (398) chapters as well as two thousand four – hundred and fifty – five (2455) Shiite traditions (hadiths). Altogether, this book includes nine – hundred and twenty – five (925) chapters as well as five thousand five – hundred and eleven (5511) Shiite traditions (hadiths).

I have precisely counted the chapters as well as the Shiite traditions (hadiths), so that no one can temper with them. "From this very last sentence, it is understood that to mistakenly increase or decrease the number of chapters as well as Shiite traditions (hadiths) on the part of scribes and copyists or to intentionally increase or decrease the number of chapters as well as Shiite traditions (hadiths) by tradition forgers, has been very common in those times. Therefore, Sheikh Tousi's precise counting and his exact inclusion of the number of chapters as well as Shiite traditions (hadiths) in the book "Al – Istebzar" (The Sagacity) have been a very Positive step taken in the direction of preserving his own book.

Nevertheless, the statistical data presented by Sheikh Tousi himself does not completely conform to the present statistical data existing in the book "Al – Istebzar" (The Sagacity). For instance, the sum total of Shiite traditions in the book "Al – Istebzar" (The Sagacity) counted by Shiite scholars would be the figure of five thousand five – hundred and thirty – one (5531), not the figure of five thousand five – hundred and eleven (5511) counted and presented by Sheikh Tousi himself, while the figure of five thousand five – hundred and eleven (5511) is seen in all manuscripts of the book. Furthermore, the actual sum total of the chapters in the book "Al – Istebzar" (The Sagacity) would be the figure of nine – hundred and fifteen (915), and not the figure of nine – hundred and twenty – five (925) which has been previously mentioned in Sheikh Tousi's own writings. On the other hand, according to a precise counting of the Shiite traditions (hadiths) of the book "Al – Istebzar" (The Sagacity) on the part of a researcher, the exact figure of the Shiite traditions (hadiths) in this book is five thousand five – hundred and fifty – nine (5559) which is different from the previously counted figure of these Shiite traditions (hadiths) which had been five thousand five – hundred and thirty – one (5531), that is to say, twenty – eight (28) Shiite traditions (hadiths) less than the first sum.

"Mousavi Khorasan", a researcher of Sheikh Tousi's book, "Al- Istebzar" (The sagacity), writes: "If we consider this difference in terms of repetitive Shiite traditions (hadiths) or only in terms of the text as well as in terms of differences in different versions of the book, this statistical data would be closer to the statistical data given by Sheikh Tousi himself.

Some Points Regarding Shiekh Tousi's Book, "Al – Istebzar" (The Sagacity)

1. Those Shiite traditions (hadiths) which had been previously entered in different jurisprudential discussions as well as the Shiite traditions (hadiths) opposing them, have been gathered and collected in the book "Al – Istebzar" (The Sagacity) by Shiekh Tousi.

2. The main purpose of Shiekh Tousi in putting the book "Al – Istebzar" (The Sagacity) in writing has been to create a compatibility between opposing Shiite traditions (hadiths).

3. Shiekh Tousi's book, "Al – Istebzar" (The Sagacity) is a unique book in its own kind, and it is considered as being the first book written to eliminate the differences among Shiite jurisprudential traditions (hadiths). It is worthy of mention that, except this book, no other book has ever been written to create a compatibility between Shiite traditions (hadiths).

4. In addition to above – mentioned merits and values, the book "Al – Istebzar" (The Sagacity) enjoys a great inclusion, comprehensiveness, and perfection. In this regard, Ibn-e Tavous states:

"If there exists an opposing tradition (hadith) about a Shiite tradition (hadith), it has definitely been mentioned in Sheikh Tousi's book, "Al – Istebzar" (The Sagacity). After finishing the book

"Al – Istebzar" (The Sagacity), Sheikh Tousi writes: "I made a great attempt to include in this book all the opposing Shiite traditions (hadiths) existing in the Shiite jurisprudence. I hope that I have spared no effort to include all the Shiite traditions (hadiths) except those Shiite traditions (hadiths) which had been considered as being rare and infrequently quoted. Nevertheless, I would not claim that I am a fully learned man in the domain of Shiite traditions (hadiths), for there are lots of books written in the domain of Shiite jurisprudence by precedent Shiite jurists as well as by my companions. I confess that I may have not had access to those books, so if any person had access to them, I hope that they would not accuse me of negligence and premeditation, for any human being in this world has their own undertaking and duty as much as God Almighty has given them. Then, he adds: "This book, that is to say, "Al – Istebzar" (The Sagacity) includes all the contrasting Shiite traditions (hadiths), a book which has totally created a compatibility between the contrasting Shiite traditions (hadiths).

