

## Chapter One

### The Issues of Wisdom and Ignorance

#### Tradition 1.1

Abu Ja'far Muhammad ibn Ya'qub has narrated from a number of our people of whom one is Muhammad ibn Yahya al-'Attar who narrated from Ahmad ibn Muhammad from Hassan ibn Mahbub from 'Ala' ibn Razin from Muhammad ibn Muslim from **Abu Ja'far<sup>a.s</sup>** who has said the following.

"When Allah<sup>swt</sup>, created wisdom, He gave it an ability to speak and then He asked to it, 'Come forward'. It came forward. He then said, "Go back." It went back.

Then Allah<sup>swt</sup> said, "I swear by My honour and glory that I have not created any creature more beloved to Me than you. I will not perfect you in anyone except those whom I love. I will command only you to do things and prohibit only you from doing certain things. I will award blessings (rewards) to you only and will subject only you to punishments."

#### Tradition 1.2

Ali ibn Muhammad has narrated from Sahl ibn Ziyad, from 'Amr ibn 'Uthman, from Mufaddal ibn Salih from Sa'd ibn Tarif from Asbagh ibn Nabatah, from **Imam Ali<sup>a.s</sup>** who has said the following:

"Once Jibreel<sup>a.s</sup> came to Adam<sup>a.s</sup> and said, 'I have been ordered to offer you three choices; you may chose one and return the other two. Adam<sup>a.s</sup> then asked, "What are those three things?"

Jibreel<sup>a.s</sup> replied, 'They are wisdom, bashfulness (modesty) and faith.'

Adam<sup>a.s</sup> then said, "I would like to keep the wisdom". Jibreel<sup>a.s</sup> asked modesty and faith to go away and leave the wisdom with Adam<sup>a.s</sup>. They both replied to Jibreel<sup>a.s</sup>, 'O Jibreel, we have been commanded (by Allah<sup>swt</sup>) to remain with wisdom wherever it may exist. Jibreel<sup>a.s</sup> responded to them, "I leave it up to your discretion!" He then ascended to the heavens.

### **Tradition 1.3**

Ahmad ibn 'Idris has narrated from Muhammad ibn 'Abd al-Jabbar, from certain persons of our people in a Marfu' manner, who have ascribed it to **Abu 'Abdullah<sup>as</sup> who has said the following:**

The narrator has said, "I asked Abu 'Abdullah<sup>a.s</sup>, "What is wisdom?" Imam<sup>as</sup> replied, 'It is an entity which helps one to worship the most Merciful (Allah<sup>swt</sup>) and to earn a place in paradise.' I asked again, "How about Mu'awiyah<sup>l.a?</sup>" 'He was devious, one should run away from that Mischief!' The Imam<sup>as</sup> explained.

### **Tradition 1.4**

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from ibn Faddal from al-Hassan ibn al-Jahm who has said the following:

"I heard (Imam) al-Rida<sup>as</sup> saying, " Wisdom is friend of a person and ignorance is his enemy."

### **Tradition 1.5**

It is narrated from him from Ahmad ibn Muhammad from ibn Faddal from al-Hassan ibn al-Juham who has said the following:

"I said to Abu al-Hassan<sup>as</sup>, "We know a certain group of people who claim to have extreme love for you but they lack devotion." The Imam<sup>as</sup> replied, "They are not among those who have been admonished by Allah<sup>swt</sup>. Allah<sup>swt</sup> has addressed to the people of wisdom and understanding to follow His guidance."

### **Tradition 1.6**

Ahmad ibn Idris has narrated from Muhammad ibn Hassa'n from abu Muhammad al-Razi from Sayf ibn 'Umayra from Ishaq ibn 'Ammar from Abu 'Abdullah (a.s) who has said the following.

**"One who has wisdom, he possess the real 'Aman' and he will enter into the Paradise."**

### **Tradition 1.7**

A number of our people has narrated from Ahmad ibn Muhammad ibn Khalid from al-Hassan ibn Ali ibn Yaqtin from Muhammad ibn Sinan ibn abu al-Jarud from **Abu Ja'far<sup>as</sup>** who has said the following.

**" On the Day of Judgment, Allah<sup>swt</sup> will hold everyone accountable according to the degree of their wisdom which they held in their lives."**

### **Tradition 1.8**

Ali ibn Muhammad ibn 'Abdullah has narrated from Ibrahim ibn Ishaq al-Ahmar from Muhammad ibn Sulayman al-Daylami his father who has said the following.

**"Once I presented to Imam Abu 'Abdullah<sup>as</sup> , a certain person's worship practices and spiritual affairs. The Imam<sup>as</sup> enquired about his wisdom and I replied, 'I do not know.' Imam<sup>as</sup> then explained, "The degree of the reward is based on the level of wisdom. A**

man of Bani Israel worshipped Allah<sup>swt</sup> on an island in the ocean. The island was lush green, with many trees and abundant water. Once, an angel passed by the worshipper and prayed to Allah<sup>swt</sup> to show him the rewards and blessings of the worshipper. Allah<sup>swt</sup> showed the achievements of the worshipper but the angel considered them very little. Allah<sup>swt</sup> then told the angel to find out himself by spending some time with the worshipper.

The angel approached to the worshipper in the form of human being. The worshipper asked, "Who are you?" The angel replied, I am a worshipper like you and have been inspired by your excellent worshiping practices at this place and I wish to join you to worship Allah<sup>swt</sup>. The angel spent that day with the worshipper and the next day the angel asked from the worshipper, "Your place is beautiful and it should only be used for worship." 'Indeed, it is so but it has one shortcoming.' The worshipper responded. "What is that?" The angel inquired. "Our Lord does not have an animal. If our Lord had a donkey we would look after and offer all the grass around to graze. And the grass and vegetation would not turn into waste." Allah<sup>swt</sup> then revealed to the angel, "We reward everyone according to their degree of wisdom."

