All Praise is for Allah Who thickened the sky of knowledge, adorned it with constellations for the viewers and hung on them lamps of lights with the suns of Prophethood and moons of Imamat for the one who intends to tread the path of certainty. He made its stars as stones to repel the whispers of the devils. He protected it (knowledge) through the shining meteors from the doubts of the deviated. Then He made its night dark with the
deviations of mischiefs. And with the illuminating arguments he brought out its light. He prepared the grounds of the hearts of the believers for gardens of the blessed wisdoms and then flattened them. He readied them for the flowers of the secrets of the Divine Knowledge. Then He brought forth from it its water and its pasturage. He protected it from the quakes of doubts and imaginations. Then He lodged in it contentment like a mountain which He has firmly entrenched. So, we thank Him for His innumerable bounties, acknowledging our helplessness and shortcomings. We seek guidance from Him for the guidance of our affairs, easy as well as difficult.

و نشهد أن لا لله إلا الله وحده لا شريك له شهادة علم وعياً، وصدق وإيمان، يسبق فيها القلب الإنسان، ويطابق فيها السِّرّ الأعلان. وأن سيد أئمته وخليفة أصبهان ونوره في أرضه وسماه النبي صلى الله عليه وآله وسلم النبي محمد ﷺ، وحجه على كافة الوري، وان وليّ الله المرتضى، وسيفه المنضهي، ونور العظيم، وصراط المستقيم، وحبه المتين، وجبه الملك، علي بن أبي طالب (عليه السلام) سيد الوصيَّين، وامام الخلق أجمعين، شفع يوم الدين، ورحمة الله على العالمين. وأن

And we witness that there is no god except Allah, the One, there is no partner for Him, the testimony of knowledge, certainty, verification and faith. In this testimony, the heart precedes the tongue and the hidden is in harmony with the manifest. And that surely the leader of His Prophets, the elite of His chosen ones and His light in His earth and sky, Hazrat Muhammad (s.a.w.a.) is His servant – the confidante, His Messenger – the chosen one,

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1 Surah Naazeat (79): Verse 29

2 نضا سيفه وإنضاحه: سَلَّه
His beloved – the expected one and His proof upon the entire creation. And that surely the friend of Allah, the selected one, and his drawn out sword, His great news, His right path, His strong rope, His foundation, Ali ibn Abi Talib (a.s.), is the leader of the vicegerents, the Imam of the creation – all of them, the intercessor of the Day of judgment and the mercy of Allah upon the worlds. And that surely his pure progeny, his emanate offspring and the good ones from his Ahle Bait, are the leaders of the nobles, the Imams of the creation, the lights of the darkness, the keys of speech, the crushing lions and the refuge of the creation. Allah has created them from the lights of His Greatness, bestowed on them the secrets of His Wisdom, made them the mines of His Mercy, assisted them with His Spirit and chose them upon all His creatures. For them the skies are raised, the earth is spread, the mountains are fixed, the Throne (Arsh) is placed upon the skies. With the secrets of their knowledge, the fruits of cognition ripen in the hearts of the believers and through the pouring of their grace the rivers of wisdom flows in the hearts of the people of certainty. Then the blessings of Allah be upon them as long as these blessings upon them are a means for acquiring rewards and praise upon them is a means to raise the grades and curse of Allah upon their enemies till the levels of the Hell are readied for severest of chastisement. And cursing the enemies of religion is counted from amongst the most superior forms of worship.

أما بعد : ف يقول الفقيه إلى رجامة ريه الغافر ابن المتنز إلى رياض القدوس محمد نسي طيب الله رسمه محمد باقر عين الله عن جوانهم وحرصها مع أنتمهم: أعلموا يا معشر الطلبين - للحق واليقين النمسكون بروح أتبع أهل بيت سيد المسنين - صلوات الله عليهم أجمعين - أن كنت في عنوان شابي حريصاً على طلب العلوم بإنواعها، مولايا باجتناء فنون المعالي من أفعالها 2 فيفضف الله سبحانه وردة حياضها وأتيت رياضها، وعثرت على صحاحها ومرضها، حتى مالك كمي من آلوان ثمارها، واحترى جبي على أصناف خيارها، وشربت من كل مهل 3 جرعة روية وأخذت من كل بيد حفنة 4 مغنية، فنظرت إلى ثورات تلك العلوم وغالابها، وتفكرت في أغراض المخلصين وما يحتيه على البلوغ إلى غاية، وتأملت فيما يحقق منها في المعاذ، وتبصرت فيما يوصل منها إلى الرشاد، فأقانت بفضله وإلهامه تعالي أن زلال العلم لا ينفع إلا إذا أخذ من عين صافية نبت عن ينابيع الوعي