5. Sheikh Tousi's book, "Al – Istebzar" (The Sagacity), like all his other books, has no date of authorship on it, either at the beginning, at the end or throughout the book; no sentence is to be found to suggest its date of authorship. What is certain is that the book "Al – Istebzar" (The Sagacity) was written after the books "Tahzib AL – Ahkam" (The Refinement of [Shiite] Orders) and "Al – Nehayah" (The Conclusion) had been written, because Sheikh Tousi has mentioned these two books in the introduction as well as in the "Mashayekh" (The Quoters) section of the book "Al – Istebzar" (The Sagacity). On the other hand, it is certain that the book "Al – Istebzar" (The Sagacity) had been written by Sheikh Tousi long before he had written the books "Al – Eddah fi Osoul AL – Fiqh", "Al – Khalaf" , and "Al – Mabsout", because Sheikh Tousi himself had mentioned at the beginning or throughout these books the name of the book "Al – Istebzar" (The Sagacity).

6. The book "Al – Istebzar" (The Sagacity) had been put in writing by Sheikh Tousi on the request of other people.

7. Abbreviating the name of books had been common among Shiite scholars and researchers.

It is still considered as being a common way among the present – day Shiite scholars and researchers.

To make the abbreviation, they keep or mention the main word, and for convenience, they drop the minor words following the main word. For instance, there are books such as "Tahzib", "Khalaf", "Vasayel", "Majar" as well as "Istebzar".

The complete name of the book has been "Al – Istebzar fima Ekhtelaf men AL – Akhbar" (The Sagacity in which There Are Opposing Shiite Traditions), which clearly mentions the purpose of the book, since its purpose is to eliminate the ideological ambiguities among Shiite traditions

(hadiths) existing in the world of Shiism. For this reason, Sheikh Tousi had named the book "Al – Istebzar" (The Sagacity).

8. As it was mentioned before, Sheikh Tousi compiled and collected contrasting Shiite traditions (hadiths) in his book, "Al – Istebzar" (The Sagacity) for the purpose of Shiite jurists and scholars' ease of access to these Shiite traditions (hadiths). Therefore, this book is mainly addressed to Shiite scholars and jurists, not Shiite jurists' novices. At the end of the book "Al – Istebzar" 's introduction, after a brief mention of "the preferences", Sheikh Tousi states the reason for abbreviating the full name of the book as follows:

(Our purpose of putting this book in writing would be that all the people who are interested in Shiite jurisprudence, and who are average in intelligence as well as students at Islamic theological schools can benefit from it as well as from its fundamental discussions).

9. Since in many cases (in 80 cases), after mentioning one or few Shiite traditions (hadiths), Sheikh Tousi compares these Shiite traditions (hadiths) with Sunni jurists' fatwas, and then rejecting the originality of them as traditions (hadiths) issued under the circumstance of "Taqiyyeh" (=Concealing one's own religion or idea, and agreeing superficially with the dominant group's ideas in order to be safe from being killed or to get any harm by them), it can be said that Sheikh Tousi's book, "Al – Istebzar" (The Sagacity) is regarded as being a remarkable source in perceiving the circumstances under which the Shiite Innocent Imams lived as well as in studying the factor of "Taqiyyeh" in the course of Shiite tradition (hadith). Furthermore, this point, in its own place, is indicative of Sheikh Tousi's command and proficiency in understanding Sunni jurists and scholars' ideas as well as their jurisprudential points of view.

10. All "Al – Istebzar" 's Shiite traditions (hadiths) have been previously mentioned in Sheikh Tousi's other book, "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders). For this reason, "Mohaddess Ameli" and "Feiz Kashani" write: "Sheikh Tousi's book, "Al – Istebzar" (The Sagacity) is a summary of the book "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders)." Furthermore, Master Va'ez Zadeh States:

"The order of mentioning the documentations of Shiite traditions (hadiths) in the Sheikh Tousi's book, "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders) is the same order mentioned in the book "Al – Istebzar" (The Sagacity), for the book "Al – Istebzar" (The Sagacity) would not be considered as being a companion book to the book "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders)" ; it includes in itself parts of the book "Tahzib Al – Ahkam" 's (The Refinement of [Shiite] Orders) Shiite traditions (hadiths) as well as their opposing traditions (hadiths). I saw in the book "Al – Istebzar" (The Sagacity) only two traditions (hadiths) which had not been mentioned in the book "Tahzib Al – Ahkam" (The Refinement of [Shiite] Orders). Also, it is completely clear that "Al – Istebzar" 's traditions

(hadiths) are limited to Shiite jurisprudential traditions (hadiths). As Sheikh Tousi writes in the book "Al – Eddeh fi Osoul Al – Fiqh": "What Shiekh Tousi mentions of different traditions (hadiths) in the book "Al – Istebzar" (The Sagacity) is limited to Shiite jurisprudence."

11. To put the book "Al – Istebzar" (The Sagacity) in writing, Sheikh Tousi had benefitted from the sources of two great libraries of his own time in the city of Baghdad, which were full of authentic books as well as original versions. The two big libraries mentioned above are as follows:

a) Sheikh Tousi's own teacher and master, Seyyed Morteza's library, which contained eighty thousand books in it.

b) Shapour's library which had been established for the use of Shiite scholars and jurisprudents, in the area of "Karkh" in the city of Baghdad.