### **Tradition 1.9**

Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from **abu 'Abdullah<sup>as</sup>** who has said the following.

"The holy Prophet of Allah<sup>saww</sup> said, "If you hear about the worship practices of a man, you should look at his intelligence, as he will be rewarded according to his wisdom."

### **Tradition 1.10**

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Mahbub from 'Abdullah ibn Sinan who has said the following.

"I presented to Imam Abu 'Abdullah<sup>as</sup> the affairs of a person who I considered to be a wise man but would doubt the status of his Wudu and salat." The Imam<sup>as</sup> then said, 'What kind of intelligence is it that allows him to obey Satan.' I then asked the Imam<sup>as</sup>, "How would he be obeying Satan?" The Imam<sup>as</sup> replied, "Ask him wherefrom these doubts originate? He will certainly admit, "They come from Satan."

### **Tradition 1.11**

A number of our people has narrated Ahmad ibn Muhammad ibn Khalid from certain persons of his people in a marfu' manner from the Holy Prophet<sup>as</sup> who has said the following.

"Allah<sup>swt</sup> has not distributed among His people anything superior than the wisdom. The sleep of a wise person is better than the worship of an ignorant person for the whole night. A wise person's stay at home is better than the journey of an ignorant person in search for success and good deeds. Allah<sup>swt</sup> did not send any prophet or messenger prior to completion of his intelligence and making it superior to the wisdom of all of those who would follow him. Whatever a prophet preserves in his soul is better than the achievement of all the striving people for virtue and good deeds. People would not fulfil their obligations to Allah Allah<sup>swt</sup> without having an understanding about Him<sup>swt</sup>. All the worshippers will not be able to achieve with the virtue of their worships what a person of wisdom achieves. It is the people of intelligence who are considered as people of proper understanding in chapter 2:269 of the holy Quran, "Only People of understanding would realise this."

### **Tradition 1.12**

Abu 'Abdullah al-Ash'ari has narrated from certain persons of our people have narrated in a marfu' manner from Hisham ibn al-Hakam who has said the following.

"Abu al-Hassan Musa ibn Ja'far<sup>as</sup> stated the following to me. 'O Hisham, in His book, Allah<sup>swt</sup> has given good news to the people of intellect who rely on rational thinking, in

the following words, " Give the good news to My those servants who carefully listen to my commands and perform good deeds. These are the ones whom Allah<sup>swt</sup> has given guidance and they are the people of understanding. 39:20 Holy Quran

"O Hisham, Allah<sup>swt</sup> has surely introduced 'His Hujjat' (His divine Prophets and Imams) to His people through wisdom and supported His messengers <sup>a.s</sup> through His divine guidance and provided them with divine proofs to His Lordship. Saying, "Your Lord is the only Lord. There is no God but Allah<sup>swt</sup>, the most Beneficent and the Merciful (2:163)

"(Of the signs of His existence are the creations of heavens and earth, the alternation of nights and days, the ships that sail in the sea for the benefit of the people. (Also of such signs are) the water that God sends from the sky to revive the dead earth where He has scattered all kinds of animals, the winds of all directions and the clouds that are rendered for service between the sky and the earth. Such are the evidence (of His existence) for those who use their wisdom. (2:164)

"O Hisham, Allah<sup>swt</sup> has mentioned the above facts as proof of His existence and that such facts depend upon the will of one who has designed them saying:

"God has made the day and the night, the sun and the moon, and all the stars subservient to you by His command. In this there is evidence of the truth for people of understanding. (16:12)

"It is He, Who created you from clay, turning it into a living germ, then into a clot of blood, and then brings you forth as a child. He then made you grow into manhood and turned you old. He causes some of you to live for the appointed time and some of you to die prior to that. He has revealed His signs so that you may have understanding (40:67).

"In the heavens and the earth there is an evidence (of the Truth) for the believers (45:3). In your creation and in that of the beasts living on earth, there is evidence of the Truth for those who have strong faith (45:4). In the alternation of the night and the day, the sustenance that God has sent down from the sky to revive the barren earth, and in the changing of the direction of the winds, there is evidence of the truth for the people of understanding (45:5).

**"Know that God brings the dead earth back to life. We have explained Our revelations to you so that you may develop Our recognition (57:17).**

**"In the earth there are adjacent pieces of land, vineyards, farms, date-palms of single and many roots which are all irrigated by the same water. However, We have made some fruits taste better than the others. All this is an evidence (of the existence of God) for the people who understand. (13:4)**

**"Also, one of signs of His existence (Allah<sup>swt</sup>) shows in the lightening which gives you the feeling of the fear and the hope and the water that is sent down from the skies which revives the earth after it had become infertile. In this, there is evidence (of the truth) for the people of understanding. (30:24).**

**"(Muhammad<sup>a.s</sup>), say, "Let me tell you about what your Lord has commanded: Do not consider anything equal to God; Be kind to your parents; Do not murder your children out of fear of poverty, as We provide sustenance to you as well as to them. Do not even approach indecency either in public or in private. Do not take life, which God has made sacred except by way of justice and law. Thus, He guides you through His commands so that you may become wise. (6:151)**

**"God has told you this parable about yourselves: Do your slaves share your wealth equally with you and do you fear for their shares in the similar way you do for yourselves? We clarify the evidence (of the truth) for the people of understanding (30:28).**

**"O Hisham, Allah<sup>swt</sup> then has blessed the people of intelligence by encouraging them to become interested in the life hereafter, through informing them "The worldly life is but useless amusement and sport (compared to) the life hereafter which is far better and is only for the pious. Will you not then understand? (6:32)**