1 تقديم الكلام في ترجمته وترجمة والده أعلى الله مقامهما في المقدمة الأولى.
2 شجرة ذات أفان : ذات أفان.
3 المتوه : الموه، وهو عين ماء ترده البيل في المراعي.
4 المبرد : الموضع الذي ينافسه فيه الطعام. والخفية : ملء الكفين من طعام.
5 نقع الماء العطش : سكنه.
Thereafter, says the needy for the Mercy of his Forgiving Lord, the son of the one who has been transferred to the holy gardens - Muhammad Taqi (may Allah purify his grave), Muhammad Baqer (may Allah pardon them their sins and gather them with their Imams (a.s.)): Know that O group of seekers of truth and certainty, those attached with the rope of following the Ahle Bait (a.s.), the Chief of the Messengers – peace of Allah be upon them all – Surely when I was in the prime of my youth, I was greedy for seeking different knowledge, enthusiastic to collect the lofty arts from different branches. Then by the Grace of Allah (s.w.t.) I entered its ponds, reached its gardens, stumbled upon healthy as well as sick kinds (of knowledge) till I filled my cloak with different colours of fruits and my pocket contained different kinds of its excellences. I drank from every spring a quenching sip and I scooped from every threshing floor, both hands filled to the extent of needlessness. Then I looked at the fruits of these sciences and their aims; I pondered on the purposes of those who acquire these (sciences) and whatever encourages them to reach the pinnacle of these sciences. I

1 نفع الطعام : هنا أكله. وقد نفع فيه الخطاب والوعظ والدواء : دخل وأثر.

2 The father of Allamah Majlisi (r.a.)

reflected as to what from these will benefit in the Hereafter. I contemplated in what from these will convey towards guidance. Thus I was sure with His Grace and His inspiration that the purity of knowledge is not quenched except when it is taken from the pure fountain which flows from the fountains of revelation and inspiration. And that surely, wisdom will not be useful when it is not taken from the confidantes of religion and the refuges of the people.

فوجدت العلم كله في كتاب الله العزيز الذي لا يأتيه الباطل من بين يديه ولا من خلفه، وأخرج أهل بيت الرسالة الذين جعلهم الله خزانا لعلمه وترجمة لوحده، وعلمت أن علم القرآن لا يفي أحلام العباد باستنباطه على اليقين، ولا يحيط به إلا من انتهجه الله لذلك من أئمة الدين، الذين نزل في بيتهم الروح الامين. فترك ما ضيعت زمانا من عمري فيه، مع كونه هو الرائع في دهنا، وآلقت على ما علمت أنه سيفغنى في معادي، مع كونه كاسدا في عصرا. فاختبر الفحص عن أخبار الأئمة الطاهرين الأبرار سلام الله عليهم، وأخذت في البحث عنها، وأعطيت النظر فيها حقه، وأوفيت التذكير فيها حظه.

Then I found the knowledge, all of it, in the Book of Allah - falsehood does not come to it from the front or from behind – and in the traditions of Ahle Bait (a.s.) – whom Allah has appointed as the treasurers of His knowledge and interpreters of
His revelation. I was sure that the knowledge of Quran, the dreams of the people cannot be fulfilled of its derivation with certainty nor of encompassing it except whom Allah has chosen for this from the Imams of religion – those in whose house Hazrat Jibraeel (a.s.) descended. So, I abandoned in which I had wasted a considerable period of my life although it was prevalent in our times. I accepted whatever I knew that it will benefit me in my hereafter although it was not salable in our time. Then I chose to examine the traditions of the infallible, righteous Imams (a.s.), started exploring them and investigated them as was their right and I acquired its skill as was its due.

I swear by my life, I found these traditions to be ark of salvation, laden with the treasures of fortunes. I found these as a decorated sky with brilliant lights which save from the darkness of ignorance. I found their ways to be apparent and the paths to be clear. The signs of guidance and success on their paths were raised, the voices of the callers to success and salvation in their ways heard. I reached while walking on its ways to bright and green gardens or bright orchards decorated with the flowers of every science and fruits of all wisdom. I saw, while treading its stages, ways already tread and inhabited, conveying to every honour and position. Then I did not find any wisdom but that in it was its purity and I did not chance upon any reality but that its root was in it.

Then after encompassing the books which were prevalent, famous, I followed the reliable but forsaken principles - which were abandoned in the prolonged eras and extended times for the following reasons: (a) The domination of the enemy Kings and the deviated leaders, (b) The prevalence of false sciences
amongst the ignorant who claimed to be knowledgeable and (c) Heedlessness of recent scholars towards it, being satisfied with whatever was famous from it – as they were more complete, sufficing, perfect and quenching than all of these (human sciences).

Then one day I began to seek the traditions in the East of the cities and their West; I requested in seeking from whomsoever I thought that they were in possession of these even if they were miserly. Indeed a group of brothers help me in this venture, traveling in the cities for its acquisition. They sought it in areas, regions and countries a rapid search till most of the reliable principles were gathered near me by the Grace of my Lord – principles on which the scholars relied in the past eras and the learned referred unto them in centuries bygone. So, I found them comprising of abundant benefits which were devoid in the famous books in circulation. I scanned them for most of the references of the laws, majority of the people acknowledged that the books were devoid of original references. Then I put all my efforts in its propagation, correction, arrangement and scrutiny.