These two libraries contained in them the best and most valuable and authentic quotative Shiite books as well as the primary books in original versions. Many of these books had been written by Shiite Innocent Imams' companions' handwritings.

Sheikh Aqa Bozorg Tehrani states: "Since the Vizier "Shapour" himself was a men of letters, Shiite scholars dedicated their written works to him; therefore, his library turned into one of Baghdad's richest libraries. Furthermore, as Muhammed kurd Ali states: "The number of books in Shapour's library was more than ten thousand volumes of the most valuable books in original versions written by their anthors' handwritings. In addition to that, yaqout Hamavi says: "The endowed books of Abou Nasr Shapour Ibn-e Ardeshir, the vizier of Baha Al – Dowleh Ibn- e Azad Al – Dowleh, were also kept in this library, books which had been considered as being the best in the world, books which had been written by the handwritings of authentic authors and scribes. As Iben – Aisar states: "There were one – handred volumes of books written by Ibn-e Moqalleh himself, books which had been coNsidered as being the most authentic books in the world."

Unfortunately, the great library of Shapour was burned due to the attack of the household of the prophet of Islam's enemies and, in this way, the world of Islam lost a valuable and Precious treasury of books; and the library's unique and original versions were destroyed in the fire of ignorance and Savagery.

References

- Ibn-e Zein Al – Din – "Shahid Sani"; "Rowzah Al – Jenan fi sharhi Irshad."
- Ahangari, Behrouz; "Introducing the book 'Tahzib'; A Quranic sciences and Tradition Doctoral Thesis."
- Bahrani, Sheikh yousof; "Lo' Lo' Al – Bahrain" (The Gem of Bahrain).
- Bahai (Sheikh Bahai); "Derayah".
- Behboudi; "Sahih Al – Kafi".
- Behboudi; "Ma'refatol Haddiss".
- Behboudi; "Sahih Al – Faqih".
- Jazayeri, Abdullah; "Al – Ijazatol Kabir"; Published by Muhammed Samani Ha'eri; Qom (1409 A.H.)
- Hor Ameli; "Vasa'el Al Shii'eh".
- Hassani; "Derasat fi Al – Hadiss Val Mohaddessin men Rejal Al – Kafi".
- Helli, the polymath; "The Title of the Third Benefit".
- Khandabi, Mariam; "Introducing the Book 'Al – Istebzar', a Quranic sciences and tradition doctoral article.
- Kho'ee; "Mo'jam Rejal Al – Hadiss"; Beirut (1403 A.H.).
- Delbari, Seyyed Ali; "The Principles of Eliminating the Incompatibility Between Shiite Traditions, from Sheikh Tousi's point of View in the Book "Al- Istebzar".
- Zobaidi, Seyyed Morteza; "Taj Al – Arous, Loqat Al – Arab Va Sharh-e Qamous".
- Zarari; "Rejal".
- Sobhi, Saleh; "Oloum Al – Khamesah"; Qom.
- Sadouq (Sheikh Sadouq); "Ma'ani Al – Akhbar"; Qom; Paya Publications.
- Sadouq (Sheikh Sadouq); "Man La yahzarah Al – Faqih".
- Tousi (Shiekh Tousi); "Al – Istebzar".
- Tousi (Sheikh Tousi); "Tahzib Al – Ahkam".
- Tousi (Sheikh Tousi); "Al – Rejal".
- Tousi (Sheikh Tousi); "Al – Fehrest".
- Ameli, Hussein Ibn-e Abdul Samad; "Vosoul Al – Akhyar Ila Osoul Al – Akhbar.
- Amidi; "Defa' An el – Kafi".
- Fatemi Movahhed, Seyyed Hassan; The Jarisprudential Magazine of the Household of the Prophet of Islam; "A Big Step in Studying Kafi".
- Feiz Kashani, Mullah Mohsen; "Mulaqat-e Ketab-e Navader".

Ghazipour, Sa'eed; "Introducing Koleini Razi's Book, 'Oslul –e Kafi' (The Sufficient [Shiite] Principles)".

Qomi (Mohaddess Qomi); "Al – Kani va Al – Alqab".

Sheikh Koleini Razi; "Osoul-e Kafi" (The Sufficient [Shiite] Principles).

Shiekh Koleini Razi; "Ma Jaa Fi Al – Isna Ashar".

Kani, Mullah Ali; "Towzih Al – Maqal Fi Elm Al – Rejal".

Mahfouz; "Mazyyatah".

Mahfouz; "Moqaddamatol Kafi" (An Introduction to Sheikh Koleini Razi's Books, 'The sufficeint [Shiite] Principles).

Mahmoudian, Reza; "Introducing the Book 'Man La yahzarah Al – Faqih'; A Kuranic Sciences and Tradition Doctoral Article.

Modir Sheneh Chi; "Elm Al – Hadiss".

Ma'aref; "A Research on the History of Shiite Tradition".

Ma'aref; "The History of Shiite Tradtion"; First Printing.