**"O Hisham, Allah<sup>swt</sup> then has given warnings to those who do not think about the punishment that may come upon them from Allah<sup>swt</sup> by warning them as "Then, We totally destroyed the others (37:136). You pass by (their ruined town) in the morning and at night (37:137). Will you then not understand? (37:138)**

"We will bring torment from the sky on this town because of the evil-deeds of its inhabitants" (29:34). We left manifest evidence (of the truth) there for the people of understanding. (29:35)

"O Hisham, intelligence comes with knowledge." Allah<sup>swt</sup> has said, "These are parables which, We tell to human beings, but only the learned ones would understand them. (29:43)

"O Hisham, Allah<sup>swt</sup> has then expressed dislike towards those who do not understand in the following words: "When certain people are asked to follow the revelations of God, they say, 'We would rather follow what our fathers have followed,' even though their fathers had no understanding and could not find the true guidance (2:170)

"Preaching to unbelievers is like talking to someone who cannot hear anything except yells and shouts. They are deaf, dumb, and blind; they have no understanding. (2:171)

"Some of them will look at you, but are you supposed to guide the blind even if they have no vision? (10:43)

"Do you think that most of them listen and understand? They are like cattle or even worse, straying and confused. (25:44)

"They will not fight with you in a unified manner except with the protection of fortified towns or from behind walls. They are strong among themselves. You think that they are united, but in fact, their hearts are divided. They are a people who have no understanding (59:14)

"Would you people order others to do good deeds and do not practise those yourselves; even though you read the Book? Why do you not think?" (2:44)

"O Hisham, Allah<sup>swt</sup> then has expressed dislike towards the majority saying, "Most of the people in the land will lead you away from God's guidance if you follow them; they only follow their own speculation and preach falsehood (6:116)

"If you ask them, "Who has created the heavens and the earth," they will certainly say, "God has created them." Say, "It is only God who deserves all praise, but most of them do not know" (31:25)



"If you ask them, "Who has sent down water from the sky to revive the dead earth?" They will say, "God has done it." Say, "It is only God who deserves all praise, but many of them do not understand." (29:63)

"O Hisham, Allah<sup>swt</sup> then has praised those fewer in numbers saying, "Only few of my servants are grateful." (34:13)

He has said, "How few are they?"

"A believing person from the people of the Pharaoh who concealed his faith said, "Would you kill a man just because he says God is my Lord?" (40:28)

"No one believed in him, except a few. (11:40)

Tell them, (Muhammad<sup>saww</sup> Allah<sup>swt</sup>), "God certainly has the Power to show such miracles but many of them are ignorant." (6:37).

"Many of them have no understanding. (5:103)

Many of them do not realize."

"O Hisham, Allah<sup>swt</sup> has mentioned the people of intelligence in the best manners with the best of characteristics saying, "God gives wisdom to the ones whom He wants. Whoever is given wisdom, has, certainly, received much good. Only people of intelligence can grasp this (2:269).

"Those who have a firm foundation in knowledge say, "We believe in it. All its verses are from our Lord." No one can grasp this fact except the people of Intelligence." (3:7)

"The creation of the heavens and the earth and the alternation of the day and the night are evidence (of the existence of God) for people of Intelligence. (3:190)

"Can a person, who knows that what is revealed to you from your Lord is the truth, be considered equal to a blind person? Only those who have understanding take heed " (13:19).

"Can this person be considered equal to the one who worships God during the night, prostrating and standing, who has fear of the Day of Judgment, and who has hope in the

mercy of his Lord? Say, "Are those who know equal to those who do not know? Only the people of Intelligence take heed" (39:9).

"It is a blessed Book which We have revealed for you so that you will reflect upon its verses and so the people of understanding will take heed" (38:29).

"To Moses<sup>as</sup> We had given guidance and to the children of Israel We had given the Book (40:53) as their inheritance and as a guide and a reminder to the people of understanding" (40:54)

"Keep on reminding them. This benefits the believers" (51:55).

"O Hisham, Allah<sup>swt</sup> says in His book, "This is a reminder for the ones who understand, listen, and perceive." (50:37). It means intelligence.

"We gave wisdom to Luqman so that he would be thankful to Allah<sup>swt</sup> " (31:12), as understand is intelligence.

"O Hisham, Luqman said to his son, " Admire the truth then you will be the most intelligent among man. Indeed, Allah<sup>swt</sup> considers wise ones to be very few. My son, the world is like a very deep ocean in which many people have drowned. So if you want to succeed in this chaotic world, You must consider your ship as faith and piety before Allah<sup>swt</sup>, complete reliance in Allah<sup>swt</sup> as you sail, use intelligence as your captain, knowledge as the guide and patience as your passengers."

"O Hisham, for everything there is an evidence. The proof of wisdom is in deep thinking. The proof of thinking is in silence. For everything there is a facilitator, the facilitator of wisdom is the humble attitude; the rudeness and show off would spoil one's wisdom. And it is enough to prove one's ignorance by disobeying the prohibition of Allah<sup>swt</sup>.

"O Hisham, Allah<sup>swt</sup> sent His messengers to people for no other reason but to teaching them His attributes. Those (among masses) who obey Him carefully would develop better understanding about Him. Those who are more knowledgeable in the commandments of Allah<sup>swt</sup> are the ones who have more appreciable intelligence and those who have considerably more intelligence are at a higher degree of excellence in this world as well as in the hereafter.

**"O Hisham, Allah<sup>swt</sup> has placed two kinds of authority over man:**

The apparent and manifest authority as well as the internal and hidden authority. The prophets and messengers are the apparent and manifest authorities and intelligence is the hidden and internal authority.