When I saw the time in extreme corruption and people turning away from what would convey them to guidance, I feared that

1 حاد عن الشيء: مال عنه وعد.
whatever little is left (of religion) may be lost due to forgetfulness and abandonment; I was scared that these would be susceptible to being scattered due to non-assistance from the treacherous times. Moreover, traditions related to each topic were scattered in different chapters and spread in various sections. Seldom can anyone come across all the traditions related to one topic in one place. Perhaps, this was also one of the reasons for leaving these traditions and the paucity of the inclination of the people in recording it.

After taking the opinion of my Lord,¹ seeking assistance from His power and His strength and requesting help from His assistance and His Mercy, I decided to compile, arrange and accumulate them in a book organized in sections and chapters, recording the aims and the concepts, in an amazing arrangement and wonderful compilation the like of which was never undertaken before in the writings and compilations of the people. All Praise is for Allah, it came out as I intended in the best possible manner and by the Grace of my Lord, it turned out to be better than the best of my expectations of what I had prepared and intended. So, I began each chapter with the related verses from the Holy Quran on the concerned topic; thereafter, I brought the views of some commentators on it if there was a need for commentary and explanation. Thus, each chapter

¹ Istekhara
possessed either all the traditions related to the topic or a part of it with the intention of bringing the entire traditions in another - but more befitting – place; or indicating to its aforementioned place for it being more appropriate in that place, so that the desired objective could be achieved with utmost brevity. I have explained those traditions which needed explanation in a manner most brief so that the chapters may not be prolonged and the volume of the book does not increase, thereby making its study difficult for the students. If death gives me respite and the Grace of my Lord helps me, I plan to write a comprehensive explanation comprising of most of the topics that were not found in the writing of the companions and that which will satiate the people of intellect.

From the rare benefits for our book is that it comprises of chapters and sections which are very useful and have numerous benefits and which have been forsaken by the writers of our companions. Thus, they have not brought exclusive sections or chapters on these topics like ‘Kitaab al-Adl wa al-Maad’, recording the history of the Prophets (a.s.) and the infallible Imams (a.s.), the Book of the sky and the universe comprising of the conditions of the elements, the kingdoms of nature, etc.; a fact not hidden from the one who studies it carefully.

Then O Brothers in religion, those who claim to be the Shiites of the Imams of the believers (a.s.)! Accept this banquet of mine fast, with total submission and certainty. Fasten unto it relying (on it), if you are truthful in your claim of being a Shiite. And do not be amongst those who say with their mouths what is not in their hearts, and from the meanings of their words arise the inner aspects of their thoughts and do not be from those who have

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1. الادية والمادية: طعام يتبع دعوة أو عرس.
2. زائف الدراهم: صارت مدرجة. وزائف الدراهم: زائفها.
3. قول مومه: مزخرف أو ممزوج من الحق والباطل.
been made to drink the love of innovation and carnal desires on account of their ignorance and deviation. Thus, they declare as counterfeit what the true religions propagate on account of the adornments of the deniers of religions with their adulterated sayings.

فيها بشرى لكم ثم بشرى لكم إخواني! بكتاب جامعة المقاصد، طريقه الفرائض، لم تأت الدور بمنحه حسنة وجاهًا! والج مع طالع من أفقي الغروب لم ير الباطرون ما يدانه نورًا وضياءًا! وصدق شفيق لم يعهد في الأزمان السالفة شبه صدقًا ووفاءً! كفاك عملاك يا منكر علو أفعالك! وسو أغصانه حسدا وعنادا وعمها!

وحسك ريك، يا من لم يعرف برفعة شأنه! وحلاوة بيانه جهلا وضلالًا وبلها، ولاشتماله على أنواع العلوم والحكم والإسرار وإغناه عن جميع كتب الأخبار مسته بكتاب:

Then glad tidings to you – then again glad tidings to you, O my brothers, for this book which is the collection of different topics and rare precious gems. Times have not brought anything like it in beauty and brightness! A rising star from the horizons of the unseen, viewers have not seen the like of it in light and brilliance! A compassionate friend the like of which was not undertaken in the past eras in truthfulness and loyalty! Your blindness and deviation may suffice for you, O denier of the loftiness of its branches and the highness of its fundamentals, merely on account of jealousy, stubbornness and confusion! Your skepticism may suffice for you, O the one who did not acknowledge the elevation of its position and the sweetness of its narration due to ignorance, deviation and imbecility.

As this book comprises of different types of sciences, wisdom and secrets and due to its needlessness of all other books of traditions, I have named this book as:

(ْجزار الانوار الجامعة لدرر أخبار الأئمة الاطهار)

The Oceans of Lights – the encyclopaedia for the pearls of traditions of the infallible Imams (a.s.)