"O Hisham, a wise person is the one whose thankfulness does not diminish even when wealth become abundant and excess of corruption opportunities does not overcome his patience.

"O Hisham, one who would support three things against an other three kinds of things he would be leading to the destruction of his own wisdom.

(1) Darkening of one's ability to think with daydreaming, (2) the abolishment of the sparks of one's wisdom with excessive bluffs and (3) the extinguishing of the lights of the lessons from experience by the desires of one's soul.

It would be like supporting ones desire to destroy one's own intelligence. One who would destroy his own intelligence is the one who has destroyed his own worldly life as well as the life hereafter.

"O Hisham how would you expect to have pure deeds before Allah<sup>swt</sup> when you are distracted by the affairs that keep you away from the bounties of Allah<sup>swt</sup>, and you end up obeying your own desires while ignoring your wisdom.

"O Hisham, maintaining patience in the time of loneliness is a strong sign of wisdom. One who has understanding about Allah<sup>swt</sup> he keeps himself aside from the people of this world and those interested in it. He becomes interested in what pleases Allah<sup>swt</sup>. Allah<sup>swt</sup> then gives him comfort in his time of anxiety and provides him company in his time of solitude. Allah<sup>swt</sup> provides him riches in his poverty and honour in the absence of his tribesmen.

"O Hisham, truth is set up so that Allah<sup>swt</sup> is obeyed. There is no salvation without obedience to Allah<sup>swt</sup>. Obedience comes only from knowledge, which comes from learning that further reinforce by intelligence. The only knowledge of value is that of one who knows about the Lord and intelligence recognises the valuable of knowledge.

**"O Hisham, smaller degrees of deeds with knowledge are accepted with double rewards whereas large amounts of deeds from those who follow their desires and ignorance are rejected.**

**"O Hisham, a person of intelligence pleases even with little things of the world when gifted with wisdom but he does not content with a little wisdom when given all of the wealth and subsistence and, thus, such people strike a gainful bargain.**

**"O Hisham, the people of intelligence stay away from what is more than the basic necessities of life how then they would not stay away from the sins in this world. To stay away from what is more than the bare necessities is only extra virtue but staying away from sins is obligatory.**

**"O Hisham, a man of wisdom observes the world and its inhabitants and finds out that the worldly gains only come through strenuous efforts and labour. He also finds out that the same hard work is required for the bounties of the hereafter and he then chooses the one that is eternal.**

**"O Hisham, people of intelligence hold themselves back from indulging into the worldly affairs and instead strengthen interest in the gains of the hereafter. They have learned that the worldly gains need to be desired and perused and also are the benefits of the hereafter. One who seeks the gains of the life hereafter, the world would track him in order to deliver his livelihood. However, the one who seeks the worldly gains, the hereafter would also chase him. Death will then approach him and it will destroy his world and leave him with no opportunity in the life hereafter (as he had lost all in the world).**

**"O Hisham, one who wants self-sufficiency without endless desires, peace of mind from the evil of jealousy and the shelter for his religion, he should pray to Allah, the Most Glorious, to perfect his intelligence. The person of intelligence is content with the basic necessities and the one who lives a simple life becomes self-sufficient and free of needs but the one who remains unsatisfied with basic necessities will never be free his desires.**

**"O Hisham, Allah<sup>swt</sup> has stated the following on behalf of the people of virtue, "They say, "Lord, do not cause our hearts to deviate from Your guidance, and grant us mercy. You**

are the Most Awarding One." (3:8) They know that hearts may deviate and turn towards blindness and destruction.

It is certain that those who do not fear Allah<sup>swt</sup> do not recognise Him. One who does not have proper understanding about Allah<sup>swt</sup> one's heart does not establish any stable gnosis about Allah<sup>swt</sup> with clear awareness of such gnosis that one would find in his heart. No one can be as such except those whose deeds would confirm their words and their private activities would agree with their public image. This is because Allah, Sacrosanct are whose names, has not shown what is private and unknown form intelligence except through what is public from it and speaks for it.

"O Hisham, the commander of the true believers, Imam Ali<sup>a.s</sup> has said, " Allah<sup>swt</sup> cannot be worshipped appreciably but through wisdom. No one's intelligence reaches a perfect status until certain qualities are not attained: 1) disbelief and evil deeds stay away from him; 2) kindness and goodness may be expected from him; 3) Generosity in the way of Allah<sup>swt</sup> may be expected from him; 4) Excessive talk and content with basic necessities may be part of his personality; 5) he never considers himself as to have learned enough; 6) to be with Allah<sup>swt</sup>, being in a very humble state, is far better to him than to live very much honoured with non-believers; 7) he would highly regard little favours of others while considering his generous help to them as insignificant. He considers all the other people better than himself whereas himself as the worse them and this is the totality of all virtues."

"O Hisham, a man of intelligence would never lie even though it may be advantageous for him."

"O Hisham, one who cannot offer kindness he has no beliefs, and one cannot have such noble character without intelligence. A person of the greatest value among people is the one who would turn away from the worldly gains. Be aware, Nothing is worth for your residence (bodies) other than paradise. Do not sell it for any thing else but paradise.

"O Hisham, the commander of the true believers, Imam Ali<sup>a.s</sup> has said, " A wise person is distinguished through the following three Nobel qualities: He advise only when requested and he would only provide solutions when others fails to resolve issues and would offer his expertise when it is beneficial to his people. The one who does not posses any of these qualities is a fool." Imam<sup>a.s</sup> also has said, "No one else except a

person having all or some of the above qualities should chair a gathering but if one does that (without any of such qualities) he is stupid."

Imam Hassan ibn Ali<sup>a.s</sup> has said, "when you need subsistence then ask from those who are able to award." He was asked, "O grandson of the holy Prophet<sup>saww</sup>, 'Who are these sources?' He<sup>a.s</sup> replied, "They are those about whom Allah<sup>swt</sup> has spoken in His book saying, "Only those who have understanding will take heed and they are the people of intelligence (Masomeen<sup>as</sup>)."

Imam Ali ibn al-Husayn<sup>a.s</sup> has said, "Being in the company of righteous people one develops good manners and kind heart and association with the scholars would enhance one's intelligence. Obedience to the authorities that practice justice is an honour. Providing the subsistence to household is a dignifying practice. Guiding the one who asks for guidance is an expression of gratitude. To restrain from harming others would lead to the perfection of intelligence in which there is comfort for the body sooner or later."

"O Hisham, a wise man would not speak to a person out of fear of being denounced. He would not seek help from those who he suspects would turn his requests down. He would not commit what he cannot deliver. He would not build his hope in that which may lead to severity and harshness. He would not take any steps towards which he fears may not be achieved within his abilities."

### **Tradition 1.13**

Ali ibn Muhammad has narrated from Sahl ibn Ziyad in a marfu' manner **Amir al-Mu'minin Ali<sup>a.s</sup>** who has said the following.

"Wisdom is hidden within oneself (concealed) whereas generosity for good causes is explicit quality. Thus try to compensate your physical shortcomings with your kind contributions to society. And eliminate your odd desires with the help of your intelligence and in so you will win friendship and love becomes manifest for you."

**Tradition 1.14**

A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn Hadid from Suma'a ibn Mihran who has said the following.

"With a gathering of his followers I was in the presence of Imam Abu 'Abdullah<sup>a.s</sup>. A discussion on intelligence and ignorance began to emerge among them. Thereupon Imam Abu 'Abdullah<sup>a.s</sup> said, "You, first, must recognize intelligence and its army and ignorance and its army only then you would find proper guidance." I then asked, may Allah make my soul of service to you, we only learn what you teach us." The Imam<sup>a.s</sup> said, "Allah<sup>swt</sup>, the most Glorious, the most Majestic created intelligence and it was the first creature of spiritual world and asked the wisdom to come forward, it moved forward. He then told it to go backwards and the intelligence went backwards. Allah<sup>swt</sup>, the most Sacrosanct, the Most High said, "you are among my greatest creation and I honoured you above all others of my creatures. The Imam<sup>a.s</sup> continued, "Allah<sup>swt</sup> then created ignorance from a salty dark ocean and told it, "move backwards and did move backwards. He then called it to come forwards but it did not come forwards. He then said to it, 'Did you shun coming forwards?" He<sup>swt</sup> then pronounced it condemned. He<sup>swt</sup> then assigned seventy-five armies for intelligence. When ignorance saw all the honours Allah<sup>swt</sup> has granted to intelligence it bore hidden animosity towards intelligence and said, "Lord this creature is just like me. You created and honoured it and gave it powers. But I have not been given any abilities in comparison. Give me also likewise armies. The Lord<sup>swt</sup> then said, "I will also give you an army but if you would still disobey Me I will then expel you and your army from My mercy. Ignorance then said, 'I agree.' Allah<sup>swt</sup> gave it seventy-five armies and these were to counter the army of intelligence.

The Army of Intelligence	The Army of Ignorance
1 Goodness is the minister of Intelligence	Evil is the minister of Ignorance
2 Faith	Disbelief
3 Professing	Refusal

4 Hope	Despair
5 Justice	Injustice
6 Consent	Disapproval
7 Thankfulness	Ungratefulness
8 Expectation	Hopelessness
9 Reliance	Greed
10 Soft-heartedness	Hard-heartedness
11 Mercy	Anger
12 Knowledge	Ignorance
13 Understanding	Foolishness
14 Chastity	Reckless
15 Restraint	Craving
16 Relenting	Relentless
17 Cautious	Reckless
18 Humbleness	Arrogance
19 Relax	Haste
20 Forbearance	Silliness
21 Quietness	Bluffing
22 Peacefulness	Contempt
23 Acceptance	Rejection



24 Patience	Impatience
25 Forgiving	Revenge
26 Self-reliance	Dependence
27 Remembrance	Forgetfulness
28 Sympathy	Incomprehension
29 Self-content	Envy
30 Generous	Avaricious
31 Affection	Animosity
32 Loyalty	Infidelity
33 Obedience	Disobedience
34 Subservience	Supremacy
35 Security	Affliction
36 Love	Hatred
37 Truthfulness	Deceit
38 Truth	Falsehood
39 Trustworthiness	Treachery
40 Sincerity	Distortion
41 Intelligence	Feeble-mindedness
42 Comprehension	Simple-mindedness
43 Cognisance	Refusal

44 Safekeeping	Carelessness
45 Security unseen	Intemperance
46 Protective	Unmasking
47 Prayer	Uncouth
48 Fasting	Impatient
49 Hard working	Easy going
50 Hajj	Disregard of covenant
51 Soundness of words	Scandalous
52 Kindness to parents	Rudeness to parents
53 Factual	Braggart
54 Legitimate	Wickedness
55 Guarded	Bedecked
56 Concealment	Hatching
57 Fairness	Biased
58 Peaceable	Rebelliousness
59 Cleanliness	Filthiness
60 Bashfulness	Ill-mannered
61 Impartiality	Aggressive
62 Comfort	Exhaustion
63 Ease	Hardships

64 Blessedness	Lack of blessings
65 Tranquillity	Suffering
66 Stability	Aggrandizing
67 Wisdom	Desires
68 Dignity	Meanness
69 Fortunateness	Unfortunate
70 Repentance	Persistence
71 Seeking forgiveness	Keeping pride
72 Conservativeness	Heedlessness
73 Invoking	Withholding
74 Vitality	Lethargic
75 Happiness	Sorrow

**No one other than a prophet or his successor or a true believer- whose strength in faith has already been tested by Allah<sup>swt</sup>, can have the whole army of intelligence with all such characteristics. However, some of our followers and friends may acquire some of such characteristics so that they may reach perfection and repulse the army of ignorance and purify themselves from evil. In such case they also will step at the high degree and level of the prophets<sup>as</sup> and the successors<sup>as</sup> of the prophets<sup>as</sup>. This progress can only be made after knowing, with certainty, intelligence and its army and ignorance and its army. May Allah<sup>swt</sup> provides us and you the opportunity to obey Him and perform our duties towards Him.**

### **Tradition 1.15**

A group of our people has narrated from Ahmad ibn Muhammad ibn 'Isa from al-Hassan ibn Ali ibn Faddal from certain persons of our people from abu 'Abdullah who has said the following.

**"The holy Prophet<sup>saww</sup> never addressed to people but according to their level of understanding and wisdom. The holy Prophet<sup>saww</sup> has said, "We the community of the Prophets<sup>as</sup> are commanded to speak to people according to their level of intelligence and understanding."**

### **Tradition 1.16**

Ali ibn Muhammad has narrated from Sahl ibn Ziyad from al-Nawfali from al-Sakuni from Ja'far from his father from Amir al-Mu'minin **Ali<sup>a.s</sup>** who has said the following. Imam Abu Ja'far **a.s** has narrated from Imam **Ali<sup>a.s</sup>** who has said the following.

**"The heart of Ignorant people are like their hunt gods, greed motivates their hearts, longings and craving keep them as hostages of Satan's deceit."**

### **Tradition 1.17**

Ali ibn Ibrahim has narrated from his father from Ja'far ibn Muhammad al-Ash'ari from 'Ubaydallah al-Dihqan from Durust from Ibrahim ibn 'Abd al-Hamid from **Abu 'Abdullah<sup>a.s</sup>** who has said the following.

**"The intelligence of a person cannot be attain a high level unless he disciplines himself in the best moral values."**

### **Tradition 1.18**

Ali has narrated from his father from abu Hashim al-Ja'fari who has said the following.

"We were in the presence of Imam al-Riza<sup>a.s</sup> and a discussion about intelligence took place and the Imam<sup>a.s</sup> said, "O abu Hashim, intelligence is a present from Allah<sup>swt</sup> which was distributed by Him, some received more and some got less, but knowledge and understanding was left at the disposal of the individuals to acquire and enhance it. But if someone does not strive for education and does not approach to the people who know more will only increase his ignorance."

### **Tradition 1.19**

Ali ibn Ibrahim has narrated from his father from Yahya ibn al-Mubarak from 'Abdullah ibn Jubla from ibn Ishaq ibn 'Ammar from Abu 'Abdullah<sup>a.s</sup> who has said the following:

"I asked Imam Abu 'Abdullah Riza<sup>a.s</sup>, 'May Allah<sup>swt</sup> take my soul in service for your cause, I am impressed by my neighbour who regularly offers prays, gives much charity and very often visits Makka and performs Hajj.'" The Imam<sup>as</sup> asked, "O ibn Ishaq how about his intellect?" I then replied, "May Allah<sup>swt</sup> take my soul in service for your cause, he does not have any intelligence" "Nothing from what he does will be raised up (to heavens)." Replied the Imam<sup>as</sup>.

### **Tradition 1.20**

Al-Husayn ibn Muhammad has narrated from Ahmad ibn Muhammad al-Sayyari from abu Ya'qub al-Baghdadi who has said the following:

"Ibn Sukayt asked Imam Abu al-Hassan<sup>a.s</sup>, 'Why did Allah<sup>swt</sup> sent Moses<sup>a.s</sup> with the miracle appearing through his cane and through his hand resembling to magic, Jesus<sup>a.s</sup>

with the healing powers and Prophet Muhammad (may Allah<sup>swt</sup> send blessings upon him, his family and all the prophets) with the supremacy of speech and sermons?'"

Imam<sup>a.s</sup> replied: "When Moses<sup>a.s</sup> was sent magic was very popular among the people. He<sup>a.s</sup> showed a miracle in a form that was not possible for others to comprehend. He was given such means that destroyed the magical effects of those people's magic and established the truth of the message of Allah<sup>swt</sup> among them. Allah<sup>swt</sup> sent Jesus<sup>a.s</sup> at a time when serious disease problems had existed among the people and they were desperately needed cure. Jesus<sup>a.s</sup> brought from Allah<sup>swt</sup> what the people did not have. He brought from Allah<sup>swt</sup> the means to bring the dead back to life, cure the sick and the lepers by the permission of Allah<sup>swt</sup> and thus, established the truthfulness of the message of Allah<sup>swt</sup> among the people."

Allah<sup>swt</sup> sent Prophet Muhammad<sup>a.s</sup> at a time when oratory and speech was very popular among the people. He<sup>a.s</sup> brought from Allah<sup>swt</sup> to the people the good advise and wisdom that showed the falsehood in their speeches and thus established the truthfulness of the message of Allah<sup>swt</sup> among them." Ibn al-Sukayt then said, "I swear by Allah<sup>swt</sup> that I have never seen anyone like you. What is the proof to establish the truthfulness of the message of Allah<sup>swt</sup> among people today?" The Imam<sup>a.s</sup> then said, 'It is the intelligence. Through intelligence one recognizes those who speak the truth from Allah<sup>swt</sup>, thus, one acknowledges their truthfulness and those who lie in the name of Allah<sup>swt</sup> their lies come to light." Ibn al-Sukayt then said, " By Allah<sup>swt</sup> this is the answer."

### **Tradition 1.21**

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Washsha' from al-Muthanna al-Hannat from al-Qutayba al-A 'sha' from ibn abu Ya'fur from a slave of clan of Shayban from **Abu Ja'far<sup>a.s</sup>** who has said the following:

"When al-Qa'im<sup>a.s</sup>, (the one who will rise with Divine Authority) the guardian, of our progeny will appear from occultation, Allah<sup>swt</sup> will dispense His kindness over the heads of His servants so that their intelligence and understanding is increased (to recognise al-Qa'im<sup>a.s</sup>)."

**Tradition 1.22**

Ali ibn Muhammad has narrated from Sahl ibn Ziyad from Muhammad ibn Sulayman from Ali ibn Ibrahim from 'Abdullah ibn Sinan from **Abu 'Abdullah<sup>a.s</sup>** who has said the following.

**"The authority of Allah<sup>swt</sup> over the people are His Prophets<sup>a.s</sup> and the authority between Allah<sup>swt</sup> and the people is intelligence."**

**Tradition 1.23**

A number of our people have narrated from Ahmad ibn Muhammad in a mursal manner from **Abu 'Abdullah<sup>a.s</sup>** who has said the following.

**"Intelligence is the support for human beings. You can achieve the following four benefits from intelligence: firstly to reveal the defects of unjust imam through Quranic guidance, secondly to understanding the attributes of the divine imam<sup>a.s</sup>, thirdly to recognise your limits under vague circumstances and fourthly to memorise the religious affairs from divine Imams. Thus to achieve perfection through intelligence. Intelligence is his guide, his instructor and the key to his affairs. When his intelligence is supported with the light he becomes a scholar, a keeper (of knowledge), an intelligent re-caller and a man of understanding. Through intelligence he learns the answer to how, why and where or when. He learns who helps and who intend to harm him. When he learns these (facts) he learns the channels, the connections and the differentiating factors. He then establishes pure faith in the oneness of Allah<sup>swt</sup> and acknowledges the need to obey Him. When he does so he finds the proper remedy for what he has lost and the right approach to whatever may come in. He knows well his present involvement, and the reason his creation, wherefrom has he come and to the end he is destined. He will have understanding of all these because of intelligence."**

**Tradition 1.24**

Ali ibn Muhammad has narrated from Sahl ibn Ziyad from 'Isma'il ibn Mihran from certain persons of his people from **Abu 'Abdullah<sup>a.s</sup>** who has said the following.

**"Intelligence is the guide of a true believer."**

**Tradition 1.25**

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Washsha' from Hammad ibn 'Uthman from al-Sariy ibn Khalid from **Abu 'Abdullah<sup>a.s</sup>** who has said the following.

**" The Messenger<sup>saww</sup> of Allah<sup>swt</sup> said, 'O Ali<sup>a.s</sup>, no poverty is more sever than ignorance and no assets are more profitable than intelligence."**

**Tradition 1.26**

Muhammad ibn al-Hassan has narrated from Sahl ibn Ziyad from ibn abu Najran from al-'Ala' ibn Razin from Muhammad ibn Muslim from **Abu Ja'far<sup>a.s</sup>** who has said the following.

**"When Allah<sup>swt</sup>, created intelligence He said to it, 'Come forward'. It came forward. He then said, "Go back." It went back. Then Allah<sup>swt</sup> said, "I swear by My honour and glory, I have not created any creature more useful than you. I will command only you to do certain things and prohibit only you from doing certain things. I will grant blessings (rewards) to you only and will subject only you to punishments."**



### **Tradition 1.27**

A number of our people has narrated from Ahmad ibn Muhammad from al-Haytham ibn abu Masruq al-Nahdi from al-Husayn ibn Khalid from Ishaq ibn 'Ammar who has said the following.

"I said to Abu 'Abdullah<sup>a.s</sup>, "A man comes to me and he would quickly pick up all my subject matter even when I have told him part of it. There are also people who come to me and I speak with them in extensive details and only then they would understand all of my statements and would explain to me what I meant. There are still others to whom I speak at length but they ask me to reiterate my thoughts." The Imam<sup>a.s</sup> then said, "O Ishaq, do you know why is this difference?" I replied, " No, I do not know." The Imam<sup>a.s</sup> explained the following, "Those to whom you speak only part of what you want to say and they understand the rest, are those who had received the intelligence during the time of their inception. Those who understand you only when you complete your speech are those who were awarded intelligence when they were in the womb of their mothers. Those who ask you to repeat what you already said are those, who were given intelligence when they were growing up."

### **Tradition 1.28**

A number of our people has narrated from Ahmad ibn Muhammad from certain persons of our people in a marfu' manner from Abu 'Abdullah<sup>a.s</sup> who has said the following.

"The Holy Prophet<sup>saww</sup> has said, 'Whenever you observe a person who offers prays and keeps fasts, do not be impressed until you find him intelligent.'"

### **Tradition 1.29**

Certain persons of our people has narrated in a marfu' manner from Mufaddal ibn 'Umar from Abu 'Abdullah<sup>a.s</sup> who has said the following.

"O Mufaddal one can never gain success until he recognises (US) and one can never recognise until he acquires knowledge. One who develops understanding can very soon excel. One who exercises patience can very soon triumph. Knowledge serves one as a shield, truth is honour, ignorance is humility, sharp wittedness is glory, generosity is success and ethical excellence attracts friendship. One who possesses the awareness of his time cannot be frustrated by confusion. As most people pretend to be nice but they are shallow in their manners and kindness. A wise person among people is a blessing whereas the presence of a wicket person is a curse.

Allah<sup>swt</sup> is the guardian of those who know Him. He is the enemy of those who pretend to know Him. A person of intelligence is forgiving and an ignorant person is treacherous. If you like to be honoured you must become kind hearted and if you like to be insulted become harsh. One whose origin is noble, he is kind hearted. One whose behaviour is rough, he is hard-hearted. The extreme stance leads into crisis. One who is afraid of the consequences desists from involvement in what he lacks judgement. One who engages in an affair without thorough understanding is heading for a loss. One who does not know (the Imam of his time) he would not develop an understanding and one who does not understand he can never escape from doubts. One who does not agree and be submissive, he is not respected and one who is not respected is ruined and one who is so broke is blameable and one who is in such a condition must become regretful for his own self.

### **Tradition 1.30**

Muhammad ibn Yahya has narrated from in a marfu' manner from Amir al-Mu'minin Ali<sup>a.s</sup> who has said the following.

"If one would establish firmly in himself one good quality for me I will credit him for it and forgive his other shortcomings but I will not forgive him for his losing intelligence and religion because departing religion is departing from peace and security. Thus, life with fear and insecurity is unpleasant. Loss of intelligence is loss of life. A person without intelligence cannot be compared with anything but the dead."

### **Tradition 1.31**

Ali ibn Ibrahim ibn Hashim has narrated from Musa ibn Ibrahim from al-Muharibi from al-Hassan ibn Musa from Musa ibn 'Abdullah from Maymun ibn Ali from **Abu 'Abdullah**<sup>a.s</sup> who has said the following.

**"Amir al-Mu'minin Ali<sup>a.s</sup> has said, 'Self glorification is an indication of the weakness of one's intelligence.'"**

### **Tradition 1.32**

Abu 'Abdullah al-'Asimiy has narrated from Ali ibn al-Hassan from Ali ibn Asbat from al-Hassan ibn al-Juham from **Abu al-Hassan al-Rida**<sup>a.s</sup> who has said the following.

**"Our people mentioned intelligence and spoke about it in the presence of the Imam al-Rida<sup>a.s</sup>, and he said, 'Of the religious people those who have no intelligence deserves no credit.' I then asked, 'May Allah<sup>swt</sup> take my soul in your service, of such people we know a group who are considered alright in our opinion but they do not have such intelligence.'" The Imam<sup>a.s</sup> then said, 'They are not of the people whom Allah<sup>swt</sup> has addressed when He created intelligence and said to it, 'Come forward'. It came forward. He then said, "Go back." It went back. Then Allah<sup>swt</sup> said, "I swear by My honour and glory that I have not created anything better and more beloved to Me than you. I will grant blessings (rewards) to you only and will subject only you to punishments."**

### **Tradition 1.33**

Ali ibn Muhammad has narrated from Ahmad ibn Muhammad ibn Khalid from his father from certain persons of our people from **Abu 'Abdullah**<sup>a.s</sup> who has said the following.

**"There is nothing else to distinguish belief from disbelief but lack of intelligence. People**

asked the Imam<sup>a.s</sup>, "How is that, O great-great-great-great grandson of the holy Prophet." The Imam<sup>a.s</sup> replied, 'Human beings centre their expectations on other creatures. If they would become sincere to Allah<sup>swt</sup>, He will grant their wish and expectations much quicker.'

### **Tradition 1.34**

A number of our people have narrated from Sahl ibn Ziyad from 'Ubaydallah al-Dihqan from Ahmad ibn 'Umar al-Halabi from Yahya ibn 'Umran from **Abu 'Abdullah**<sup>a.s</sup> who has said the following.

"Through brainpower the depths of wisdom are discovered and through deep thinking the depths of intelligence are discovered. Good policies are of the virtuous moral discipline." He<sup>a.s</sup> said that Imam Ali<sup>a.s</sup> used to say, 'Thinking is life for the intelligent heart just as light helps one to walk in the darkness with ease and without waiting for a long time.'

(a) It is narrated from Imam Abu 'Abdullah<sup>a.s</sup> in a long narration, "The species that Allah<sup>swt</sup> has made lovely and provides guidance to His creatures is the intelligence. With intelligence people come to know their creator and that they are being created and that He is the one who has shaped them and they are the ones who are being looked after. That it is the creator that is eternal and it is the creatures that are mortals. It is the intelligence with which they use to recognise His creatures, like the heavens, the earth, and the sun the moon, night, the day. In this way, they learned that they and the creatures have a creator and the sustainer who is the eternal. With intelligence they learn about the good and the bad and that the darkness is in ignorance and the light is in the knowledge. These are the facts that they learn with intelligence."

People asked the Imam<sup>a.s</sup>, "Can intelligence only be enough for people?" The Imam<sup>a.s</sup> then replied, 'With guidance from intelligence that Allah<sup>swt</sup> has made him to depend on and it is, his beauty and guide, a person of intelligence learns that Allah<sup>swt</sup> is his creator and that He is his Lord.'

Through intelligence one learns that his creator loves and dislikes certain things, that the Lord must be obeyed and that certain acts must be performed to avoid His disobedience-and nothing but intelligence shows him all these facts. One also (with intelligence) learns that only with knowledge and extensive search one may reach the Creator. That one may not benefit from his intelligence if he cannot learn the truth about Him through his knowledge. It then is necessary for a person of intelligence to acquire knowledge and proper moral discipline without which there is nothing else so dependable."

(b) It is narrated from Imam Abu 'Abdullah<sup>a.s</sup> who said, "No wealth is more profitable than wisdom and no poverty is more humiliating than foolishness and no effort of seeking support is more supportive than seeking consultation."

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**All praise belongs to Allah<sup>swt</sup> May Allah<sup>swt</sup> send peace and blessings upon Hazrat Muhammad<sup>saw</sup> and his holy progeny.**